English Translation of
Sahîh Muslim
Volume 6
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Volume 6

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In the Name of Allâh,
the Most Gracious, the Most Merciful
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[5646] 1 - (2160) Abū 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.”

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.”

[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 Allah, we have no other choice but to sit there and engage in conversation there.” The Messenger of Allah 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).
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 Allah 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.’”

[5651] 5 - (...) It was narrated from Abû Hurairah that the Messenger of Allah 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..."
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).’”
Ibn ‘Umar 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).’”

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).’”

It was narrated that ‘Aishah said: “A group of Jews asked permission to enter upon the Messenger of Allâh ﷺ and they said: ‘As-Sâmu ‘alaikum (death be upon you).’ ‘Aishah said: ‘Rather may death be upon you, and curses.’ The Messenger of Allâh ﷺ said: ‘O ‘Aishah, Allâh has enjoined kindness in all things.’ She said: ‘Did you not hear what they said?’ He said: ‘I said: “And also upon you.”’
[5657] (…) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 5657). In their Hadith it says: “The Messenger of Allâh ﷺ said: ‘I said: ‘Upon you.’ And he did not mention (the word) ‘And.’

[5658] 11 - (…) It was narrated that ‘Aishah 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).’”’ ‘Aishah said: “I said: ‘Rather may death and shame be upon you.’ The Messenger of Allâh ﷺ said: ‘O ‘Aishah, 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).’”

[5659] (…) Al-A’mask narrated it with this chain of narrators (a Hadith similar to no. 5658), but he said: “‘Aishah understood them and cursed them, but the Messenger of Allâh ﷺ said: ‘Enough, O ‘Aishah! Allâh does not like harshness and harsh words.’” And he added: “And Allâh revealed the words: ‘And...”
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 and said: ‘As-Sâmu ‘alaika (death be upon you) O Abul-Qâsim.’ He said: ‘Wa ‘alaikum (and also upon you).’ ‘Aishah got angry and said: ‘Did you not hear what they said?’ He said: ‘Yes, I heard it and I responded to them. Our Du’â’ (supplication) against them will be answered but their Du’â’ against us will not be answered.’”

[5661] 13 - (2167) It was narrated from Abî Hurairah that the Messenger of Allâh 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 Wâki 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.

Chapter 5. It Is Recommended To Greet Children With Salâm

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

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

[5665] 15 - (...) It was narrated that Sayyâr said: “I was walking with Thâbit Al-Bunâî 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'ūd 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...
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upon us, to relieve herself. She was a large woman who stood out among other women, and she was recognizable to anyone who knew her. 'Umar bin Al-Khattâb saw her and said: 'O Sawdah, by Allâh you cannot hide from us. Be careful when you go out.' So she turned back. The Messenger of Allâh ﷺ was in my house, eating dinner, and he had a bone with meat on it in his hand. She came in and said: 'O Messenger of Allâh, I went out and 'Umar said such-and-such to me.' Then the Revelation of Allâh came upon him, then it ceased, and the bone was still in his hand; he had not put it down. He said: 'Permission is given to you to go out for your needs.'"

[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.
[5671] 18 - (...) It was narrated from ‘Āishah that the wives of the Prophet ﷺ used to go out at night, if they want to relieve themselves, to the open fields. ‘Umar bin Al-Khattâb used to say to the Messenger of Allah ﷺ: “Tell your wives to conceal themselves.” But the Messenger of Allah 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, 0 Sawdah!” Hoping that the command of Hijâb would be revealed.

‘Āishah said: “Then Allah 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 Allah ﷺ said: ‘No
man should spend the night in
the house of a non-virgin woman
unless he is her husband or
Mahram."

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

[5675] (...) It was narrated from ‘Amr bin Al-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.

[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.”
[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-Śiddîq 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
be suspicious about anyone, I would not be suspicious about you.” The Messenger of Allah said: “The \textit{Shaṭṭān} flows through man like blood.”

[5679] 24 - (2175) It was narrated from ‘Alī bin Ḥusain that Šafīyyah bint Ḥuyayy said: “The Prophet was observing \textit{I’tikāf} 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 Usāmah bin Zaid. Two men of the \textit{Anṣār} passed by, and when they saw the Prophet, they hurried up. The Prophet said: “Wait; this is Šafīyyah bint Ḥuyayy.” They said: “\textit{Subhān-Allāh}, O Messenger of Allāh!” He said: “The \textit{Shaṭṭān} flows through man like blood, and I was afraid that he might instil some evil (or something) in your hearts.”

[5680] 25 - (...) ‘Alī bin Ḥusain narrated that Šafīyyah, the wife of the Prophet, told him that she came to the Prophet to visit him when he was observing \textit{I’tikāf} in the \textit{Māṣjid}, during the last ten days of Ramaḍān. She
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.’”

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 Wâqîd 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.”
Ishâq bin ‘Abdullâh bin Abî Ėlâh narrated a similar report with this chain of narrators (a Hadîth similar to no. 5681).

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

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.”

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

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

[5688] 30 - (2178) It was narrated from Jâbir that the Prophet ḫtf 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.’”

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

It was narrated from Umm Salamah that a hermaphrodite was with her when the Messenger of Allâh 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 heard him and said: “These people should never enter upon you.”

It was narrated that ‘Aishah said: “A hermaphrodite used to enter upon the wives of the Prophet, and they regarded him as one of those who are without desire. The Prophet 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
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 Hijāb before him.”

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

[5692] 34 - (2182) It was narrated from Hishâm from his father, that Asmâ’ bint Abi 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 Anṣārī 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 it 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
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 Abu Bakr sent me a servant who took care of the horse for me, and it was as if he freed me from slavery.”

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 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-Madinah 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.
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.”

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

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

[5695] (...) A Ḥadîth like that of Mâlik (no. 5694) was narrated from Nâfi’, from Ibn ‘Umar, from the Prophet س ﷺ.
[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.'"

[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.'"

[5698] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadîth similar to no. 5697).
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 Allah ﷺ fell sick, Jibril, ﷺ, would recite Ruqyah for him, saying: ‘In the Name of Allah, 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 Abü Sa'eed that Jibril ﷺ, came to the Prophet ﷺ and said: “O Muḥammad, are you sick?” He said: “Yes.” He said: “In the Name of Allāh I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye, may Allāh heal you, in the Name of Allāh I perform Ruqyah for you.”

[5701] 41 - (2187) Ma'mar narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ.” He
mentioned a number of *Ahadîth*, including this following: “The Messenger of Allāh (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]

Chapter 17. Witchcraft, Magic

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

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*. 

[1]
them sat at my head and the other at my feet. The one who was at my head said to the one who was at my feet, or the one who was at my feet said to the one who was at my head: "What is ailing the man?" He said: "He has been bewitched." He said: "Who has bewitched him?" He said: "Labîd bin Al-A'şam." 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 Allâh ﷺ went to it, with some of his Companions, then he said: 'O 'Āishah, by Allâh, its water is like an infusion of henna and its date palms are like the heads of devils.'"

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

[5704] 44 - (...) It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ was bewitched." Abû Kuraib quoted the same story, a Hadîth like that of Ibn Numair (no. 5703), and he said: "The Messenger of Allâh ﷺ went to the well and looked into it, and there
were date palms around it. She said: ‘I said: “O Messenger of Allah, 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 Allah ﷺ and he ate some of it. She was brought to the Messenger of Allah ﷺ and he asked her about that. She said: “I wanted to kill you.” He said: “Allah 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 Allah ﷺ.”

[5706] (...) Anas bin Mâlik narrated that a Jewish woman put some poison in some meat, then she presented it to the Messenger of Allah ﷺ... a Hadîth like that of Khâlid (no. 5705).
Chapter 19. It Is Recommended To Recite Ruqyah For One Who Is Sick

[5707] 46 - (2191) It was narrated that ‘Aishah said: “If one of us fell sick, the Messenger of Allah 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 Allah 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 Allah, 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 Jarir (a Hadith similar to no. 5707).

In the Hadith of Hushaim and Shu'bah it says: “He wiped him with his hand.” In the Hadith of Ath-Thawri it says: “He wiped him with his right hand.” Following the Hadith of Yahya from Sufyân from
Al-A‘mash it says: “I narrated it to Mansûr and he told me a similar report from Ibrâhîm from Masrûq from ‘Aishah.”

It was narrated from ‘Aishah that when the Messenger of Allah 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.”

It was narrated that ‘Aishah said: “When the Messenger of Allah 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.’”
[5711] (...) A Hadith like that of Abū 'Awānāh and Jarīr (no. 5709) was narrated from 'Āishah who said: “The Messenger of Allāh ﷺ used to...”

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

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

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

[5714] 50 - (2192) It was narrated that ‘Āishah said: “If one of his family fell sick, the Messenger of Allāh ﷺ would blow over him...”
and recite *Al-Mu‘awwidhât*. When he fell sick with his final illness, I started to blow over him and wipe him with his own hand, because it was more blessed than my hand.”

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

[5716] (...) A similar Hadith (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 Prophetﷺ fell sick he would blow over himself and recite *Al-Mu‘awwidhât*, and he would wipe his hand over himself.”
52 - (2193) It was narrated from ‘Abdur-Rahmân bin Al-Aswad that his father said: “I asked ‘Aishah about Ruqyah, and she said: ‘The Messenger of Allah (ﷺ) granted a concession allowing a family among the Anṣâr to recite Ruqyah for every type of poison.’”

53 - (…) It was narrated that ‘Aishah said: “The Messenger of Allah (ﷺ) granted a concession to a family among the Anṣâr to recite Ruqyah for every type of poison.”

54 - (2194) It was narrated from ‘Aishah that if someone fell sick or suffered an ailment or injury, the Messenger of Allah (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 Allah, 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.”
في صحيح أبي معاذ: "كان النبي ﷺ يقول: "أفيدهم عينًا من عيني، فآعدوا روحًا من روحي على أعلامكم، وكثيرًا من روحي على أعلامكم، فآعدوا روحًا من روحي على أعلامكم".

andro: "قال: ابن أبي سفيان: "ليس بسيمًا". وقال زهير: "ليس بسيمًا".

المعجم (21) - (باب استحب الرقية من العين والملته والحمئة والنظرة)

التحفة (6)

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

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

[5722] 56 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ used to tell me to recite Ruqyah for protection against the evil eye.”
It was narrated that Anas bin Mâlik said concerning Ruqyah: “It is allowed in the case of stings, pustules and the evil eye.”

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.”

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.”
Jâbir bin ‘Abdullâh said: “The Prophet granted permission to the family of Hazm to recite Ruqyah for snake bite. He 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.’”

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 Allah , 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.’”

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?’”
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.”

A similar report (as no. 5729) was narrated from Al-A’îshah with this chain of narrators.

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

It was narrated that ‘Awf bin Mâlik Al-Asjja’î said: “We used to recite...
Ruqyah during the Jâhiliyyah, and we said: ‘O Messenger of Allah, what do you think about that?’ He said: ‘Present your Ruqyah to me. There is nothing wrong with a Ruqyah that does not involve Shirk.’

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

[5733] 65 - (2201) It was narrated from Abû Sa'eed Al-Khudrî that a group of the Companions of the Prophet set out on a journey and traveled until they stopped near one of the Arab tribes. They asked them for hospitality but they refused to host them. Then they asked them: “Is there anyone among you who knows how to do Ruqyah?” Because the leader of that tribe had been stung or had fallen ill. A man among them said: “Yes.” So he went to him and performed Ruqyah for him by reciting the Opening of the Book (i.e., Sûrat Al-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 about that.” So he came to the Prophet and told him about that. He
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..."
know that it is a Ruqyah? Distribute them and give me a share with you.”"

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

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

[5737] 67 - (2202) It was narrated from ‘Uthmân bin Abul-‘As Ath-Thaqafi that he complained to the Messenger of Allâh ﷺ about some pain that he had felt in his body since he became Muslim. The Messenger of Allâh ﷺ said to him: “Put your hand on the part of your body that hurts and say: ‘Bismillâh (in the Name of Allâh)’ three times, then say seven times: ‘I seek refuge in Allâh and His Power from the evil of what I find and I fear.’”
Chapter 25. Seeking Refuge
With Allâh From The Devil
Who Whispers During Prayer

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

[5739] (...) It was narrated from 'Uthmân bin Abul-'As 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-'As Ath-Thaqafi said: “I said: ‘O Messenger of Allâh...’” then he mentioned a similar Hadîth.
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 Allah ﷺ said: "For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allah’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 Allah ﷺ say: ‘In it there is healing.’”

[5743] 71 - (...) It was narrated that ‘Asim 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.’
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 Allah, 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 Abî 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.”
[5746] (...) It was narrated from Al-A'mash with this chain of narrators (a Hadith similar to no. 5745), but he did not mention: “He cut a vein.”

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

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

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

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

[5752] (...) It was narrated from Ibn ‘Umar that the Prophet said: “High fever is from the heat of Hell, so cool it down with water.”
[5753] 79 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Fever is from the heat of Hell, so extinguish it with water."

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

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

[5756] (...) A similar report (as no. 5755) was narrated from Hishâm with this chain of narrators.
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 Allah ☪ said: 'Cool it down with water.' And he said: 'It is from the heat of Hell.'"

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

It was narrated that Râfi' bin Khadjîj said: "I heard the Messenger of Allah ☪ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"

(...). Râfi' bin Khadjîj said: "I heard the Messenger of Allah ☪ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"
Chapter 27. It Is Disliked To Administer Medicine In The Side Of The Mouth Forcibly

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

Chapter 28. Treatment With Indian Aloeswood, Which Is Costmary

[5762] 86 - (287) It was narrated that Umm Qais bint Mihsan, the sister of 'Ukâshah (bin Mihsan), said: "I brought a son of mine to the Messenger of Allah who was not yet eating
food, and he urinated on him, and he called for some water and sprinkled it over it.

[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 Muhâfir women who had sworn allegiance to the Messenger of Allah, 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 Allah. 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 Allah said: 'Why
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.”

[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.
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "There is no disease but there is a cure for it in the black seed, except death."

Chapter 30. *Talbīnah*\(^1\) Gives Comfort To The Sick Person

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

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\(^1\) *Talbīnah*: A soup made from flour or bran.
the wife of the Prophet would order that a pot of Talbīnah be cooked, then that some Tharīd be made and the Talbīnah poured over it, then she would say: “Eat it, for I heard the Messenger of Allāh say: ‘Talbīnah brings comfort to the sick person and it lessens grief.’”

Chapter 31. Treating Sickness With A Drink Of Honey

[5770] 91 - (2217) It was narrated that Abū Sa‘eed Al-Khudrī said: “A man came to the Prophet and said: ‘My brother’s bowels are loose.’ The Messenger of Allāh 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 said: ‘Give him honey to drink.’ He said: ‘I did that before and it only made it worse.’ The Messenger of Allāh said: ‘Allāh speaks the Truth and your brother’s bowels are lying.’ Then he gave him honey to drink and he recovered.’”
Chapter 32. About The Plague, Ill Omens, Soothsaying And The Like

[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 Hadīth like that of Shu‘bah (no. 5770).

[5772] 92 - (2218) It was narrated from ‘Āmir bin Sa’d bin Abī Waqqās that he heard his father asking Usāmah bin Zaid: “What did you hear from the Messenger of Allah ﷺ about the plague?” Usāmah said: “The Messenger of Allah 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.’”

Abū An-Nadr said: “Do not leave, except to flee from it.”
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’.”

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.’”

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...’
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.”

[5776] (…) A similar Hadith (as no. 5775) was narrated from ‘Amr bin Dinar with the chain of Ibn Juraij.

[5777] 96 - (…) It was narrated from Usâmah bin Zaid that the Messenger of Allah 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.”
A similar Hadīth (as no. 5777) was narrated from Az-Zuhrī with the chain of Yūnus.

It was narrated that Ḥabīb said: “We were in Al-Madinah and we heard that the plague had broken out in Al-Kūfah. ‘Atâ’ bin Yasâr and others told me that the Messenger of Allāh 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 ‘Amir bin Sa’d who narrated it.’ I went to him and they said: ‘He is away.’ But I met his brother Ibrâhīm 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 Allāh 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.’”

Habīb said: “I said to Ibrâhīm: ‘Did you hear Usâmah narrate it to Sa’d, and he did not deny it?’ He said: ‘Yes.’”
**[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, Khuza‘imah 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-Khaṭâb...
set out for Ash-Shâm, and when he was in Sargh he was met by the commanders of the troops, Abū 'Ubaidah bin Al-Jarrāh 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 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 Muhâjirîn 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
mounts in the morning.’ Abû ‘Ubaidah bin Al-Jarrâh said: ‘Are you fleeing from the Decree of Allah?’ ‘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 Allah to the Decree of Allah. 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 Allah? And if you took them to graze on the barren side, would that not also be by the Decree of Allah?’ Then ‘Abdur-Rahmân bin ‘Awf came, who had been absent on some errand, and said: ‘I have some knowledge about that. I heard the Messenger of Allah say: “If you hear that it (the plague) is in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.”’ ‘Umar bin Al-Khattâb praised Allah, 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..."
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-Rahmân bin ‘Awf told him that the Messenger of Allâh سے said: “If you hear of it breaking out in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.” So ‘Umar bin Al-Khaṭṭâb returned from Sargh.

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

[5788] 101 - (2220) It was narrated from Abû Hurairah that when the Messenger of Allah ﷺ said: “There is no ‘Adwâ, no Safar and no Hâmah,” a Bedouin said: “O Messenger of Allah, 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?”

Meaning one will not automatically be infected by another’s ailment, rather only if Allah has decreed it.

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

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

[4] 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.

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

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

[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 Ṣâlih. And it was narrated from Shu‘aib that Az-Zuhîrî said: “As-Sâ‘îb bin Yazîd bin Ukht Namîr told me that the Prophet ﷺ said: ‘There is no ‘Adwâ, no Ṣafar and no Ḥâmah.’”

[5791] 104 - (2221) It was narrated from Ibn Shihâb that Abû Salamah bin ‘Abdur-Rahmân 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.”
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-Ḥârith 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-Ḥârith disagreed about that until Abû Hurairah grew angry and said something in Abyssinian, then he said to Al-Ḥârith: “Do you know what I said?” He said: “No.” Abû Hurairah said: “I denied it.”

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

[5792] 105 - (…) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “There is no
‘Adwâ.’ And he narrated as well: “No sick camel should be put with a healthy one,” like the Hadîth of Yûnus (no. 5791).

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

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.”

It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: “There is no ‘Adwâ, no Tiyarah and no Ghoul.””
It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘There is no ‘Adwâ, no Ghoul and no Safar.’”

Jâbir bin ‘Abdullâh said: “I heard the Prophet ﷺ say: ‘There is no ‘Adwâ, no Safar and no Ghoul.’” 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-Fa’, And That Which May Be Regarded As Inauspicious

Abû Hurairah said: “I heard the Prophet ﷺ say: ‘There is no Tiyarah; the best of it is Al-Fa’.’ It was said: ‘O Messenger of Allâh, what is Al-Fa’?’ He said: ‘A good word which one of you hears.’”[1]

[1] Meaning that the best kind of sign or indication is Al-Fa’ which is explained in the narration. Whereas Tiyarah causes a person to not do something based upon mere superstition.
A similar report (as no. 5798) was narrated from Az-Zuhrî with this chain of narrators.

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

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It was narrated from Anas that the Prophet صل الله عليه وسلم said: “There is no ‘Adwâ and no Tiyarah, but I like *Fa‘l*: A kind word or a good word.”

It was said: “What is *Fa‘l*?” He صل الله عليه وسلم said: “A good word.”
113 - (2223) It was narrated that Abü Hurairah said: “The Messenger of Allâh said: ‘There is no ‘Adwâ and no Tiyarah, but I like Fa’l.’”

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

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

[1] Ash-Shu’m: Ill fortune, bad omen and the like. Al-Khattâbî 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.’”
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.”

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 Yûnis bin Yazîd.
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.”

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

It was narrated from Hamzah bin 'Abdullâh bin 'Umar, from his father, that the Messenger of Allah ﷺ said: “If Ash-Shu’m is in anything, it is in a horse, a house or a woman.”
[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’âwiya bin Al-Hakam As-Sulamî said: “I said: ‘O Messenger of Allâh, there are some things that we used to do during the Jâhiliyyah. We used to go to soothsayers.’ He said: ‘Do not go to soothsayers.’ I said: ‘We used to follow Tiyarah.’ He
said: ‘That is something that one of you feels in his heart. He should not let it prevent him from doing something.’”

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

[5815] (...) A Hadîth like that of Az-Zuhri from Abû Salamah from Mu‘âwiyyah was narrated from Mu‘âwiyyah 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

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[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-Nawawi 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.”

[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.”

[5817] 123 - (...) ‘Aishah said: “Some people asked the Messenger of Allâh about soothsayers. The Messenger of Allâh 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 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.”"
A report like that of Ma'qil from Az-Zuhri (no. 5817) was narrated from Ibn Shihab with this chain of narrators.

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

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

الله ﷺ: "يَا أَيُّهَا الَّذِينَ يُؤْمِنُونَ بِالْقُرَانِ"
(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.”

[5820] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadīth similar to no. 5819). In the Hadīth of Yūnus it adds: “Allah 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 Hadīth of Ma'qīl it says the same as Al-Awzā'ī said: “But they add lies to it.”

It was narrated from Sa'īdiyyah, 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.”

Chapter 36. Avoiding Lepers Etc.

It was narrated from ‘Amr bin Ash-Sharid 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.’”
Chapter 37. Killing Snakes Etc.

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

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

[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-Khaṭṭâb saw him chasing a snake and said: “It is forbidden to kill those snakes that live in houses.”
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-Zuhri 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-Khatâb 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.’”

It was narrated from Az-Zuhri with this chain of narrators (a Hadîth similar to no. 5826), except that Sâlih 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.”
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 forbade killing the small snakes that live in houses.”

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 forbade killing the small snakes that live in houses, then he refrained.

Nâfi’ narrated that he heard Abû Lubâbah tell Ibn ‘Umar that the Messenger of Allâh forbade killing small snakes.
[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.

[5832] 135 - (...) Nâfi' narrated from Abû Lubâbah bin 'Abdul-Mundhir Al-Ansârî – 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.”

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

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

[5835] 137 - (2234) It was narrated that ‘Abdullâh said: “We were with the Prophet in a cave, and: ‘By the winds (or angels or the Messengers of Allah) sent forth one after another’ 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 said: ‘Allâh protected it from your harm as He protected you from its harm.’”

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

It was narrated from 'Abdullâh that the Messenger of Allah ﷺ told a Muhrim (pilgrim in Ihrâm) to kill a snake in Minā.

It was narrated that 'Abdullâh said: “While we were with the Messenger of Allah ﷺ in a cave...” a Hadîth like that of JarIr and Abû Mu‘âwiyyah (no. 5835, 5836).

Abû As-Sâ‘ib, the freed slave of Hîshâm 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...
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 Allah ﷺ to (the battle of) Al-Khandaq (the Ditch) and that young man used to ask the Messenger of Allah ﷺ for permission to go back to his wife at mid-day. He asked him for permission one day, and the Messenger of Allah ﷺ said:

"Take your weapon with you, for I fear that Quraizah may harm you." So the man took his weapon and went back, and he found his wife standing in the courtyard. He ran towards her with the spear to stab her, because he was overtaken by protective jealousy (Ghīrah), 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):
“Pray to Allāh that he might be brought back to life for us.” He said: “Pray for forgiveness for your companion.” Then he said: “In Al-Madinah 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 Abū As-Sâ’ib – said: “We entered upon Abū 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 Hadīth of Mâlik from Saïfî (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-Madinah there are some of the Jinn who have become Muslim. Whoever
Chapter 38. It Is Recommended To Kill Geckos

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

In the Hadith of Ibn Abi Shaibah it says: “He (ﷺ) enjoined (the killing of geckos).”

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

Umm Sharik was one of the women of Banu 'Amir bin Lu'ayy.
(2238) It was narrated from 'Amir bin Sa'd, from his father, that the Prophet enjoined the killing of geckos and he called them *Fuqaisiq* (vermin).

(2239) It was narrated from 'Aishah that the Messenger of Allah 

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

(2240) It was narrated that Abü Hurairah said:

"The Messenger of Allah 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] 147 - (...) A Hadith like that of Khâlid from Sahl (no. 5846) was narrated from Abû Hurairah from the Prophet ﷺ, except Jarîr only, in whose Hadith 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] 148 - (2241) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: “An ant bit one of the Prophets and he ordered that the colony of the ants be burned. Allâh revealed to him: Because one ant bit you, you have destroyed one of the nations that glorifies Allâh?”
It was narrated from Abü Hurairah that the Prophet 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. Allāh revealed to him: ‘Why not punish just one ant?’”

[5850] 149 - (...) It was narrated from Abü Hurairah that the Prophet 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. Allāh revealed to him: ‘Why not punish just one ant?’”

[5851] 150 - (...) It was narrated that Hammām bin Munabbih said: “This is what Abü Hurairah narrated to us from the Messenger of Allāh,” – and he narrated a number of Ahadīth including the following: “The Messenger of Allāh 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. Allāh revealed to him: ‘Why not punish just one ant?’”

Chapter 40. The Prohibition Of Killing Cats

[5852] 151 - (2242) It was narrated from ‘Abdullāh that the Messenger of Allāh said: “A
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-Maqburî, from Abü 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 Abü 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] (...) Hîshâm 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.”
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.

[5857] (... ) A Hadîth like that of Hîshâm bin 'Urwh (no. 5855) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[5858] (... ) A similar Hadîth (as no. 5855) was narrated from Abû Hurairah from the Prophet ﷺ.
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.”
Chapter 1. The Prohibition Of Cursing the “Time”

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

[5863] 2 - (...) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “Allah, Glorified and Exalted is He, says: ‘The son of Adam offends Me. He inveighs against time, but I am time, I alternate the night and day.’”

[5864] 3 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allah 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.' 

It was narrated from Abû Hurairah that the Messenger of Allah said: 'None of you should say: 'May time be doomed,' for Allah is time.' 

It was narrated from Abû Hurairah that the Prophet said: 'Do not curse time, for Allah is time.' 

Chapter 2. It Is Disliked To Call Grapes Karm 

It was narrated that Abû Hurairah said: "The Messenger of Allah said: 'None of you should inveigh against time, for Allah 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.
It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not say Karm, for Karm is the heart of the believer.’”

It was narrated from Abü Hurairah that the Prophet ﷺ said: “Do not call grapes Karm, for Karm is the Muslim man.”

It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘None of you should say Karm, for Karm is only the heart of the believer.’”

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.’”
It was narrated from ‘Alqamah bin Wâ’il, from his father, that the Prophet ﷺ said: “Do not say Kann, rather say: ‘Hablah,”’[1] referring to grapes.

‘Alqamah bin Wâ’il (narrated) from his father that the Prophet ﷺ said: “Do not say Kann, rather say ‘Inab and Hablah.”

It was narrated from Abü Hurairah that the Messenger of Allah 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 Fatâî.”

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 Rabbi (my lord), rather let him say Sayyidi (my master)."

15 - (...) 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."

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 Ahadith, 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 Rabbi (my lord), rather he should say Sayyidi or Mawlâya (my master). And none of you should say my 'Abd or my..."
Chapter 4. It Is Disliked For A Man To Say: “Khabuthat Nafsî” (I Feel Bad)

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

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

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

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

[5881] 18 - 6 It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet 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 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 said: ‘Whoever is offered perfume, let him not refuse it, for it is light to carry, and smells good.’”
Aloeswood is what is most commonly called 'Oud.

Statements Relating To Manners...

It was narrated that Nafi' 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 Allah used to perfume himself with incense.'"[1]
Chapter... – Reciting Poetry, The Most Poetic Of Words, And Criticism Of Poetry

[5885] 1 - (2255) It was narrated from 'Amr bin Ash-Sharid that his father said: “I rode behind the Messenger of Allâh one day, and he said: ‘Do you know anything of the poetry of Umayyah bin Abî As-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-Sharid said: “The Messenger of Allâh seated me behind him on his mount...” and he narrated a similar report (as no. 5865).

[5887] (...) It was narrated from 'Amr bin Ash-Sharid that his father said: “The Messenger of Allâh asked me to recite poetry...” a Hadîth like that of Ibrâhîm bin Maisarah (no. 5885), and he added: “He said: ‘He was
almost a Muslim.” In the Hadith of Ibn Mahdi it says: “He was almost a Muslim in his poetry.”

[5888] 2 - (2256) It was narrated from Abù Hurairah that the Prophet ﷺ said: “The truest word uttered by the Arabs in verse is the words of Labid:
‘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 Labid:
‘Surely Everything apart from Allâh is in vain.’
And Umayah bin Abî Aṣ-Salt 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 Aṣ-Salt was almost a Muslim.”
It was narrated from Abū Hurairah that the Prophet ﷺ said: “The truest line uttered by the poets is: ‘Surely! Everything apart from Allâh is in vain.’”

It was narrated that Abū Salamah bin ‘Abdur-Rahmân said: I heard Abū 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.

It was narrated that Abū 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 Hafîṣ did not say: ‘corrodes it.’”
(8) It was narrated from Sa'd that the Prophet 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."

(9) It was narrated that Abü Sa'eed Al-Khudrī said: "While we were traveling with the Messenger of Allah in Al-'Aij, we were met by a poet who was reciting poetry. The Messenger of Allah 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.'"

Chapter 1. The Prohibition Of Playing Nardashīr

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

[1] A Persian word for a game similar to what is called backgammon today.
Chapter...—Good Dreams Come From Allâh And They Are A Part Of Prophethood

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

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

Abû Qatâdah said: "I heard the Messenger of Allah ﷺ say: 'Good dreams come from Allah 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 Allah 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 Hadith, I do not care about them."

Abû Salamah said: "I used to see dreams... (a Hadith similar to no. 5897)." In the Hadith...
of Al-Laith and Ibn Numair, there is no mention of the words of Abü Salamah up to the end of the Hadīth. Ibn Rumh added: “And let him turn over from the side on which he was sleeping.”

Ibn Rumh added: “And let him turn over from the side on which he was sleeping.”

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

[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 Shaitân and its evil, but let him not tell anyone about it, for it will not harm him.”

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

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

[5906] (... ) It was narrated from Ayyûb with this chain of narrators, and he said in the Ḥadîth: “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 Ḥadîth (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 Ḥadîth the words: “And I dislike yokes,” until the end of the Ḥadîth, but he did not mention (the words):
“Dreams are one of the forty-six parts of Prophethood.”

[5909] 7 - (2264) It was narrated from Anas bin Mālik that ‘Ubādah bin Aṣ-Ṣāmit said: “The Messenger of Allāh 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 Mālik, from the Prophet ﷺ.

[5911] 8 - (2263) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The dream of a believer is one of the forty-six parts of Prophethood.’”

[5912] (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The dream of a
believer that he sees or that is shown to him.” In the Hadith of Ibn Mushir it says: “A good dream is one of the forty-six parts of Prophethood.”

[5913] (...) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “The dream of a righteous man is one of the forty-six parts of Prophethood.”

[5914] (...) It was narrated from Yahya bin Abi Kathir with this chain of narrators.

[5915] (...) A Hadith like that of ‘Abdullâh bin Yahya bin Abi 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
one of the seventy parts of Prophethood.”

[5917] (...) It was narrated from ʿUbaidullâh with this chain of narrators.

[5918] (...) It was narrated from Nâfiʿ with this chain of narrators (a Ḥadîth similar to no. 5916). In the Ḥadîth of Al-Laith it says: Nâfiʿ said: “I think that Ibn ʿUmar 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.’”
[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.’”

[5921] (2267) Abû Qatâdah said: “The Messenger of Allâh ﷺ said: ‘Whoever sees me has seen the truth.’”

[5922] (…) The nephew of Az-Zuhrî narrated: “My paternal uncle told me…” and he mentioned the two Ahadîth with their chain of narrators, like the Hadîth of Yûnus (no. 5920).

[5923] 12 - (2268) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Whoever sees me in a dream has indeed seen me, for the 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.”
Chapter 2. No One Should Speak Of How The Shaitân Toyed With Him In His Sleep

[5924] 13 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allah said: “Whoever sees me in a dream has indeed seen me, for the Shaitân cannot resemble me.”

[5925] 14 - (...) It was narrated from Jâbir that a Bedouin came to the Messenger of Allah and said: “I dreamt that my head was cut off and I was chasing it. The Prophet 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 and said: ‘O Messenger of Allah, I saw in a dream as if my head was cut off and it rolled away and I was chasing it.’ The Messenger of Allah said to the Bedouin: ‘Do not tell people of how the Shaitân toyed with you in your sleep.’”

He said: “I heard the Prophet after that, delivering a Khutbah...
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 and said: ‘O Messenger of Allah, I saw in a dream as if my head was cut off.’ The Prophet smiled and said: ‘If the Shaitân toyed with one of you in his sleep, he should not tell the people about it.”’ According to the report of Abû Bakr (Ibn Abi Shaibah): “If one of you is toyed with,” and he did not mention the Shaitân.

Chapter 3. Interpretation Of Dreams

[5928] 17 - (2269) Ibn ‘Abbâs used to narrate that a man came to the Messenger of Allâh 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
man took hold of it and ascended, then another man took hold of it but it broke, then it was reconnected and he ascended.”

Abū Bakr said: “O Messenger of Allāh, may my father be sacrificed for you, by Allāh. Let me interpret it.” The Messenger of Allāh ﷺ said: “Interpret it.” Abū 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’ān, its sweetness and softness. As for that which the people collected of it, it is the one who learns a great deal of Qur’ān 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 Allāh 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 Allāh, may my father and mother be sacrificed for you, am I right or wrong?” The Messenger of Allāh ﷺ said: “You got some of it right and some of it wrong.” He said: “By Allāh, O Messenger of Allāh, I adjure you to tell me what I got wrong.” He said: “Do not swear.”
It was narrated that Ibn 'Abbâs said: “A man came to the Prophet when he returned from Uhud and said: ‘O Messenger of Allah, last night I saw in a dream a canopy dripping with ghee and honey...’” a Hadith like that of Yûnus (no 5928).

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 Allah and said: “Last night I saw a canopy...” a similar Hadith (as no. 5928).

It was narrated from Ibn 'Abbâs that among the things that the Messenger of Allah 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 Allah, I saw a canopy...” a similar Hadith (as no. 5928).
Chapter 4. The Dreams Of The Prophet

[5932] 18 - (2270) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'One night in a dream I saw myself in the house of ‘Uqbah bin Râfi’. We were brought some fresh Ibn Tâb dates.[1] I interpreted it as high status in this world and a good ending in the Hereafter, and that our religion is perfected.'"

[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."

[5934] 20 - (2272) It was narrated from Abû Müsa that the Prophet ﷺ said: "In a dream I saw myself migrating from

[1] A well known type of dates that were attributed to Ibn Tâb a man from Al-Madinah.
Makkah to a land in which there were date palms. I thought that it would be Al-Yamâmâh 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 Allah 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 Allah. The cows are the group of believers on the Day of Uhud, and the good is the good that Allah brought about after that, and the reward for sincerity that Allah 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 Muḥammad appoints me as his successor I will follow him.’ He came with a large number of his people, and was met by the Prophet ﷺ who had Thābit bin Qais bin Shamîs 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
were to ask me for this piece of palm branch I would not give it to you. I will never transgress the Command of Allāh with regard to you. If you turn away, Allāh will destroy you. I think you are the one concerning whom I was shown something in a dream. This is Thābit; he will answer you on my behalf.' Then he left."

(2274) Ibn ‘Abbās 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.’ Abū 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 Ṣan‘ā’, and the other is Musailimah, the man of Al-Yamâmah.’”

[5936] 22 - (…) Ma’mar narrated that Hammâm bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ.” He narrated a number of Ahadīth, 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,
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?’”
Chapter 1. The Superiority Of The Prophet’s Lineage, And The Stone That Greeted Him Before His Prophethood

[5938] 1 - (2276) Wâthilah bin Al-Asqa’ said: “I heard the Messenger of Allah  say: ‘Allâh, Glorified and Exalted is He, chose Kinânâh from among the children of Ismâ’il, and He chose the Quraish from among Kinânâh, 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 Allah  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.”

Chapter 1. The Superiority Of The Prophet’s Lineage, And The Stone That Greeted Him Before His Prophethood

1 - (2276) Wâthilah bin Al-Asqa’ said: “I heard the Messenger of Allah  say: ‘Allâh, Glorified and Exalted is He, chose Kinânâh from among the children of Ismâ’il, and He chose the Quraish from among Kinânâh, and He chose Banû Hâshim from among the Quraish, and He chose me from among Banû Hâshim.”

2 - (2277) It was narrated that Jâbir bin Samurah said: “The Messenger of Allah  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.”
Chapter 2. The Superiority Of Our Prophet Over All Of Creation

[5940] 3 - (2278) Abû Hurairah said: “The Messenger of Allâh said: ‘I will be the leader of the sons of Adam on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.”

Chapter 3. The Miracles Of The Prophet

[5941] 4 - (2279) It was narrated from Anas that the Prophet called for water and it was brought in a shallow vessel. The people started performing *Wuḍū’,* and I estimated that they were between sixty and eighty. And I looked at the water that was springing from between his fingers.

[5942] 5 - (…) It was narrated that Anas bin Mâlik said: “I saw the Messenger of Allâh when the time for ‘Asr came. The people looked for water and could not find any. Some water
for Wudu’ was brought to the Messenger of Allah ﷺ and he put his hand in that vessel and told the people to perform Wudu’ from it. I saw the water springing from beneath his fingers, and the people performed Wudu’ from it, down to the last of them.

[5943] 6 - (...) Anas bin Mâlik narrated that the Prophet of Allah ﷺ and his Companions were in Az-Zawrâ’ – he said: Az-Zawrâ’ is a place in Al-Madinah 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 Wudu’. I said: “How many were they, O Abû Hamzah?” He said: “They were around three hundred.”

[5944] (...) It was narrated from Aas 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 Hadith like that of Hishâm (no. 5943).
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."

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."

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,
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.'
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

*Virtues And Merits of Prophets*
leave with me, and whoever wishes may stay.’ We set out and when we were approaching Al-Madînâh he said: ‘This is Tâbah and this is U[bud - it is a mountain that loves us and we love it.’ Then he said: ‘The best houses of the Anşâr are the house of Banû An-Najjâr, then the house of Banû ‘Abdul-Ash-hal, then the house of Banû ‘Abdul-‘A[s-rîh bin Al-Khazraj, then the house of Banû Sâ‘îdah, and there is goodness in all the houses of the Anşâr.’ Sa’d bin ‘Ubâdah came to us and Abû Usaid said: ‘Did you not see how the Messenger of Allâh [mentioned the best of the houses of the Anşâr, and mentioned us last?’ Sa’d went to the Messenger of Allâh [and said: ‘O Messenger of Allâh, you mentioned the best of the houses of the Anşâr 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 Ḥadîth similar to no. 5948), up to the words: “And there is goodness in all the houses of the Anşâr”. He did not mention what comes after that of the story of Sa’d bin ‘Ubâdah. In the Ḥadîth of Wuhaib it adds: “The Messenger of Allâh [wrote to them in their land.”
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.”

الله ﷺ يُحَرِّمهِمْ، وَلَمْ يَذْكُرُ فِي حَدِيثِ
وُهَبِ: فَكَتَبْ إِلَّا رَسُولُ اللَّهِ ﷺ

(المعجم ۴) (باب توكه على الله تعالى، وعصمة الله تعالى له من الناس) (التحفة ۴)
14 - (…) 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).

(...). It was narrated that Jâbir said: “We came back with the Messenger of Allah 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 Allah ﷺ left him alone.”

Chapter 5. The Likeness Of The Guidance And Knowledge With Which The Prophet ﷺ Was Sent

15 - (2282) It was narrated from Abû Müsa that the Prophet ﷺ said: “The likeness of
the guidance and knowledge with which Allāh 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 Allāh 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 Allāh, and Allāh benefits him by that with which Allāh 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 Allāh 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 Abū Mūsa that the Prophet ﷺ said: “The likeness of me and that with which Allāh 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] Eli 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 Allah 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 Allah ﷺ. – He narrated a
number of *Ahadith*, including the following: “The Messenger of Allah  said: ‘My likeness is that of a man who lights a fire, and when it is glowing, moths and insects start falling into it. He tries to stop them but they overwhelm him and fall in. That is the likeness of you and I. I am trying to hold you back from the fire (and saying), come away from the fire, come away from the fire, but you overwhelm me and rush headlong into it.’”

[5958] 19 - (2285) It was narrated that Jâbir said: “The Messenger of Allah  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  Was The Seal Of The Prophets

[5959] 20 - (2286) It was narrated from Abû Hurairah that the Prophet  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...”
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 Allah ﷺ.” He narrated a number of Ahadîth, including the following: “The Messenger of Allah ﷺ said: ‘The likeness of myself and the Prophets who came before me is that of a man who built some houses and built them well, making them beautiful and perfect, apart from the space of one brick in one of their corners. The people started walking around them, admiring the structure, saying: ‘Why don’t you put a brick here? Then your building will be complete.’” Muhammad ﷺ said: ‘I am that brick.’”

[5961] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allah 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.’”
Virtues And Merits of Prophets

[5962] (…) It was narrated that Abū 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).

[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.”

[5964] (…) Salim narrated a similar report with this chain of narrators, and instead of saying ‘made it complete’ he said ‘made it beautiful.’

Chapter 8. When Allâh Wants To Show Mercy To A Nation, He Takes Their Prophet Before Them

[5965] 24 - (2288) It was narrated from Abû Mûsa that the Prophet ﷺ said: “When Allâh
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


[5967] (...) A similar report (as no. 5966) was narrated from ‘Abdul-Malik bin ‘Umair, from Jundab, from the Prophet ﷺ.
It was narrated that Abû Hâzîm said: "I heard Sahl say: 'I heard the Prophet 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 Hâzîm 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.'"

And I bear witness that I heard Abû Sa'eed Al-Khudrî add something and say (The Messenger of Allâh 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."

A Hadîth like that of Ya'qûb (no. 5968) was narrated from Sahl from the Prophet, and from An-Nu'mân bin Abî 'Ayyâsh, from Abû Sa'eed Al-Khudrî, from the Prophet.
[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.”

[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) ‘Aishah 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
reaching me, and I will say: “O Lord, they belong to me and my Ummah.” He will say: “You do not know what they did after you were gone. They kept turning back on their heels.”

[5974] 29 - (2295) It was narrated that Umm Salamah, the wife of the Prophet, said: “I used to hear the people talking about the Cistern, but I did not hear anything about it from the Messenger of Allah, until one day, when the slave woman was combing my hair, I heard the Messenger of Allah 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 Allah 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.”"
Virtues And Merits of Prophets

[5975] (…) ‘Abdullâh bin Râfi’ said: “Umm Salamah used to narrate that she heard the Prophet 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 ‘Amir that the Messenger of Allâh came out one day and prayed for the people of Uhûd 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 ‘Amir said: “The Messenger of Allâh prayed for those who had been slain at Uhûd, then he ascended the
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-JuIfah. 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.”
Virtues And Merits of Prophets

[5980] (...) A Hadith like that of Al-A‘mash (no. 5978) was narrated from ‘Abdullâh from the Prophet ﷺ.

[5981] (...) A Hadith 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 San‘â’ and Al-Madinah.”

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‘î said: “I heard the Messenger of Allah ﷺ say...” and he mentioned a similar report (as no. 2298) about the Cistern, but
he did not mention the words of Al-Mustawrid.

[5984] 34 - (2299) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Ahead of you lies the Cistern. The distance between its two corners is like the distance between Jarbâ’ and Adhrah.””

[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.”

[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 Hadith of Ibn Bishr it says: “Three days.”
[5987] (...) A Hadith 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. Whomever 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 he 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.’”
[5990] 37 - (2301) It was narrated from Thawbân that the Prophet of Allah 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.”

[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.”

[5992] (...) The Hadîth of the Cistern was narrated from Thawbân, from the Messenger of Allâh ﷺ. I
said to Yahya bin Hammâd (a narrator): “Did you hear this Hadîth from Abû 'Awânah?” He said: “I also heard it from Shu'bah.” I said: “Look at it for me.” So he looked for me, then he narrated it to me.

[5993] 28 - (2302) It was narrated from Abû Hurairah that the Prophetﷺ said: “I will drive some people away from my Cistern as a stray camel is driven away.”


[5995] 39 - (2303) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “The size of my Cistern is like the distance between Aylah and Sân‘â’ in Yemen. In it there are jugs as numerous as the stars in the sky.”

[1] That is Muḥammad bin Bash-shâr, Bundâr, who narrated it from him.
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.’”

This was narrated from Anas from the Prophet ﷺ, and he added: “Its vessels are as numerous as the stars.”

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.”
A similar report (as no. 5998) was narrated from Anas from the Prophet, except that they were not sure and they said: “Or like the distance between Al-Madinah and ‘Ammân.” In the Hadîth of Abû ‘Awânâh it says: “The distance between the two sides of my Cistern.”

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.’”

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.”

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 Şan‘â’ and
Aylah, and its jugs are like the stars.”

[6003] 45 - (...) It was narrated that ‘Amir bin Sa‘d bin Abî Waqqâs said: “I wrote to Jâbir bin Samurah (and sent it) with my slave Nâfi‘ (saying): ‘Tell me of something that you heard from the Messenger of Allâh ﷺ.’ He wrote to me (saying): ‘I heard him say: “I will be the first one to reach the Cistern.”

Chapter 10. The Angels Fought Alongside Him ﷺ

[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.”

[6005] 47 - (...) It was narrated that Sa‘d bin Abî Waqqâs said: “On the Day of Uhud I was on
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-Madinah 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 Ṭâlîhah 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.”
It was narrated that Anas said: "There was a disturbance in Al-Madinah, and the Prophet borrowed a horse belonging to Abü Ṭālḥah that was called Mandūb, and rode it. He said: 'We have not seen any cause for panic, and we have found it (the horse) to be swift-footed.'"

Shu'bah narrated with this chain of narrators (a Ḥadīth similar to no. 6007). In the Ḥadīth of Ibn Ja'far it says: "A horse of ours," it does not say a horse belonging to Abü Ṭālḥah.

Chapter 12. His (ﷺ) Generosity

It was narrated that Ibn 'Abbās said: "The Messenger of Allah was the most generous of people in doing good, and he was at his most generous in the month of Ramadân. Jibrīl used to meet him every year in Ramadân until it ended, and the Messenger of Allâh would recite the Qur'ān to him. When Jibrīl met him, the Messenger of Allâh was more generous in doing good than the (rain) blowing wind."
A similar report (as no. 6009) was narrated from Az-Zuhri with this chain of narrators.

Chapter 13. His (ﷺ) Good Manners

It was narrated that Anas bin Mâlik said: “I served the Messenger of Allah ﷺ for ten years, and by Allah 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?”

A similar report (as no. 6011) was narrated from Anas.
Virtues And Merits of Prophets

[6013] 52 - (...) It was narrated that Anas said: "When the Messenger of Allâh ﷺ came to Al-Madinah, Abû Talbah 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?'

[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."

[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
told me to do. Then I went out and passed by some boys who were playing in the marketplace. Then the Messenger of Allah 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 Allah.’”

[6016] (2309) Anas said: “By Allah, 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 Allah ﷺ had the best manners among the people.”

Chapter 14. His (ﷺ) Generosity

[6018] 56 - (2311) Jâbir bin ‘Abdullah said: “If the Messenger of Allah ﷺ was asked for anything, he never said no.”
It was narrated that Muhammad bin Al-Munkadir said: “I heard Jâbir bin ‘Abdullâh say:...” A similar report (as no. 6018).

It was narrated from Mûsâ bin Anas that his father said: “The Messenger of Allah 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 gives as if he has no fear of want.’"

It was narrated from Anas that a man asked the Prophet 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 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 Shihāb said: “The Messenger of Allâh set out on the campaign to conquer Makkah, then the Messenger of Allâh 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 gave Safwân bin Umaiyyah a hundred sheep, then another hundred, then another hundred.”

Ibn Shihāb said: “Sa’eed bin Al-Musayyab told me that Safwân said: ‘By Allah, the Messenger of Allâh 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 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 died before the wealth of Bahrain came. It came to Abû Bakr after he was gone, and he ordered a caller to call...
out: 'Whoever had any promise from the Prophet or was owed anything by him, let him come.' I got up and said: 'The Prophet 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.'

[6024] 61 - (...) It was narrated that Jâbir bin Abdullâh said: "When the Prophet died, some wealth came to Abû Bakr from Al-'Alâ bin Al-Haḍramî. Abû Bakr said: 'Whoever was owed anything by the Prophet, or had a promise from him, let him come to us.'" A Hadith like that of Ibn 'Uyainah (no. 6023).
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 Allah 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 Allah ﷺ and I said: ‘O Abû Saif! Stop, for the Messenger of Allah ﷺ has come.’ So he stopped, and the Messenger of Allah ﷺ called for the boy. He embraced him and said whatever Allah willed he should say.”

Anas said: “I saw him (the boy, Ibrâhîm) as he breathed his last in the arms of the Messenger of Allah ﷺ. The eyes of the Messenger of Allah ﷺ filled with tears, and he said: ‘The eyes weep and the heart grieves, but we do not say anything
but that which pleases our Lord. By Allâh, 0 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. Ibrâhîm (the son of the Prophet) was sent to be nursed in the suburbs of Al-Madinah. 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 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 ‘Âishah said: “Some Bedouin people came to the Messenger of Allâh and said: ‘Do you kiss your children?’ They said: ‘Yes.’ They said: ‘By Allâh, we do not kiss them.’ The Messenger of Allâh said: ‘What can I do if Allâh has deprived you of mercy?’”

Ibn Numair said: “Deprived your hearts of mercy.”
It was narrated from Abū Hurairah that Al-Aqraʻ bin Ḥābis saw the Prophet kissing Al-Hasan and he said: “I have ten children and I have never kissed any of them.” The Messenger of Allāh ﷺ said: “The one who does not show mercy will not be shown mercy.”

A similar report (as no. 6028) was narrated from Abū Hurairah, from the Prophet ﷺ.

It was narrated that Jarîr bin ‘Abdullâh said: “The Messenger of Allāh ﷺ said: ‘Whoever does not show mercy to people, Allāh will not show mercy to him.’”
It was narrated that Qatâdah said: I heard 'Abdullâh bin AbI 'Utbah say: I heard Abü Sa'eed Al-Khudrî say: “The Messenger of Allah was more shy than a virgin behind her veil; if he disliked something we could see it in his face.”

Chapter 16. His (ﷺ) Great Modesty

A Hadith like that of Al-A’mash (no. 6030) was narrated from Jarîr, from the Prophet ﷺ.

It was narrated that Masrûq said: “We...”

It was narrated that Masrüq said: “We...”
entered upon ‘Abdullâh bin ‘Amr when Mu‘âwiyyah came to Al-Kúfah, 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‘âwiyyah to Al-Kúfah.”

[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 would smile.”’
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 Allah ﷺ was on one of his journeys, and a black slave called Anjashah was singing camel-driving songs. The Messenger of Allah 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.”
[6039] 72 - (…) It was narrated that Anas bin Mâlik said: “Umm Sulaim was with the wives of the Prophet when a camel-driver was driving the camels on which they were riding. The Messenger of Allâh said: ‘O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.’”

[6040] 73 - (…) It was narrated that Anas said: “The Messenger of Allâh had a camel-driver with a fine voice. The Messenger of Allâh said: ‘Go slowly, O Anjashah; do not break the glass vessels,’ meaning the weak women.”

[6041] (…) It was narrated from Anas from the Prophet (a Hadith similar to no. 6040), but he did not mention a camel driver with a fine voice.

Chapter 19. His (ﷺ) Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them

[6042] 74 - (2324) It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ came to the people, some of them said: ‘Your Lord has come to you!’ The Prophet ﷺ said: ‘There is nothing like a person who says: ‘Your Lord has come to you!’’
Allâh رَحْمَةُ الْبَلَاتِیلٍ وَمَرْضِیاً بَنِي عَبْدِ اللّهِ، جَمِيعًا
عَنْ أَبِي النَّضْرِ، [قَالَ أَبُو بَكْرٍ: حَدَّثَنَا
أَبُو النَّضْرِ] بِنْيَةٌ هَامِشَةٌ بَنَّ الْعَامِسِ،
حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرِةِ عَنْ تَابِیِّ، عَنْ
أَنَّ نَسَيَ مَالِكَ قَالَ: كَانَ رَسُولُ اللّهُ ﷺ
إِذَا صَلَّى الْعَدَاةَ جَاءَ حَدَّمَ الْمُدِينَةِ بِأَبْلَهَهُ
فِيهَا النَّمَاءَ، فَمَا يُؤْتِى بِنَبَأٍ إِلَّا غَمَسَ بَدْهُ
فِيهِ، وَرَزَّمَهَا جَاءَهُ فِي الْعَدَاةِ الْبَارِدَةِ
فِي عَجْمِسٍ نُبِهْتُ بِهَا.

[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.
Chapter 20. His (ﷺ) Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allâh If His Sacred Limits Were Transgressed

[6045] 77 - (2327) It was narrated that ‘Âishah, 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 ‘Âishah (a Ḥadîth similar to no. 6045).

[6047] (...) A Ḥadîth like that of Mâlik (no. 6045) was narrated from Ibn Shihâb with this chain of narrators.
[6048] 78 - (…) It was narrated that ʿĀishah said: “The Messenger of Allāh ﷺ was never given the choice between two things, one of which was easier than the other, but he would choose the easier of the two, so long as it was not a sin. If it was a sin he would be the furthest of the people from it.”

[6049] (…) It was narrated from Hishām with this chain of narrators (a Ḥadīth similar to no. 6048), as far as the words, “…The easier of the two…”, but he did not mention what comes after that.

[6050] 79 - (2328) It was narrated that ʿĀishah said: “The Messenger of Allāh ﷺ never hit anyone with his hand, nor any woman or servant, except when fighting in Jihād in the cause of Allāh. And if he was offended in some way he never took revenge for his own sake, unless one of the sacred limits of Allāh had been transgressed, then he would take revenge for the sake of Allāh.”

[6051] (…) It was narrated from Hishām with this chain of narrators (a Ḥadīth similar to no. 6050).
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 Allah ﷺ, then he went out to his family, and I went with him. Some children met him and he started patting their cheeks, one after another. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of a perfume seller.”

[6053] 81 - (2330) It was narrated that Anas said: “I have never smelt any amber or musk or anything better than the fragrance of the Messenger of Allâh ﷺ, and I have never touched any Dibâj or silk softer to the touch than the Messenger of Allâh ﷺ.”

[6054] 82 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ was of a fair complexion,
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.”

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.’”

[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 \( \text{ṣ} \) woke up and said: ‘What are you doing, O Umm Sulaim?’ She said: ‘O Messenger of Allāh, we hope for blessing for our children.’ He said: ‘You have done right.’”

Chapter 23. The Prophet \( \text{ṣ} \) Sweated When It Was Cold, And When The Revelation Came To Him

- [6057] 85 - (2332) It was narrated from Umm Sulaim that the Prophet \( \text{ṣ} \) 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 \( \text{ṣ} \) said: “O Umm Sulaim, what is this?” She said: “Your sweat; I put it in my perfume.”

- [6058] 86 - (2333) It was narrated that ‘Aishah said: “If the
Revelation came to the Messenger of Allâh ﷺ on a cold day, his forehead would be covered with sweat.

[6059] 87 - (...) It was narrated from ‘Âishah 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.”

[6060] 88 - (2334) It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “When the Revelation came upon the Prophet of Allâh ﷺ, he would feel anxious because of that, and his face would change color.”
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.”

Chapter 24. Description Of His (理发) Hair, Attributes And Appearance

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.”

A similar report (as no. 6062) was narrated from Ibn Shihâb with this chain of narrators.
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.”
Chapter 26. Description Of His (ﷺ) Hair

[6067] 94 - (2338) Qatâdah said: "I said to Anas bin Mâlik: 'What was the hair of the Prophet ﷺ like?' He said: 'His hair was wavy, neither curly nor straight, and it hung between his ears and his shoulders.'"

[6068] 95 - (...) It was narrated from Anas that the hair of Messenger of Allâh ﷺ came down to his shoulders.

[6069] 96 - (...) It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ came halfway down his ears."

Chapter 27. The Mouth, Eyes And Heels Of The Prophet ﷺ

[6070] 97 - (2339) Jâbir bin Samurah said: "The Messenger of Allâh ﷺ had a wide mouth, wide eyes and lean heels."
Chapter 28. The Prophet Was White With An Elegant Face

[6071] 98 - (2340) It was narrated from Al-Jurairi from Abū At-Tufail: "I said to him: 'Did you see the Messenger of Allah?' 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 to die.

[6072] 99 - (...) It was narrated that Abû At-Tufail said: "I saw the Messenger of Allâh 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 (嵾) 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.’”

[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.’”

[6075] 102 - (…) It was narrated that Muḥâammad 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.’”
Anas bin Mâlik was asked about the Prophet 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.”

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 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.”

Al-Muthanna narrated it with this chain of narrators (a Hadîth similar to no. 6078).

It was narrated that Anas was asked about the white hair of the Prophet. He said: “Allâh did not blemish him with white hair.”
It was narrated that Abû Juhaifah said: "I saw the Messenger of Allah 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)."

It was narrated that Abû Juhaifah said: "I saw the Messenger of Allah with a white complexion and some white hairs. Al-Hasan bin 'Ali resembled him."

This was narrated from Abû Juhaifah (a Hadith similar to no. 6081), but they did not say: "With a white complexion and white hair."
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.'"

Chapter 30. The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet ﷺ

Jâbir bin Samurah said: "Some whiteness had appeared in the hair of the Messenger of Allah 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."

Jâbir bin Samurah said: "I saw a seal on the back of the Messenger of Allah ﷺ, like a pigeon’s egg."
A similar report (as Hadîth no. 6085) was narrated from Simâk with this chain of narrators.

As-Sâ‘îb 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 Wudû’ and I drank some of his Wudû’ water. Then I stood behind him and saw the Seal between his shoulders, like a bird’s egg.”

It was narrated that ‘Abdullâh bin Saijis 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.”\(^{[1]}\)

\(^{[1]}\) Mu’âmmad 47:19.
He said: “Then I went behind him and looked at the Seal of Prophethood between his shoulders, near his left shoulder blade, the shape of a palm with the fingers held together, and on it were spots like moles.”

Chapter 31. How Long He Lived, And How Long He Stayed In Makkah And Al-Madinah

[6089] 113 - (2347) It was narrated that Anas bin Mâlik said: “The Messenger of Allah was neither very tall nor short, and he was neither glaringly white nor brown, and his hair was neither very curly nor straight. Allah appointed him (as His Messenger) when he reached the age of forty, and he stayed in Makkah for ten years, and in Al-Madinah for ten years. Allah 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,
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from) Anas bin Mâlik, and in both of their Ḥadîth it adds: “He was bright-faced.”

Chapter 32. The Age Of The Prophet When He Died

[6091] 114 - (2348) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh died when he was sixty-three years old, and Abû Bakr Aş-Şiddiq 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 died when he was sixty-three years old. Ibn Shihâb said: “Sa’eed bin Al-Musaîyyab told me something similar.”
A Hadith like that of 'Uqail (no. 6092) was narrated from Ibn Shihâb with both chain of narrators.

Chapter 33. How Long Did The Prophet Stay In Makkah And Al-Madinah?

[6094] 116 - (2350) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long was the Prophet in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was thirteen.’”

[6095] (...) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long did the Prophet stay in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was ten-plus.’ He prayed for forgiveness for him and said: ‘He took that from the words of the poet.”

[6096] 117 - (2351) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh stayed in Makkah for thirteen years and he died when he was sixty-three years old.
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.”

It was narrated that AN Isâq said: “I was sitting with ‘Abdullâh bin ‘Utbah, and they mentioned the age of the Messenger of Allâh ﷺ. Some of the people said that Abû Bakr was older than the Messenger of Allâh ﷺ. ‘Abdulâh said: ‘The Messenger of Allâh ﷺ passed away when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’

A man who was called ‘Amir bin Sa’d said: ‘Jârir told us: “We were sitting with Mu’âwiyyah and they mentioned the age of the Messenger of Allâh ﷺ. Mu’âwiyyah 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.’”
It was narrated from Jarîr that he heard Mu‘âwiyah giving a speech, and he said: “The Messenger of Allâh 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.”

It was narrated that ‘Ammâr, the freed slave of Banû Hâshim, said: “I asked Ibn ‘Abbâs: ‘How old was the Messenger of Allâh 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 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.’”

A Hadîth like that of Yazid bin Zurai‘ (no. 6100) was narrated from Yûnûs with this chain of narrators.
[6102] 122 - (...) Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ died when he was sixty-five years old.

[6103] (...) It was narrated from Khâlid with this chain of narrators (a Hadîth similar to no. 6102).

[6104] 123 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for fifteen years, hearing the voice and seeing the light, seven years when he did not see any visible form and eight years when he received Revelation, and he stayed in Al-Madînah for ten years.”

Chapter 34. His (ﷺ) Names

[6105] 124 - (2354) Muḥammad bin Jubair bin Mut‘îm narrated from his father that the Prophet ﷺ said: “I am Muḥammad, and I am Ahmad, and I am Al-Mâhî (the eraser) by means of whom disbelief is erased, and I am Al-Ḥâshîr (the gatherer) after whom all the people will be gathered (in the Hereafter),
and I am Al-‘Āqib (the last).” Al-‘Āqib is the one after whom there is no other Prophet.

[6106] 125 - (...) It was narrated from Muhammad bin Jubair bin Mut‘im, from his father, that the Messenger of Allah said: “I have several names. I am Muhammad, and I am Ahmad, and I am Al-Māhī (the eraser) by means of whom Allah erases disbelief, and I am Al-Ḥāshir (the gatherer) at whose feet the people will be gathered, and I am Al-‘Āqib (the last) after whom there will be no other.” And Allah called him Ra‘ūfan Rahīma (kind and compassionate).

[6107] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 6106). In the Hadith of Shu‘aib and Ma’mar it says: “I heard the Messenger of Allah.” In the Hadith of Ma’mar it says: “I said to Az-Zuhri: ‘What does Al-‘Āqib mean?’ He said: ‘The one after whom there is no other Prophet.’"
It was narrated that Abû Müsa Al-Ash'ari said: “The Messenger of Allah mentioned several of his names to us. He said: ‘I am Muhammad, and Ahmad, and Al-Muqaffî (the last in succession) and Al-Hâshir (the gatherer) and the Prophet of Repentance and the Prophet of Mercy.”

Chapter 35. His Knowledge Of Allah And His Great Fear Of Him

It was narrated that ‘Aishah said: “The Messenger of Allah 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.’”
A similar Hadith (as no. 6109) was narrated from Al-A’mash with the chain of Jarîr.

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

‘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 ﷺ.
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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.”

A similar report (as no. 6113) was narrated from Ibn Shihâb with this chain of narrators. It was narrated that Abü Hurairah said: "The Prophet ﷺ said: 'Do not ask me about things that I have not mentioned to you.'" In the Hadîth of Hammâm it says: "... What has not been mentioned to you; those who came before you were only destroyed because..." and they mentioned a Hadîth like that of Az-Zuhrî from Sa'eed and Abû Salamah, from Abû Hurairah.
[6116] 132 - (2358) It was narrated from 'Amir bin Sa'd that his father said: “The Messenger of Allah 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 'Amir bin Sa'd that his father said: “The Messenger of Allah 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 Hadith similar to no. 6117). In the Hadith of Ma'mar it adds: “A man who asked about something and indulged in hair-splitting.”
It was narrated that Anas bin Mâlik said: “The Messenger of Allah 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 Allah than that day. They covered their heads and wept. Then ‘Umar stood up and said: ‘We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Prophet.’ That man stood up and said: ‘Who is my father?’ He 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.”

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[6120] 135 - (...) Anas bin Mâlik said: “A man said: ‘O Messenger of Allah, 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. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.”

[6121] 136 - (...) Anas bin Mâlik narrated that the Messenger of Allah 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 Allah, 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 Allah, the people wept a great deal when they heard that from the Messenger of Allah. The Messenger of Allah often used to say ‘Ask me.’ ‘Abdullâh bin Hudhâfah stood up and said: ‘Who is my father, O Messenger of Allah?’ He said: ‘Your father is Hudhâfah.’ When the Messenger of Allah

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: "Ubaidullâh 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 Jâhiliyyah, 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."

[6122] (...) This Hadîth was narrated from Anas (similar to no. 6121) from the Prophet, along with the Hadîth of 'Ubaidullâh.
It was narrated from Anas bin Mâlik that the people asked the Prophet of Allah 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 Allah, who is my father?’ He said: ‘Your father is Hudhâfah.’ Then ‘Umar bin Al-Khattâb started saying: ‘We are pleased with Allah as our Lord, Islam as our religion, and Muḥammad as our Messenger, we seek refuge with Allah from the
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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.’”
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 Țalḥah that his father said: “The Messenger of Allâh ﷺ and I passed by some people who were at the top of their date palms. He said: ‘What are these people doing?’ They said: ‘They are pollinating them, putting the male with the female so that it will be pollinated.’ The Messenger of Allâh ﷺ said: ‘I do not think that it is of any use.’ They were told about that, so they stopped doing it. The Messenger of Allâh ﷺ was told about that and he said: ‘If it benefits them, let them do it. I only expressed what I thought. Do not blame me for what I say based on my own thoughts, but if I narrate something to you from Allâh, then follow it, for I will never tell lies about Allâh, may He Glorified and Exalted is He.”

[6127] 140 - (2362) Râfi’ bin Khâdi’j said: “The Messenger of Allâh ﷺ came to Al-Madinah, and they (the farmers) were pollinating the date palms. They said, they are pollinating the date
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.”

[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.”
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 Allah ﷺ,” – and he
narrated a number of Ahadît,
including the following: “The
Messenger of Allah ﷺ said: ‘By
the One in Whose Hand is the
soul of Muhammad, 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.’”

Chapter 40. The Virtues Of
‘Eîsâ, ﷺ Him

[6130] 143 - (2365) Abû Hurairah
said: “I heard the Messenger of
Allah ﷺ say: ‘I am the closest of
the people to the son of Mariam.
The Prophets are brothers from
different mothers, and there is no
Prophet between him and I.’”
It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'I am the closest of the people to 'Eisâ. The Prophets are brothers from different mothers, and there is no Prophet between 'Eisâ and I.'"

It was narrated that Hammâm bin Munabbih said: "This is what Abu Hurairah narrated to us from the Messenger of Allah ﷺ." He narrated a number of Ahadîth, including the following: "The Messenger of Allah ﷺ said: 'I am the closest of the people to 'Eisâ bin Mariam, in this world and in the Hereafter.' They said: 'How is that, O Messenger of Allah?' He said: 'The Prophets are brothers; their mothers are different but their religion is one, and there is no Prophet between us.'"

It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "There is no child who is born but the Shaitân pricks him, and he begins to cry because of the Shaitân pricking him, except the son of Mariam and his mother." Then Abu Hurairah said: "Recite, if you wish: '...And I seek refuge with You (Allâh) for her and for
her offspring from Shaitân (Satan), the outcast.”[1]

[6134] (…) It was narrated from Az-Zuhrî 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‘aib 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 Âdam 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

narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He narrated a number of Aḥadîth, including the following: “The Messenger of Allâh ﷺ said: “Eisâ bin Mariam، saw a man stealing and Eisâ، said to him: “Did you steal?” He said: “No, by the One besides Whom there is none worthy of worship.” ‘Eisâ، said: “I believe in Allâh and I disbelieve my own self.”

Chapter 41. The Virtues Of Ibrâhîm

[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،’”

(...). Mukhtâr bin Fulful, the freed slave of ‘Amr bin Huraith, said: “I heard Anas say: ‘A man said: “O Messenger of Allâh...” a similar report (a Ḥadîth no. 6138).
Al-Mukhtar said: “I heard Anas (narrate) from the Prophet ﷺ” - a similar report (as no. 6138).

It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: (The Prophet) ‘Ibrâhîm ﷺ circumcised himself when he was eighty years old, with an adze.”

It was narrated from Abü 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).”

A Hadith like that of Az-Zuhri (no. 6142) was narrated from Abu Hurairah from the Messenger of Allah ﷺ.

It was narrated from Abu Hurairah that the Prophet ﷺ said: “May Allah forgive Lut, for he wanted a powerful support.”

Abu al-Thalib: Abu Hurairah: Abu Hurairah: Ibrâhim, never told any lies except three, two of which were for the sake of Allah, 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 Sarah, and Sarah 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

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 صلی الله علیه وآله وسلم, 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 صلی الله علیه وآله وسلم, saw her he turned away and said to her: ‘What happened?’ She said: ‘Nothing but good. Allâh withheld the hand of
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 Mûsà ﷺ, used to bathe alone. They said: ‘By Allâh, nothing is keeping Mûsà 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. Mûsà raced after it saying: ‘My garment, O rock! My garment, O rock!’ until the Children of Israel had seen Mûsà’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 Mûsà ﷺ, struck the rock.”
It was narrated that ‘Abdullâh bin Shaqîq said: Abû Hurairah told us: “Mûsâ, 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.”

It was narrated that Abû Hurairah said: “The Angel of Death was sent to Mûsâ, 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, [1] Al-Ahzâb 33:69.
“Then what?” He said: ‘Death.’ He said: ‘Let it be now.’ And he asked Allah to bring him near to the holy land, a stone’s throw from it. And the Messenger of Allah ﷺ said: ‘If I were there, I would show you his grave beside the road, beneath the red mound.’”

[6149] 158 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allah ﷺ.” He narrated a number of Ahadîth, including the following: “The Messenger of Allah 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 Allah, 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.” Allah 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 ﷺ) said: ‘Death,’ He said: ‘Let it be now.’ And he asked Allah to bring him near to the holy land, a stone’s throw from it. And the Messenger of Allah ﷺ said: ‘If I were there, I would show you his grave beside the road, beneath the red mound.’”
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V.I) 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.'

[6150] (...) Ma'mar narrated a similar Hadîth (as no. 6149).

[6151] 159 - (2373) It was narrated that Abu 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, above mankind!' An Anşârî man heard him and slapped him on the face, and said: 'You say, by the One Who chose Mûsâ 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
The Messenger of Allah ﷺ became so angry that his anger could be seen in his face, and said: ‘Do not differentiate between the Prophets of Allah, for the Trumpet will be blown and those who are in heaven and on earth will swoon, except those whom Allah 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 Mūsâ 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-Tūr or whether he was raised before me. And I do not say that anyone is better than Yūnus bin Matta ﷺ.”

[6152] (...) ‘Abdul-'Azīz 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 Muḥammad ﷺ above all of creation.’ The Jew said: ‘By the One Who chose Mūsâ ﷺ, above all of creation.’ The Muslim raised his hand at that point and slapped
the Jew's face. The Jew went to the Messenger of Allah and told what had happened between him and the Muslim. The Messenger of Allah said: 'Do not regard me as superior to Mūsā, for (when the Trumpet is blown) the people will swoon and I will be the first one to wake up, and I will see Mūsā 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 Allah.'

[6154] 161 - (...) It was narrated that Abū Hurairah said: “A Muslim man and a Jewish man traded insults...” a Ḥadīth like that of Ibrāhīm bin Sa'd from Ibn Shihāb (no.6153).

[6155] 162 - (2374) It was narrated that Abū Sa'eed Al-Khudrī said: “A Jew who had been
slapped on the face came to the Prophet ﷺ...” a Hadith 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-Tür was sufficient for him.”

[6156] 163 - (...) It was narrated that Abù 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
praying in his grave.” In the *Hadith* of ‘Eisâ it adds: “I passed by on the night on which I was taken on the Night Journey.”

Chapter 43. Yûnus ☦️, And The Words Of The Prophet ☦️: “No One Should Say: ‘I Am Better Than Yûnus Bin Matta.’”

It was narrated from Abû Hurairah from the Prophet ☦️ 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 [☞].”
167 - (2377) It was narrated that Qatâdah said: ‘I heard Abul-'Aliyah say: ‘The cousin of your Prophet, i.e., Ibn 'Abbâs told me that the Prophet said: “No one should say: ‘I am better than Yûnûs bin Matta.”

Chapter 44. The Virtues Of Yûsuf

168 - (2378) It was narrated that Abû Hurairah said: “It was said: ‘O Messenger of Allah, 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 Allah, the son of the Prophet of Allah, the son of the Prophet of Allah, the son of Khalîl (Close Friend) of Allah.’ They said: ‘This is not what we are asking about.’ He said: ‘Are you asking about the lineages of the Arabs then? The best of them during the Jâhiliyyah are the best of them in Islam, when they gain understanding (of the religion).’”
Chapter 45. The Virtues Of Zakariyya

[6162] 169 - (2379) It was narrated from Abü Hurairah that the Messenger of Allah said: “Zakariyya was a carpenter.”

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-Bikâli is saying that Müsâ the (Prophet) of the Children of Israel is not the same Müsâ who accompanied Al-Khadr.’ He said: ‘The enemy of Allah is lying. I heard Ubayy bin Ka‘b say: “I heard the Messenger of Allah say: ‘Müsâ 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.” Allah was angry with him because he did not attribute knowledge to Him, and Allah revealed to him: “One of My slaves, at the place where the two seas meet, is more knowledgeable than you.” Müsâ said: “O Lord,
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, carried a fish in a basket. He and his slave set out walking until they came to the rock. Mûsâ, 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, 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 Shai(ân 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.
Mūsā greeted him with *Ṣalām* and Al-Khaḍr said to him: “How could you have peace (*Ṣalām*) in your land?” He said: “I am Mūsā.” He said: “The Mūsā of the Children of Israel?” He said: “Yes.” He said: “You have knowledge from Allāh that Allāh has taught you, and I do not know it, and I have knowledge from Allāh that Allāh has taught me, and you do not know it.” Mūsā said to him: “May I follow you so that you may teach me some of that knowledge which you have been taught by Allāh?” 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?” Mūsā said: “If Allāh wills, you will find me patient, and I will not disobey you at all.”

Al-Khaḍr said to him: “Then, if you follow me, ask me not about anything till I myself mention of it to you.” Mūsā said: “Yes.” So Al-Khaḍr and Mūsā set out walking along the shore of the sea, and a boat passed by them. They spoke to them, asking them to carry them. They recognized Al-Khaḍr so they carried them for free. Al-Khaḍr went to one of the planks of the boat and pulled it out, and Mūsā said to him: “These people carried us for free, and you have scuttled their boat.
so as to drown its people. Verily, you have committed a dreadful thing.” Al-Khaçlr said: “Did I not tell you, that you would not be able to have patience with me?” Müsâ 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-Khaçlr took hold of his head and pulled it off and killed him. Müsâ said to him: “Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!” Al-Khaçlr said: “Did I not tell you that you can have no patience with me?” He said: “This was more grievous than the first.” Müsâ 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-Khaçlr gestured with his hand and set it straight. Müsâ 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-Khaçlr said:
“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 Allah ﷺ said: ‘May Allah have mercy on Müsâ. Would that he had had patience so that we might have heard more of their story.’ The Messenger of Allah ﷺ said: ‘The first time was due to forgetfulness on Müsâ’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 Allah 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 Müsâ who went to seek knowledge was not the same as the Müsâ of the Children of Israel.’ He said: ‘Did you hear that, O Sa‘eed?’ He said: ‘Yes.’ He said: ‘Nawf is lying.’”
Ubayy bin Ka'b narrated: "I heard the Messenger of Allah ﷺ say: 'While Müsâ ﷺ was among his people, reminding them of the days of Allah — and the days of Allah are His blessings and trials — he said: 'I do not know of any man on earth who is better and more knowledgeable than me.'

'Allah 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. Müsâ 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 Allah and tell him?' But he was caused to forget. When they went beyond (that point) he said to his servant: 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' And they did not become tired until they passed that point.'"

"Then he remembered and said: "Do you remember when we..."
betook ourselves to the rock? I indeed forgot the fish; none but Shaitân made me forget to remember it. It took its course into the sea in a strange (way)!" Müsâ said: "That is what we have been seeking." So they went back retracing their footsteps. He showed him where the fish had jumped out, and he said: "This is the place that was described to me." Then he went looking for him, and he found Al-Khadr covered with a garment, lying on his back. Müsâ said: "As-salâmu `alaikum." He uncovered his face and said: "Wa `alaikum as-salâm. Who are you?" He said: "I am Müsâ." He said: "Who is Müsâ?" He said: "The Müsâ 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." Müsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all." Al-Khadr said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." So they both proceeded, till, when they embarked the ship,
أُقِلَّ فَأَنْطَلَقَ إِلَىٰ أُخْدَهُمْ بِاِلْرَّأِيَّ فَقُطَّلَهُ فَذُعِرَ عِنْدَهَا مُوسَى عَلَيْهِ السَّلَامُ دَعْرَةً مَتَحَرَّكًا قَالَ أَقِلَّتْ نَفْسِي بِعَجْرِي فَقَالَ جَبَّتْ شِيْبَتُكُرا قَالَ رَسُولُ اللَّهِ ﷺ عَنْ هَذَا الْمَكَانِ اِرْحَمْهُ اللَّهُ عَلَيْهِ وَعَلَيْ مُوسَى عَلَيْهِ السَّلَامُ - لَوْلَا أَنْتُهُ عَجَّلَ لَرَأَيْتُ الْعِجْجَ وَلِكِنْ أَخْذَتْ مِنْ صَاحِبِهِ ذَمَّةً قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا قَلَا نَصِاحِبَيْنِ فَقَدْ بَلَغَنِي لَدْنِي غَدَّرًا وَلَوْ صَرَّرَ لَرَأَيْتُ الْعِجْجَ - قَالَ وَكَانَ إِذَا ذَكَرَ أَحَدًا مِنَ الْأَلْبَاءِ بَدَا يَنْفُسُهُ اِرْحَمْهُ اللَّهُ عَلَيْهِ وَعَلَى أَجْيَ كَذَا اِرْحَمْهُ اللَّهُ عَلَيْهِ فَأَنْطَلَقَ فَنَفَتُهَا إِذَا أَنْبَأَ أَهْلٌ قَرْبَيْنِ لَهُ أَفْطَافًا فِي المَجَالِسِ فَاسْتَطَعَ أَجْمَهَا أَطْلَسًا قَالُوْا أَنْ يَضُفُّوْهُمَا فَوَجَّهَهَا فِي هَذَا ِجَيْدَارًا يُرِيدُ أَنْ يَنْفُصَّ أَفْطَأَتُهُ قَالَ نَفَتُ أَفْطَأَتُهُ قَالَ لَوْ شَبَّتْ لَأَنْتَهْتَ عَلَيْهِ أَجْمًا قَالَ هَذَا فِرَاقُ بَيْنِي وَبِيَنَّكَ وَأَخْذُ بِوَزْيِهِ قَالَ سَأَنْبُسُكَ بِتَأْوِيلِ مَا لَمْ تَنْضَطِعَ عَلَيْهِ صَبْرًا أَنْمَا السَّنَافِيَهُ فَكَانَ لَسَانَا الْمَسَاَكِينِ يَعْمَلُونَ فِي الْبَحْرِ إِلَى أَخْرَجِهِ الْأَلْبَاءِ فَإِذَا جَاءَ الَّذِي يَسْتَخْرِجُ مَنْ عَلِيْهِ وَجَدَهَا مَنْخَرَقَةً فَتَجَاوَرَهَا فَأَضْلََلْهَا بِخَبِيْثَةٍ وَأَنَا الْغَلَامُ فَٰطِعُ يُؤُمُّ طَعْعُ كَافِرًا وَكَانَ
stingy. They went around to various gatherings asking the people for food, but they refused to entertain them. They found there a wall that was about to collapse, but Al-Khaḍr made it straight. Mūsə said: “If you had wished, surely, you could have taken wages for it!” Al-Khaḍr 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
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.

[6167] 173 - (...) It was narrated from Ubayy bin Ka‘b that the Prophet ﷺ recited: “You could have taken wages for it.”

[6168] 174 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs that he and Al-Hurr bin Qais bin Hisn Al-Fazârî disputed concerning the companion of Mûsâ ﷺ. Ibn ‘Abbâs said: “He is Al-Khadr ﷺ.” Ubayy bin Ka‘b Al-Anârî 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:
While Mūsā 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?” Mūsā said: “No.” Allāh revealed to Mūsā: “No, there is Our slave Al-Khaḍr.” Mūsā 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.”

“Mūsā traveled as far as Allāh willed he should travel, then he said to his servant: “Bring us our morning meal.” When Mūsā asked him for the morning meal, the servant of Mūsā said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitān made me forget to remember it.” Mūsā said to his servant: “That is what we have been seeking.” So they went back, retracing their footsteps. Then they found Al-Khaḍr, and his story is told by Allāh in His Book.”

But Yūnus (a narrator, in his Hadīth) said: “He (Mūsā) followed the traces of the fish in the sea.”
Chapter 1. The Virtues Of Abū Bakr Aṣ-Ṣiddīq, May Allāh Be Pleased With Him

[6169] 1 - (2381) Anas bin Mālik narrated that Abū Bakr Aṣ-Ṣiddīq 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 Allāh, if one of them were to look down at his feet he would see us beneath his feet.’ He said: ‘O Abū Bakr, what do you think of two, of whom Allāh is the third of them?’”

[6170] 2 - (2382) It was narrated from Abū Sa‘eed that the Messenger of Allāh sat on the Minbar and said: “Allāh 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.” Abū Bakr wept and wept, and said: “May our fathers
and mothers be ransomed for you." The Messenger of Allah was the one who had been given the choice, and Abû Bakr was the one among us who knew it best.

The Messenger of Allah 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 Khalil (close friend) I would have taken Abû Bakr as a Khalil, 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 Allah addressed the people one day...” a Hadith like that of Mâlik (no. 6170).

[6172] 3 - (2383) ‘Abdullâh bin Mas‘ûd narrated that the Prophet said: “If I were to have taken a Khalil I would have taken Abû Bakr as a close friend, but he is my brother and my companion. Allah, Exalted and Glorified is He, has taken your companion as a Khalil.”
[6173] 4 - (...) It was narrated from ʻAbdullâh 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.”

[6174] 5 - (...) It was narrated that ʻAbdullâh 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.”

[6175] 6 - (...) It was narrated from ʻAbdullâh 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.”
عن النبي ﷺ قال: «لَوْ كَتَبْتُ مَتَجِدًا مِن أَهْلِ الأَرْضِ خَليْلاً، لَأَنْتَهَدَتْيْ ابْنَ أَبِي فَخَافَةٍ خَليْلاً، وَلَكِنَّ صَاحِبَكُمْ خَلِيلٌ الْهَيْءَ.»

[6176] 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.”

It was narrated from Ibn Abi Mulaikah: “I heard ‘Aishah 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.”

It was narrated from Muhammad bin Jubair bin Mu’tim, 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.”

Muhammad bin Jubair bin Mu’tim narrated that his father Jubair bin Mu’tim 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).
It was narrated that `Aishah said: “The Messenger of Allah said to me when he was sick: ‘Call your father Abî Bakr and your brother for me, so that I may write a document, for I fear that someone might wish (for succession) and say: “I am more entitled to it,” when Allah and the believers insist on Abû Bakr.’”

It was narrated that Abî Hurairah said: “The Messenger of Allah said: ‘Who among you is fasting today?’ Abî Bakr said: ‘I am.’ He said: ‘Who among you has followed a funeral today?’ Abî Bakr said: ‘I have.’ He said: ‘Who among you has fed a poor person today?’ Abû Bakr said: ‘I have.’ He said: ‘Who among you has visited a sick person today?’ Abû Bakr said: ‘I have.’ The Messenger of Allah said: ‘These qualities are not combined in a person but he will enter Paradise.’”
Abû Hurairah said: "The Messenger of Allah 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 Allah ﷺ said: 'I believe it and so do Abû Bakr and 'Umar.'"

Abû Hurairah said: "The Messenger of Allah 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 Allah ﷺ said: 'I believe it, and so do Abû Bakr and 'Umar.'"

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.
[6185] (...) A Hadîth like that of Yûnûs from Az-Zuhrî 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).

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-Khaṭṭâb was placed on his bed,[1] and the people gathered around him, praying for

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 ‘Alī. 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 Allāh more than you. By Allāh, I think that Allāh will unite you with your two companions, because I often heard the Messenger of Allāh ﷺ say: ‘Abü Bakr, ‘Umar and I came; Abü Bakr, ‘Umar and I went in; Abü Bakr, ‘Umar and I went out.’ So I hope – or I think – that Allāh will unite you with them.”

[6188] (... ) A similar report (as Hadīth no. 6187) was narrated from ‘Umar bin Sa‘eed with this chain of narrators.

[6189] 15 - (2390) Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘While I was sleeping, I saw the people being shown to me and they were wearing garments, some of which...
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 Allâh?’ He said: ‘The religion.”’

[6190] 16 - (2391) It was narrated from Hamzah bin ‘Abdullâh bin ‘Umar bin Al-Khaṭṭāb from his father that the Messenger of Allâh ﷺ said: ‘While I was sleeping, I saw a vessel that was brought to me, in which was milk. I drank from it until its moisture flowed from beneath my nails, then I gave my leftovers to ‘Umar bin Al-Khaṭṭāb.’ They said: ‘How did you interpret that, O Messenger of Allâh?’ He said: ‘Knowledge.”’

[6191] (...) A similar Hadîth (as no. 6190) was narrated from Sâlih with the chain of Yûnus.
Abû Hurairah said: “I heard the Messenger of Allah 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-Khattâb took it, and I have never seen any leader among the people draw water as vigorously as ‘Umar bin Al-Khattâb; (he drew so much water) that the people drank their fill and then they stayed there for a while.”

A similar Hadîth (as no. 6192) was narrated from Sâlih with the chain of narrators of Yûnus.

[6195] 18 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “While I was sleeping I was shown myself drawing water from my Cistern and giving it to the people. Abū 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 Allāh forgive him. Then the son of Al-Khaṭṭāb 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 ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: “I saw as if I was drawing water in a leather bucket from a well, then Abū Bakr came and drew a bucket or two, but he drew it in a manner that had some weakness in it, may Allāh 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.”
A similar Hadith (as no. 6196) was narrated from Sâlim bin ‘Abdullâh, from his father, about the Messenger of Allah seeing Abû Bakr and ‘Umar bin Al-Khattâb.

20 - (2394) It was narrated from Jâbir that the Prophet said: “I entered Paradise where I saw a house or a palace.” I said: “To whom does this belong?” They said: “To ‘Umar bin Al-Khattâb.” I wanted to enter it, but then I remembered your protective jealousy (Ghîrah).” ‘Umar wept and said: “O Messenger of Allah, would I feel jealous towards you?”

(... It was narrated from Ibn Al-Munkadir: “I heard Jâbir narrate from the Prophet a Hadith like that of Ibn Numair and Zuhair (no. 6198).
It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “While I was sleeping, I saw myself in Paradise, and there was a woman performing Wudû’ beside a palace. I said: ‘To whom does this belong?’ They said: ‘To ‘Umar bin Al-Khaṭṭâb.’ Then I remembered the protective jealousy of ‘Umar, so I turned away.”

Abū 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?’”

A similar report (as no. 6200) was narrated from Ibn Shihâb with this chain of narrators.

Muhammad 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 Shaitân never meets you on a road but he takes a different road.'

[6203]... (2397) It was narrated from Abû Hurairah that 'Umar bin Al-Khaṭṭâb came to the Messenger of Allâh ﷺ, and there
were some women with him who had raised their voices at the Messenger of Allāh ﷺ. When 'Umar asked permission to enter they concealed themselves... a Hadīth like that of Az-Zuhri (no. 6203).

[6204] 23 - (2398) It was narrated from 'Āishah 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-Khaṭṭāb is among them.”

[6205] (...) A similar report (as Hadīth no. 6204) was narrated from Sa'd bin Ibrāhîm 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: Maqām Ibrāhîm, Hijāb and the prisoners of (the battle of) Badr.”
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 \( \mathbb{S} \) 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 \( \mathbb{S} \) to offer the funeral prayer for him, and the Messenger of Allâh \( \mathbb{S} \) stood up to offer prayers for him. ‘Umar stood up and caught hold of the garment of the Messenger of Allâh \( \mathbb{S} \) 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 \( \mathbb{S} \) 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...’ And I will ask more than seventy times.’ He said: ‘But he is a hypocrite.’

“The Messenger of Allâh \( \mathbb{S} \) 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...”\[2\]

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\[1\] **At-Tawbah** 9:80.

\[2\] **At-Tawbah** 9:84.
A Hadith 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 Allah Be Pleased With Him

[6209] 26 - (2401) 'Aishah said: "The Messenger of Allah 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 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 Allah 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, 'Aishah 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 (الْحَيَّ) said: 'Should I not feel shy before a man before whom the angels feel shy?'"
JU\n
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 'Āishah narrated that Abû Bakr As-Siddîq asked for permission to enter upon the Messenger of Allâh and he narrated a Hadîth like that of 'Uqayl from Az-Zuhri (no. 6210).

[6212] 28 - (2403) It was narrated that Abû Mûsâ Al-Ash'ârî said: While the Messenger of Allâh was in one of the gardens of Al-Madinah, 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 sat up and said: "Open up, and give him the glad tidings of Paradise because of some turmoil that he
will have to face.” I went and saw that it was ‘Uthmân bin ‘Affân. I opened (the gate) and gave him the glad tidings of Paradise. I said what he had said and he said: O Allâh, grant patience, and Allâh is the One Whose help we seek.

[6213] (...) It was narrated from Abû Mûsâ Al-Ash'ârî 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'ârî 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.
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  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  is giving you the glad tidings of Paradise.’

Abû Bakr came in and sat on the right of the Messenger of Allâh  on the well, dangling his legs in the well as the Messenger of Allâh  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-Khattâb.’ I said: ‘One moment.’ Then I came to the Messenger of Allâh  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  is giving
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.”

Sharik 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
he quoted a Hadith like that of Yahyâ bin ّ (no. 6214), but he did not mention the words of Sa'eed: "I interpreted that as being the position of their graves."

[6216] (...) It was narrated that Abû Mûsâ Al-Ash'ârî said: "The Messenger of Allah went out one day to a garden in Al-Madînah to relieve himself, and I set out following him...." He quoted a Hadith like that of Sulaimân bin Bîlâl (no. 6215), and he mentioned in the Hadith that Ibn Al-Mûsâyyab said: "I interpreted that as being the position of their graves, which are gathered together here, but 'Uthmân's grave is separate."

Chapter 4. The Virtues Of 'Abî Tâlib, May Allah 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 Allah said to 'Ali: 'You are to me like..."
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.’”

[6218] 31 - (...) It was narrated that Sa‘d bin Abî Waqqâs said: “The Messenger of Allâh 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 (â€¢) said: ‘Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophet after me.’”
[6219] (...) Shu’bah narrated it with this chain of narrators.

[6220] 32 - (...) It was narrated from ‘Amir bin Sa’d bin Abi Waqqās that his father said: “Mu‘âwiyyah bin Abi Sufyān ordered Sa’d[1] saying: ‘What kept you from cursing Abū At-Turāb?’ 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

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?”

[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-Khaṭṭāb said: “I never desired leadership except on that day.” He said: “I
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
he was healed, such that it was as if there had been no pain in him. He gave him the flag and ‘Ali said: “O Messenger of Allâh, 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 Allâh. By Allâh, if Allâh 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: “‘Ali 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 Allâh ﷺ?’ So ‘Ali set out and caught up with the Prophet ﷺ. On the evening before Allâh granted victory, the Messenger of Allâh ﷺ said: ‘Tomorrow I shall give the flag’ – or ‘the flag will be carried by’ – ‘a man whom Allâh and His Messenger love’ – or he said: ‘who loves Allâh and His Messenger’ – and Allâh will grant him victory.’ Then we saw ‘Ali, and we were not expecting to see him. They said: ‘Here is ‘Ali.’
And the Messenger of Allâh ﷺ gave the flag to him, and Allâh granted victory to him.”

[6225] 36 - (2408) Yazíd bin Hayyân said: “Husâin bin Sabrah, ‘Umar bin Muslim and I set out and came to Zâid bin Arqâm. When we sat with him, Husâin said to him: ‘O Zâid, 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 Zâid, you have attained a great deal of good. Tell us, O Zâid, 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
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.”” Husain 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 ‘Ali, the family of ‘Aqil, 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 - and he quoted a Hadîth like that of Zuhair (no. 6225).

[6227] (...) A Hadîth like that of Ismâ’il (no. 6225) was narrated from Abû Ḥayyân with this chain of narrators, and in the Hadîth of Jarir it adds: “The Book of Allâh
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 Hayyân said: "We entered upon Zaid bin Arqam and said to him: 'You have seen good things; you accompanied the Messenger of Allah and prayed behind him...'" and he quoted a Hadîth like that of Abî Hayyân (no. 6225), except that he said: (The Messenger of Allah 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
appointed as governor of Al-Madinah, and he called Sahl bin Sa’d and ordered him to insult ‘Ali, 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 ‘Ali 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 came to the house of Fâtimah and he did not find ‘Ali 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 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 came to him and he was lying down. His cloak had fallen from his back and he had gotten dusty. The Messenger of Allâh 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

It was narrated that ‘Aishah said: “The Messenger of Allâh could not...
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.”

[6231] 40 - (...) ‘Âishah said: “The Messenger of Allâh ﷺ stayed up late one night when he first came to Al-Madinah, 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?’”
[6232] (…) ‘Aishah said: “The Messenger of Allâh ﷺ could not sleep one night…” a Hadîth like that of Sulaimân bin Bilâl (no. 6230).

[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 Uhûd: ‘Shoot, may my father and mother be ransomed for you!’

[6234] (…) A similar report (as no. 6233) was narrated from ‘Alî, from the Prophet ﷺ (with this chain of narrator).

[6235] 42 - (2412) It was narrated that Sa’d bin Abî Waqqâs said: “The Messenger of Allâh ﷺ
mentioned both his parents together for me on the Day of Uhud.”

[6236] (...) It was narrated from Yahyâ bin Sa’eed with this chain of narrators (a Hadith similar to no. 6235).

[6237] (...) It was narrated from ‘Ámir bin Sa’d that his father said that the Prophet 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 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 smiled so broadly that I could see his molars.

[6238] 43 - (1748) Mus’ab bin Sa’d narrated from his father that some Verses of Qur’ân were revealed concerning him. He said: “The mother of Sa’d swore that she would not speak to him unless he renounced his faith, and she would not eat or drink. She said: ‘You say that Allâh has
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 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,

\[\text{Al-‘Ankabût 29:8.}\]

\(^1\) 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 Sahih Al-Bukhârî (no. 5970), Al-Hâfîz 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 Allah revealed the words: ‘They ask you about the spoils of war...’[1]

“Then I fell sick, and I sent word to the Prophet , 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 Allah  and told him, then Allah revealed this Verse about me and about wine:

‘...Khamr (all kinds of alcoholic

drinks), and gambling, and Al-Anṣāb [stone altars for sacrifices to idols etc], and Al-Azlâm (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 Hadith like that of Zuhair from Simāk (no. 6238). In the Hadith 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 Hadith 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‘ūd. The idolaters had said: ‘Do not keep these people near you.’”

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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'ūd, a man from Hudhail, Bilāl,” and two men whose names I do not know. There occurred to the Messenger of Allāh ﷺ what Allāh willed should occur and he thought to himself. Then Allāh revealed the words: ‘And turn not away those who invoke their Lord, morning and afternoon seeking His Face.’”[1]

It was narrated that Abū 'Uthmān said: “No one stayed with the Messenger of Allāh ﷺ on one of those nights when the Messenger of Allāh ﷺ was fighting, except Ṭalḥah and Sa'd.”


Chapter 6. The Virtues Of Talhah And Az-Zubair, May Allâh Be Pleased With Them

[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 ‘Uyayanah (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 Hassan. 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
father when he passed by on his horse with his weapons, heading towards Banû Quraizah.”

“He 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, [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, ‘Ali, ‘Uthmân, Ṭalhâ 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 Ṣiddiq[1] or a martyr.”

[6248] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on Mount Ḥîrâ’ and it shook. The Messenger of Allâh ﷺ said: “Be still Ḥîrâ’, for there is no one on you but a Prophet, a Ṣiddiq or a martyr.” On it were the Prophet ﷺ, Abû Bakr, ‘Umar, ‘Uthmân, ‘Ali, Ṭalhâ, Az-Zubair and Sa’d bin Abî Waqqâs (ٌٌٌۤۤۤ).

[6249] 51- (2418) Hishâm narrated that his father said: “‘Âishah said to me: ‘Your parents, by Allâh, are among those who answered (the Call of) Allâh and the Messenger after being wounded.’”[2]


[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 (Amin), 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

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.”
It was narrated that Abū Hurairah said: “I went out with the Messenger of Allāh (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 Banū Qainuqā‘. Then he left and went to the house of Fātimah 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 Allāh (ﷺ) said: ‘O Allāh, I love him, so love him and love those who love him.’”

Al-Barā’ bin ‘Āzib said: “I saw Al-Ḥasan bin ‘Alī on the shoulder of the Prophet (ﷺ), and he was saying: ‘O Allāh, I love him so love him.’”

It was narrated that Al-Barā’ said: “I saw the Messenger of Allāh (ﷺ) putting Al-Ḥasan bin ‘Alī on his shoulder and saying: ‘O Allāh, I love him so love him.’”
Chapter 9. The Virtues Of The Household Of The Prophet

[6261] 61 - (2424) It was narrated that Շաֆիyyah bint Շaibah said: "Aishah said: 'The Prophet went out one morning wearing a striped cloak of black camel hair. Al-Hasan bin 'Ali 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 'Ali 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.'\(^\text{[1]}\)

\(^{[1]}\) \textit{Al-Ahzâb} 33:33. Following this narration, copies of the text include an additional chain narrated by Abū Ahmad Muḥammad bin 'Eisâ who is Al-Julûdî, one of those who reported \textit{Ṣahîh Muslim}.\]
Chapter 10. The Virtues Of Zaid Bin Ḥârithah 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 Ḥârithah ‘Zaid bin Muhammad,’ 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

Allāh ﷺ stood up and said: ‘You object to his command and you objected to the command of his father before him. By Allāh, 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.”

Chapter 11. The Virtues Of ‘Abdullâh Bin Ja‘far, May Allāh Be Pleased With Him

[6266] 65 - (2427) It was narrated that ‘Abdullâh bin Abī Mulaikah said: “Abdullâh bin
Ja'far said to Ibn Az-Zubair: 'Do you remember when we met the Messenger of Allâh ﷺ, myself, you and Ibn 'Abbâs?' He said: 'Yes, and he carried us on his mount but he left you.'"

[6267] (… ) A Hadîth like that of Ibn 'Ulayyah (no. 6266) was narrated from Habîb bin Ash-Shahîd, with this chain of narrators.

[6268] 66 - (2428) It was narrated that ‘Abdullâh bin Ja'far said: “When the Messenger of Allâh ﷺ came from a journey he would be met by the children of his household. He came from a journey and I was taken to meet him first, and he seated me on his mount in front of him. Then one of the two sons of Fâtimah came, and he seated him behind him. And we entered Al-Madinah, three of us on one mount.”

[6269] 67 - (… ) ‘Abdullâh bin Ja'far said: “When the Prophet ﷺ came from a journey we would be taken to meet him. Al-Hasan or Al-Hasain 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-Madinah.”
[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.”

Chapter 12. The Virtues Of Khadijah, The Mother Of The Believers, May Allah 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 ‘Ali 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 Khadijah bint Khuwailid.’”

Abû Kuraib said: “And Wâkî pointed to the sky and the ground.”[1]

[1] Indicating that “it” refers to the world, and the meaning is understood to be during each of their times.
It was narrated that Abū Mūsā said: “The Messenger of Allāh ﷺ said: ‘Many men have attained perfection but no women have attained perfection except Mariam bint ‘Imrân and ‘Āsyah the wife of Pharaoh. And the superiority of ‘Āishah to other women is like the superiority of Tharīd to other foods.’”

It was narrated that Abū Zur‘ah said: “Jibrīl came to the Prophet ﷺ and said: ‘O Messenger of Allāh, Khadijah is coming to you with a vessel in which there is condiment, food, or drink. When she comes to
you, convey to her greetings of Salâm from her Lord, Glorified and Exalted is He, and from me, and give her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.”"

[6274] 72 - (2433) It was narrated that Ismā‘īl 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.’”

[6275] (...) A similar report (as no. 6274) was narrated from Ismā‘īl bin Abī Khālid, from Ibn Abī Awfā, from the Prophet ﷺ.
It was narrated that 'Aishah said: “The Messenger of Allah ﷺ gave Khadijah bint Khuwailid the glad tidings of a house in Paradise.”

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.”

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 Allah 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 Allah ﷺ said: ‘Her love is instilled in my heart.’”

[6276] 73 - (2434) حَدَّثَنَا عُمَّانُ
ابن أبي شيبة: حَدَّثَنَا عَبْدُ ﷺ نَعُوْةُ، عن أبيه، عن عائشة قالت: بين رَسُولِ الله ﷺ خَدِيجَةً، بين خَوْيِلِي، بُنُيَّةً في الجَنّةِ.

[6277] 74 - (2435) حَدَّثَنَا أُبُو كُرَيْبُ مُحمَّدُ بن العلاء: حَدَّثَنَا أُبُو إسْمَاعِيلُ: حَدَّثَنَا هُشَامُ، عن أبيه، عن عائشة قالت: ما غرث على امرأة ما غرث على خَدِيجَة، ولقد هلكت قبل أن يزوجها بثلاث سنين، لما كنت أسمعها يذكروها، ولقد أمره ربي (عَزَّ وَجَلَّ) أن يَبْسُرُها بنيّة من فضيل في الجَنّةٍ، وإن كان ليذهب الشَّانَةَ ثم يهديها إلى خِلَالِها.

[6278] 75 - (…) حَدَّثَنَا سُهْلُ
ابن عُمَّانُ: حَدَّثَنَا خَفْصُ بن غياث بن هِشَام بن عُوْة، عن أبيه، عن عائشة قالت: ما غرث على نساء النبي ﷺ إلا على خَدِيجَة، وإلي لَمَّا أدركها.

قِالَ: وَكَانَ رَسُولُ الله ﷺ إِذَا ذَهَبَ السَّاحَةُ فَيَقُولُ: أُرِسِلْنَا بِهَا إِلَى أُسْتَدِرَاءٍ خَدِيجَة، قِالَ: فَأُعْضِنُهُ بِيَوْمًا فَقَالَتْ: خَدِيجَة؟ فَقَالَ رَسُولُ الله ﷺ: إِنِي قدَّرَ رَزَقَتُهَا حَبَّةً.”
[6279] (…) Hishâm narrated a Hadîth like that of Abû Usâmah (no. 6277) with this chain of narrators, up to the story of the sheep, but he did not mention the extra material that comes after that.

[6280] 76 - (…) It was narrated that ‘Aishah said: “I did not feel jealous of any of the wives of the Prophet as I did of Khadijah, because he (ﷺ) often mentioned her, although I never saw her.”

[6281] 77 - (2436) It was narrated that ‘Aishah said: “The Prophet did not take another wife in addition to Khadijah until she died.”

[6282] 78 - (2437). It was narrated that ‘Aishah said: “Hâlah bint Khuwailid, the sister of Khadijah, asked permission to enter upon the Messenger of Allâh, and he remembered how Khadijah 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
and Allâh has given you a better one in her stead!”

Chapter 13. The Virtues Of 'Aishah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6283] 79 - (2438) It was narrated that 'Aishah 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 'Aishah said: “The Messenger of Allâh ﷺ said to me: ‘I know when you are pleased with me and when you are angry with me.’ I said: ‘How do you know that?’ He said: ‘When you are pleased with me, you say: “No, by the Lord of Muḥammad,” and when you are
angry with me you say, “No, by the Lord of Ibrâhîm.”” I said: ‘Yes, by Allâh! O Messenger of Allâh, I forsake everything but your name.”

[6286] (...) It was narrated from Hishâm bin ‘Urwah (a Hadîth similar to no. 6285) with this chain of narrators, up to the words: “No, by the Lord of Ibrâhîm,” and he did not mention what came after that.

[6287] 81 - (2440) It was narrated from ‘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.”

[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.”
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.

‘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
urge you to be just with regard to the daughter of Abū Quhāfah.'"
Fāṭimah 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
responding, I answered back to everything that she had said. And the Messenger of Allāh ﷺ said, smiling: ‘She is the daughter of Abū Bakr.’”

[6291] (...) A similar report (as Hadīth no. 6290) was narrated from Az-Zuhrī 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 Allāh ﷺ (during his fatal illness) used to check and ask: ‘Where will I be today? Where will I be tomorrow?’ hoping that the turn of ‘Aishah was close. When it was my day, Allāh took his soul when he was between my neck and my chest.”

[6293] 85 - (2444) It was narrated from ‘Aishah that she heard the Messenger of Allāh ﷺ saying, before he died, when he was leaning on her chest: “O Allāh, forgive me and have mercy
on me, and join me to (the higher) companionship.”

[6294] (...) A similar report (a Hadîth no. 6293) was narrated from Hîshâm with this chain of narrators.

[6295] 86 - (...) It was narrated that ‘Aishah said: “I used to hear that no Prophet ever died until he had been given the choice between this world and the Hereafter. I heard the Prophet, during the sickness of which he died, saying with some gruffness in his voice: ‘In the company of those on whom Allah 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.”

A similar report (as Hadith no. 6295) was narrated from Sa‘d with this chain of narrators.

‘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 Hadith 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.’”
It was narrated that 'Aishah said: “When the Messenger of Allâh 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 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 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.”

[1] Ibn Hajar (no. 5211) explained that 'Aishah, conceded due to Hafṣah’s longing to be able to see what she had not be able to see. And that this may be because they were not riding next to each other, but each of them were in a certain location as is customary in a camel-train, and that the meaning of what would be seen could be the tracks of his camel.
It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allah ﷺ say: ‘The superiority of ‘Aishah to other women is like the superiority of Tharîd to other kinds of food.’”

A similar report (as Hadîth no. 6299) was narrated from Anas from the Prophet ﷺ.

It was narrated from ‘Aishah 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 Allah.’”
Virtues Of The Companions

[6302] (…) ʿAishah narrated that the Messenger of Allâh ﷺ said to her:… a similar Hadîth (as no. 6301).

[6303] (…) A similar report (as no. 6301) was narrated from Zakariyyâ with this chain of narrators.

[6304] 91 - (…) It was narrated that ʿAishah, the wife of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ said: ‘O ʿAishah, 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.”

Chapter 14. The Hadîth Of Umm Zar‘

[6305] 92 - (2448) It was narrated that ʿAishah said: “Eleven women sat together and promised one another that they would not conceal anything about their husbands.
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 not 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.
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

\[^1\] A piece of wood which is beaten while singing.
heart's content. And the mother of Abū Zar', how fine is the mother of Abū Zar'! Her vessels are filled to the brim and her house is quite spacious. As for the son of Abū 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 Abū Zar', how fine is the daughter of Abū 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 Abū 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 Abū 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 Abū Zar'.”
‘Aishah said: “The Messenger of Allah ﷺ said to me: ‘I am to you like Abū Zar’ to Umm Zar’.”

[6306] (...) It was narrated from Hishâm bin ‘Urwah with this chain of narrators (a Hadîth similar to no. 6305).

Chapter 15. The Virtues Of Fâtimah, May Allah Be Pleased With Her, The Daughter Of The Prophet ﷺ

[6307] 93 - (2449) Al-Miswar bin Makhramah narrated that he heard the Messenger of Allah 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 Abî 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.”
It was narrated that Al-Miswar bin Makhrumah said: “The Messenger of Allah ﷺ said: ‘Fātimah is a part of me; what offends her offends me.’”

‘Alī bin Al-Ḥusain narrated that when they came to Al-Madinah from Yazid bin Mu‘āwiyah, after the killing of Al-Husain bin ‘Alī, he was met by Al-Miswar bin Makhrumah 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 Allah ﷺ? For I fear that the people may wrest it from you. By Allāh! If you give it to me I will never give it up so long as there is still life in me. ‘Alī bin Abī Ṭālib proposed marriage to the daughter of Abū Jahl (to be a co-wife) to Fātimah, and I heard the Messenger of Allāh ﷺ addressing the people concerning that, on this Minbar of his, and I was an adolescent at that time. He said: ‘Fātimah is part of me, and I fear lest she be put to trial with regard to her religious commitment.’
"Then he mentioned a son-in-law of his from Banû 'Abd Shams, and praised his behavior as a son-in-law. He said: 'When he spoke to me he told the truth, when he made me a promise he kept it, and I do not say that any permissible thing is forbidden, or that any forbidden thing is permitted, but by Allâh, the daughter of the Messenger of Allâh and the daughter of the enemy of Allâh will never be joined together in one place.'"

[6310] 96 - (....) Al-Miswar bin Makhramah narrated that 'Alî bin Abî Tâlib proposed to the daughter of Abû Jahl, and he was already married to Fâtimah the daughter of the Prophet. When Fâtimah heard of that she came to the Prophet and said to him: "Your people are saying that you do not get angry for the sake of your daughters, and 'Alî is going to marry the daughter of Abû Jahl."

Al-Miswar said: "The Prophet stood up and I heard him when he bore witness (i.e., proclaimed the Shahâda; I bear witness that none has the right to be worshiped but Allâh), then he said: 'I gave a daughter of mine in marriage to Abul-'As bin Ar-Rabî', and when he spoke he told...
me the truth. Fāṭimah bint Muhammad is a part of me, and I do not like for her to be put to trial. By Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will not be joined together as wives of one man.' So ‘Alī abandoned that proposal.”

[6311] (...) A similar report (as no. 6310) was narrated by Az-Zuhri with this chain of narrators.

[6312] 97 - (2450) It was narrated from ‘Aishah that the Messenger of Allāh ﷺ called Fāṭimah, his daughter, and whispered to her, and she wept. Then he whispered to her again and she smiled. ‘Aishah said: “I said to Fāṭimah: ‘What is it that the Messenger of Allāh ﷺ whispered to you and you wept, then he whispered to you and you smiled?’ She said: ‘He whispered to me and told me of his death, so I wept, then he whispered to me and told me that I would be the first one of his family to follow him, so I smiled.’”
It was narrated that 'Aishah said: “The wives of the Prophet were with him, and not one of them was absent. Fāṭimah came walking, and her manner of walking was exactly like that of the Messenger of Allāh. When he saw her, he welcomed her and said: ‘Welcome to my daughter.’ Then he seated her on his right or his left. He whispered to her and she wept bitterly, and when he saw that she was so upset, he whispered to her again and she smiled. I said to her: ‘The Messenger of Allāh singled you out from among his womenfolk to whisper to, then you wept?’ When the Messenger of Allāh left, I asked her: ‘What did the Messenger of Allāh say to you?’ She said: ‘I will not disclose the secret of the Messenger of Allāh.’ When the Messenger of Allāh died, I said: ‘I adjure you by the right I have over you, tell me what the Messenger of Allāh said to you.’ She said: ‘Now, yes (I will tell you). When he whispered to me the first time, he told me that: “JibrIl used to review the Qur’ān once or twice every year, but now he reviewed it twice; and I think that my death is near, so fear Allāh and be patient, and I will be a fitting forerunner for you.”’ She said: ‘So I wept, as you saw. When he saw my grief, he whispered to me a second time, and said: “O Fāṭimah, does it not please you to..."
be the leader of the believing women, or the leader of the women of this Ummah?’” She said: ‘So I smiled as you saw me.’”

[6314] 99 - (...) It was narrated that ‘Aishah said: “The wives of the Prophet ḥ gathered and not one of them was absent. Then Fāṭimah came, and her manner of walking was like that of the Messenger of Allāh ḥ. He said: ‘Welcome to my daughter,’ and seated her to his right or his left. Then he whispered something to her and Fāṭimah – may Allāh be pleased with her – wept, then he whispered to her and she smiled. I said to her: ‘What made you weep?’ She said: ‘I will not disclose the secret of the Messenger of Allāh ḥ.’ I said: ‘I have never seen grief and joy so close as today.’ I said to her when she wept: ‘The Messenger of Allāh ḥ 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 ḥ.’ Then when he died, I asked her and she said: ‘He ḥ told me: “Jibrīl used to review the Qur’ān once every year, but this year he reviewed it with me twice, and I
realized that my death has drawn near, and you will be the first of my family to follow me, and I will be a fitting forerunner for you.” So I wept at that, then he whispered to me and said: “Does it not please you to be the leader of the believing women, or the leader of the women of this Ummah?” so I smiled at that.”

Chapter 16. The Virtues Of Umm Salamah, The Mother Of The Believers, May Allah Be Pleased With Her

[6315] 100 - (2451) It was narrated that Salmān 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 Shaitān where he sets up his banner.”

He said: “And I was told that Jibrīl (ﷺ), came to the Prophet of Allah ﷺ when Umm Salamah was with him, and he spoke with him then he left. The Prophet of Allah ﷺ said to Umm Salamah: ‘Who was this?’ She said: ‘This was Dīlyah Al-Kalbi.’”

He said: “And Umm Salamah said: ‘By Allah, I did not think it was anyone other than he, until I heard the Khutbah of the Prophet of Allah ﷺ in which he conveyed some information, or words to that effect.’” He said: “I said to...
Abū 'Uthmān: ‘From whom did you hear this?’ He said: ‘From Usâmah bin Zaid.’

Chapter 17. The Virtues Of Zainab, The Mother Of The Believers, May Allâh Be Pleased With Her

[6316] 101 - (2452) It was narrated that ‘Āishah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ said: ‘The quickest of you to join me (after I die) will be the one with the longest hands.’”

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.”

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.”

[6318] 103 - (2454) It was narrated that Anas said: “Abû Bakr (may Allâh be pleased with him) said to ‘Umar, after the Messenger of Allâh ﷺ died: ‘Let us go to Umm Ayman and visit her, as the Messenger of Allâh ﷺ used to visit her.’ When they came to her she wept, and they said to her: ‘Why are you weeping? What is with Allâh is better for His Messenger ﷺ.’ She said: ‘I am not weeping because I do not know that what is with Allâh is better for His Messenger ﷺ; rather I am weeping because the revelation from heaven has ceased.’ She moved them to tears, and they started to weep with her.”

Chapter 19. The Virtues Of Umm Sulaim –The Mother Of Anas Bin Mâlik– And Bilâl, May Allâh Be 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.’”

[6320] 105 - (2456) It was narrated from Anas that the Prophet ﷺ said: “I entered Paradise and heard footsteps. I said: ‘Who is this?’ They said: ‘This is Al-Ghumaisâ’ bint Milhân, the mother of Anas bin Mâlik.’”

[6321] 106 - (2457) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allah ﷺ said: “I was shown Paradise, and I saw the wife of Abû Talbah, then I heard footsteps ahead of me, and there was Bilâl.”

Chapter 20. The Virtues Of Abû Ṭalḥah Al-Ansârî, May Allâh Be Pleased With Him

[6322] 107 - (2144) It was narrated that Anas said: “A son of Abû Ṭalḥah from Umm Sulaim died, and she said to her son: ‘My son, give me a piece of your cloth to make a scarf.’ He said: ‘Mother, yes.’ He gave her a piece of cloth and she cut it and put it on her head. She said: ‘My son, you beat me and you kill me. Where is my son?’ He said: ‘Father, this is Abû Ṭalḥah’s son, he has brought me the message.’”
family: 'Do not tell Abū Ṭalḥah about his son until I tell him.' He came and she brought him his dinner, and he ate and drank. Then she adorned herself for him more beautifully than she had ever done before that, and he had intercourse with her. When she saw that he was satisfied, she said: 'O Abū Ṭalḥah, do you think that if some people lent something to a household and they asked for it back, do they have the right to refuse?' He said: 'No.' She said: 'Seek reward for the loss of your son.' He got angry and said: 'You left me until I indulged myself and then you told me about my son?'

“He went to the Messenger of Allah ﷺ and told him what had happened. The Messenger of Allah ﷺ said: ‘May Allah bless you both in the night you spent.’ She became pregnant. The Messenger of Allah ﷺ was on a journey, and she was with him. Whenever the Messenger of Allah 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. Abū Ṭalḥah stayed with her and the Messenger of Allah ﷺ went on ahead. Abū Ṭalḥah said: ‘You know, O Lord, that that I love to go out with Your Messenger when he goes out, and come in with him when he comes in, but I have been detained as You see.’
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-Madinah 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 Ansâr 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).
Chapter 21. The Virtues Of Bilâl, May Allah Be Pleased With Him

[6324] 108 - (2458) It was narrated that Abû Hurairah said: "The Messenger of Allah said to Bilâl, at the time of the Ghadâh (Fajr) prayer: '0 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 Allah wills I should pray with that purification.'"

Chapter 22. The Virtues Of 'Abdullâh Bin Mas'iId And His Mother, May Allah 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
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.'”

[6326] - 110 - (2460) It was narrated that Abû Mûsâ said: “My brother and I came from Yemen, and for a while we thought that Ibn Mas'ûd and his mother were among the members of the household of the Messenger of Allâh ﷺ, because they often entered upon him and stayed with him for a long time.”

[6327] (...) Abû Mûsâ said: “My brother and I came from Yemen...” a similar report (a Hadîth no. 6326).

It was narrated that Abû Mûsâ said: “I came to the Messenger of Allâh and I thought that 'Abdullâh was a member of his household, or words to that effect.”

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?’

It was narrated that 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...’
the Messenger of Allâh ﷺ has left behind anyone who is more knowledgeable of that which Allâh has revealed than this one who is standing up.’ Abû Mûsâ said: ‘Exactly. He was present when we were absent, and he was admitted when we were not.’”

[6331] (...) It was narrated that Zaid bin Wahb said: “I was sitting with Hudhaifah and Abû Mûsâ...” and he quoted the Hadith, but the Hadith of Qutbah (as no. 6330) is more complete and longer.

[6332] 114 - (2462) It was narrated that ‘Abdullâh said: ‘...Whosoever deceives his companions as regards the spoils of war, he shall bring forth on the Day of Resurrection that which he took (illegally)...[1] According to whose recitation do you want me to recite? I recited seventy-odd Sûrah to the Messenger

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Virtues Of The Companions

of Allāh، and the Companions of the Messenger of Allāh  know that I am the most knowledgeable of them of the Book of Allāh. If I knew that someone was more knowledgeable than myself, I would travel and go to him.”

Shaqīq said: “I sat in the circles of the Companions of Muhammad  ، and I never heard anyone refute him or criticize him.”

[6333] 115 - (2463) It was narrated that ‘Abdullāh said: “By the One besides Whom there is no worthy of worship, there is no Sūrah in the Book of Allāh but I know best where it was revealed, and there is no Verse but I know best concerning what it was revealed. If I knew that someone was more knowledgeable of the Book of Allāh than myself, and I could reach him by camel, I would ride to where he is.”

[6334] 116 - (2464) It was narrated that Masrūq said: “We used to come to ‘Abdullāh bin ‘Amr and talk to him” – Ibn Numair said: “with him” – and one day we mentioned ‘Abdullāh bin Mas‘ūd. He said: “You have mentioned a man whom I still love after something that I heard from the Messenger of Allāh . I heard the Messenger of Allāh  say: “Learn the Qur’ān from four: from Ibn Umm ‘Abd – and
he started with him, Mu'âdh bin Jabal, Ubayy bin Ka'b and Sâlim the freed slave of Abû Hudhaifah.”

[6335] 117 - (...) It was narrated that Masrüq said: “We were with 'Abdullâh bin 'Amr and we mentioned a Hâdîth from 'Abdullâh bin Mas'ûd. He said: ‘That is a man whom I still love after something that I heard the Messenger of Allâh ﷺ say. I heard him say: ‘Learn the Qur'ân from four people: from Ibn Umm 'Abd – and he started with him – from Ubayy bin Ka'b, from Sâlim the freed slave of Abû Hudhaifah and from Mu'âdh bin Jabal.”

[6336] (...) It was narrated from Abû Mu'âwiyah (a Hâdîth similar to no. 6335), but he mentioned Mu'âdh before Ubayy. In the report of Abû Kuraib, Ubayy is mentioned before Mu'âdh.
[6337] (...) It was narrated from Al-A‘mash (a Hadīth similar to no. 6335) with this chain of narrators, but he mentioned the four names in a different order.

[6338] 118 - (...) It was narrated that Masrûq said: “They mentioned Ibn Mas‘ūd 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 Allah say: Learn Qur’ân from four people: from Ibn Mas‘ūd, Sâlim the freed slave of Abû Hudhaifah, Ubayy bin Ka‘b and Mu‘âdh bin Jabal.’”

[6339] (...) Shu‘bah narrated with this chain of narrators (a Hadīth similar to no. 6338) and added: He started with these two, but I do not know with which of them he started.

Chapter 23. The Virtues Of Ubayy bin Ka‘b And A Group Of Al-Ansâr, May Allah Be Pleased With Them

[6340] 119 - (2465) Anas said: “Four people collected the Qur’ân at the time of the Messenger of Allah.”
Allâh ﷺ, all of whom were from among the Ansâr: 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.’”

Qatâdah said: “I said to Anas: ‘Who is Abû Zaid?’ He said: ‘One of my paternal uncles.’”

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.

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:”
‘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.”

He said: ‘Did He mention me by name?’ He (üş) said: ‘Yes. And he (Ubayy) wept.’

[6344] (... ) It was narrated that Qatâdah said: “I heard Anas say: ‘The Messenger of Allâh  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  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  said: ‘The Throne of the Most Merciful shook at the death of Sa'd bin Mu'âdh.’”

[6347] 125 - (2467) Anas bin Mâlik narrated that the Prophet of Allah ﷺ said, when Sa’d’s Janâzah was put down: “The Throne of the Most Merciful shook at (his death).”

[6348] 126 - (2468) Al-Barâ’ said: “A Hullah made of silk was given to the Messenger of Allah ﷺ, and his Companions started touching it and admiring its softness. He said: ‘Do you admire the softness of this? The handkerchiefs of Sa’d bin Mu’âdh in Paradise are better than this and softer.”

[6349] (…) A similar report (a Hadîth no. 6348) was narrated from Anas, from the Prophet ﷺ.

[6350] (…) Shu’bah narrated this Hadîth with both chain of narrators,
a report like that of Abū Dāwūd (no. 6349).

[6351] 127 - (2469) Anas bin Mālik narrated that a Jubbah of Sundus was given to the Messenger of Allāh ﷺ after silk had been forbidden. The people started admiring it and he (ﷺ) said: “By the One in Whose Hand is the soul of Muḥammad, the handkerchiefs of Sa’d bin Mu‘ādh in Paradise are better than this.”

[6352] (...) It was narrated from Anas that Ukaidir Dūmat Al-Jandal presented the Prophet ﷺ a Hullah... and he mentioned a similar report (as Hadīth no. 6351) but he did not say: “After silk had been forbidden.”

Chapter 25. The Virtues Of Abū Dujānah Simāk Bin Kharashah, May Allāh Be Pleased With Him

[6353] 128 - (2470) It was narrated from Anas that the Messenger of Allāh 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
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.


[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

إِسْمَانُ مِنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: ۛقُمْ يَأْخُذُوهُ يَبْخَطْهُ.» فَأَخْرَجَ الْقُوُمُ، فَقَالَ سُمَاكُ ابنُ حَرْسَةَ أَبُو ذَيْجَةَ: أَنَا أَخْرَجُوهُ يَبْخَطْهُ.
 قال: فَأَخْرَجَهُ فَقَلَنَّ يَا هَامُ الْمُشْرِكِينَ.

(المعجم ٢٦) - (بَابٌ مِنْ فَضَائِلِ عِبَادَةِ اللهِ ﷺ عِنْدَ عِبَادِهِ، وَالْجَابِرِ، رضي الله ﷺ عنهما) (التحفة ٧٢)
weeping, and they started telling me not to do that, but the Messenger of Allah ﷺ did not tell me not to do it. Fātimah bint ‘Amr began to weep and the Messenger of Allah 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 Ḥadīth was narrated from Jābir (a Ḥadīth similar to no. 6355) except that Ibn Juraij (a narrator), did not mention in his Ḥadīth the angels and the weeping of the woman.

[6357] (...) It was narrated that Jābir 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 Ḥadīth (as no. 6355).

Chapter 27. The Virtues Of Julaibīb, May Allah Be Pleased With Him

[6358] 131 - (2472) It was narrated from Abū Barzah that the Prophet ﷺ was on one of his
campaigns, and Allāh granted him Fāî'. 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 Julaibī; 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 . A grave was dug for him and he was placed in his grave.” And no mention was made of Ghusl.

Chapter 28. The Virtues Of Abū Dharr, May Allāh Be Pleased With Him

[6359] 132 - (2473) It was narrated from ‘Abdullāh bin Aṣ-Ṣāmit that Abū Dharr said: “We set out from our people Ghifār, 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

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 (Abū Dharr) said: "I started to perform prayers, O son of my brother, three years before I met the Messenger of Allah ﷺ.” I said: “To whom?” He said: “To Allah.” 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
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-Šâbi'?"[1] He pointed at me and said: 'The Šâbi!' 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-Šâbi': the one who changed his religion.
“While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka’bah except two of their women, who were calling upon Isâf and Nâ’ilah (two of their idols). They came to me during their circumambulation and I said: ‘Marry one of them to the other.’ But they did not stop what they were saying. They came to me again and I said: ‘They are just pieces of wood like private parts; and I could not use a metaphor. They turned away from me saying: ‘If any of our people were here they would teach you a lesson.’ They were met by the Messenger of Allâh 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 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 ratbtullâh (and upon you, and the mercy of Allâh).’ Then he said: ‘Who are you?’ I said: ‘I am from
Ghifâr.' He lifted his hand and placed his fingers on his forehead, and I said to myself: 'He does not like the fact that I am from Ghifâr.' I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: 'How long have you been here?' I said: 'I have been here for thirty, between night and day.' He said: 'Who has been feeding you?' I said: 'I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.' He said: 'It is blessed, it serves as food.'

"Abû Bakr said: 'O Messenger of Allâh, give me permission to offer him food tonight.' The Messenger of Allâhﷺ and Abû Bakr set off, and I went with them. Abû Bakr opened a door and brought us raisins of At-Tâ'îf, and that was the first food I ate. I stayed for a while, then I came to the Messenger of Allâhﷺ 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
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 Rahadah Al-Ghifârî, who was their chief.

"The other half of them said: 'When the Messenger of Allâh comes to Al-Madînah, we will become Muslim.' The Messenger of Allâh came to Al-Madînah and the other half became Muslim. (The tribe of) Aslam came and said: '0 Messenger of Allâh, our brothers, we become Muslim on the same basis that they became Muslim.' The Messenger of Allâh 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.'"
It was narrated that ‘Abdullâh bin As-Ṣâmit said: Abû Dharr said: “O son of my brother, I prayed for two years before the Prophet 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 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 Rasi2lullâh (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
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. ‘Ali 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 ‘Ali 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
same thing happened. 'Ali 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
rescued him from them. The next day he did the same thing, and they attacked him and beat him, and Al-‘Abbâs leaned over him and rescued him.

Chapter 29. The Virtues Of Jarîr Bin ‘Abdullâh, May Allâh Be Pleased With Him

[6363] 134 - (2475) It was narrated that Bayân said: “I heard Qais bin Abî Hâzim say: ‘Jarîr bin ‘Abdullâh said: “The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile.”

[6364] 135 - (...) It was narrated that Jarîr said: “The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile on his face.” Ibn Numair added in his Hadîth from Ibn Idrîs: “I complained to him that I could not sit firmly on a horse, and he struck me on the chest with his hand and said: ‘O Allâh, make him sit firmly, and make him steadfast and rightly-guided.’”
[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 said: ‘Will you rid me of Dhul-Khalasah and the Yemeni 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 Hâzîm, that Jarîr bin 'Abdullâh Al-Bajâli said: “The Messenger of Allâh said to me: ‘O Jarîr, will you not rid me of Dhul-Khalasah?’ – a house belonging to Khath'am that was called the Yemeni 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. 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

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[1] That is Qais, he emigrated to the Prophet, but the Prophet died before he reached Al-Madinah.
sent a man who was known as Abû Artâh, who was one of us, to the Messenger of Allah 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 Allah ﷺ invoked blessings upon the horses and men of Aḥmas five times.”

[6367] (...) It was narrated from Ismā‘īl with this chain of narrators (a Hadīth similar to no. 6366). In the Hadīth of Marwân it said: “The messenger of Jarîr, Abû Artâh Ḥusain bin Rabî‘ah, came and gave the good news to the Prophet ﷺ.”

Chapter 30. The Virtues Of ‘Abdullâh Bin ‘Abbâs May Allâh Be Pleased With Them

[6368] 138 - (2477) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ went to relieve himself, and I put out water for him to perform Wudū’. 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
Bakr: “I said – Ibn ‘Abbâs.” He said: “O Allâh, grant him deep understanding of the faith.”

Chapter 31. The Virtues Of ‘Abdullâh Bin ‘Umar, May Allâh Be Pleased With Them

[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  and the Prophet said: ‘I think that ‘Abdullâh is a righteous man.’”

[6370] 140 - (2479) It was narrated from Sâlim that Ibn ‘Umar said: “During the lifetime of the Messenger of Allâh  if a man saw a dream he would tell it to the Messenger of Allâh . I wished that I could see a dream and tell it to the Prophet . I was young and unmarried, and I used to sleep in the Masjid at the time of the Messenger of Allâh  and the Prophet  said: ‘I believe that ‘Abdullâh is a righteous man.’”
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 Hafsah, and Hafsah 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 Hadîth like that of Az-Zuhri, from Sâlim (no. 6370), from his father.
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 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
the end of his supplication he said: ‘O Allāh, 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 Allāh and she had made me an Ḥzār out of half of her head cover and had made the other half into a Ṭidā’. She said: ‘O Messenger of Allāh, this is Unais, my son. I have brought him to you to serve you, so pray to Allāh for him.’ He said: ‘O Allāh, increase his wealth and offspring.’”

Anas said: “By Allāh, 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 Mālik said: “The Messenger of Allāh passed by and my mother Umm Sulaim heard his voice. She said: ‘May my father and mother be sacrificed for you, O Messenger of Allāh, (this is) Unais.’ The Messenger of Allāh 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 Allāh came to
me when I was playing with some other boys. He greeted us with Salām 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 Allāh 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 Allāh ﷺ to anyone.'”

Anas said: “By Allāh, if I were to have told it to anyone, I would have told it to you, O Thābit.”

[6379] 146 - (...) It was narrated that Anas bin Mālik said: “The Prophet of Allāh 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 ‘Abdullāh Bin Salām, May Allāh Be Pleased With Him

[6380] 147 - (2483) It was narrated that ‘Amir bin Sa’id said: “I heard my father say: ‘I did not hear the Messenger of Allāh ﷺ say, to any living person, that he
would be in Paradise, apart from 'Abdullâh bin Salâm.'

[6381] 148 - (2484) It was narrated that Qais bin 'Ubâd said: "I was in Al-Madinah with some people, among whom were some Companions of the Prophet ﷺ, when a man came whose face showed signs of the fear of Allâh. Some of the people said: 'This man is one of the people of Paradise, this man is one of the people of Paradise.' He prayed two Rak'ah, making them short, then he went out. I followed him, and he entered his house, and I entered, and we spoke together. When he was at ease, I said to him: 'When you came in before, a man said such-and-such.' He said: 'Subhân Allâh! No one should say what he does not know.' He said: 'Shall I tell you why that is? I saw a dream at the time of the Messenger of Allâh ﷺ, and I told him about it. I saw myself in a garden – and he mentioned its vastness and richness – ‘and in the middle of the garden there was a pillar of iron. Its base was in the earth and its top was in the sky, and at the top of it, there was a handhold. It was said to me: “Climb it.” I said: “I cannot.”
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 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 Muhammad bin Sirîn 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 about it and the Messenger of Allâh said: “‘Abdullâh will die
when he is still holding on to the most trustworthy handhold."

[6383] 150 - (...) It was narrated that Kharashah bin Al-Hurr said: "I was sitting in a circle in the Masjid of Al-Madinah, and in it there was a Shaikh who was of a handsome appearance. And he was ‘Abdullâh bin Salâm. 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 Allah, I shall follow him and find out where his house is.' So I followed him, and he set out until he almost left Al-Madinah, 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: 'Allâh 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
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

the handhold, it is the handhold of Islam, and you will continue to adhere to it until you die.”

Chapter 34. The Virtues Of Ḥassān Bin Thābit, May Allāh Be Pleased With Him

[6384] 151 - (2485) It was narrated from Abū Hurairah that ‘Umar passed by Ḥassān 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 Abū Hurairah and said: “I adjure you by Allāh, did you hear the Messenger of Allāh say: ‘Reply on my behalf. O Allah, support him with the Holy Spirit’?” He said: “By Allāh, yes.”

[6385] (...) It was narrated from Ibn Al-Musāyyab that Ḥassān said, in a circle among whom was Abū Hurairah: “I adjure you by Allāh, O Abū Hurairah, did you hear the Messenger of Allāh say...?” And he narrated something similar (to Ḥadīth no. 6384).

[6386] 152 - (...) Abū Salamah bin ‘Abdūr-Rahmān narrated that he heard Ḥassān bin Thābit Al-
Anšârî asking Abû Hurairah to bear witness (saying): “I adjure you by Allâh, did you hear the Prophet ﷺ say: ‘O Hassân, answer on behalf of the Messenger of Allâh ﷺ. O Allâh, support him with the Holy Spirit?’” Abû Hurairah said: “Yes.”

[6387] 153 - (2486) Al-Barâ’ bin ‘Azib said: “I heard the Messenger of Allâh ﷺ say to Hassân bin Thâbit: ‘Lampoon them, and Jibrîl is with you.’”

[6388] (…) A similar report (as Hadîth no. 6387) was narrated from Shu’bah with this chain of narrators.

[6389] 154 - (2487) It was narrated from Hishâm, from his father, that Hassân bin Thâbit was one of those who spoke too much to ‘Aishah. I scolded him but she said: “O son of my brother, let him be, for he used to defend the Messenger of Allâh ﷺ.”
It was narrated from Hishâm with this chain of narrators.

It was narrated that Masrüq said: “I entered upon ‘Áishah and Hassan 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.’

‘Áishah said to him: ‘But you are not like that.’” Masrüq said: “I said to her: ‘Why do you give him permission to enter upon you, when Allah 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 Allah .’”

It was narrated from Shu'bah with this chain of narrators (a Hadith similar as no. 6391), and he said: She said: “He used to compose satire as a rebuttal on behalf of the Messenger of Allâh . But he did not mention the words: ‘She is chaste and prudent.’”

[6392] (…) It was narrated from Shu'bah with this chain of narrators (a Hadith similar as no. 6391), and he said: She said: “He used to compose satire as a rebuttal on behalf of the Messenger of Allâh . But he did not mention the words: ‘She is chaste and prudent.’”

[6393] 156 - (2489) It was narrated that ‘Áishah said: “Hassân

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 Mâkhzûm, whereas your father was a slave.”

This was his Qâsidah.

[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 ‘Aishah 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.
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.”

‘Âishah 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 Muhammad, but I replied on his behalf,
And there is reward with Allâh for this.
You satirized Muḥammad, virtuous, righteous,
The Messenger of Allâh, whose nature is sincerity.
So verily my father and my mother and my honor
Are a protection to the honor of Muḥammad.
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 Ansâr whose object is fighting (the enemy)
There reaches every day from Ma’dd abuse, or fighting, or satire.
Whoever satirizes the Messenger from among you, or praises him and helps, it is all the same,
And Jibrîl, the Messenger of Allâh is among us, and the Holy Spirit who has no match.”

Chapter 35. The Virtues Of Abû Hurairah (Ad-Dawsî), May Allâh Be Pleased With Him

[6396] 158 - (2491) Abû Hurairah said: “I used to call my mother to Islam when she was a
idoler. I called her one day, and she said to me something about the Messenger of Allâh that I disliked. I came to the Messenger of Allâh 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 said: ‘O Allâh, guide the mother of Abû Hurairah.’ I went out, feeling optimistic because of the supplication of the Prophet of Allâh.

“When I came near the door, I found it closed. My mother heard my footsteps and said: ‘Stay where you are, O Abû Hurairah!’ I heard the sound of falling water. She performed Ghusl then she put on her chemise and quickly put on her head cover, then she opened the door and said: ‘O Abû Hurairah, I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muḥammad is His slave and Messenger.’”

He said: “I went back to the Messenger of Allâh 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.
“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.”
This Hadith was narrated from Abū Hurairah (a similar narration as no. 6397), except that Mālik (a sub narrator) ended his Hadith where the words of Abū Hurairah end, and he did not mention in his Hadith the words of the Prophet ﷺ: “Who will spread out his garment...”

It was narrated from ‘Urwah bin Az-Zubair that ‘Āishah said: “Are you surprised that Abū 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 Allāh ﷺ did not speak as quickly as you do.’”

Ibn Shihāb said: “Ibn Al-Mūsāyib said: ‘Abū Hurairah said: ‘They say that Abū Hurairah narrates too much (Ahadīth from the Messenger of Allāh ﷺ), and the reckoning is with Allāh. They say: ‘Why don’t the Muhājirīn and Ṭābi‘īn narrate as...’”
much as he does?’ I will tell you about that.

“My brothers among the Ansár were busy working the land, and my brothers among the Muhâjirûn were busy trading in the marketplace. But I used to stay close to the Messenger of Allâh ﷺ in return for enough to eat. Hence I was present when they were absent, and I remembered when they forgot. The Messenger of Allâh ﷺ said one day: ‘Who among you will spread out his cloak and listen to what I say, then gather it to his chest, then he will not forget anything that he hears.’ So I spread out a garment that I was wearing, until he finished speaking, then I gathered it to my chest, and after that day I did not forget anything that he told me. Were it not for two verses that Allâh revealed in His Book, I would never have narrated anything: ‘Verily, those who conceal Al-Bayyinât (the clear proofs, evidences) and the guidance, which We have sent down’ to the end of the two Verses.[1]

[6400] (...) It was narrated from Az-Zuhrî: Sa’eed bin Al-Mûsâyyab and Abû Salamah bin ‘Abdur-Rahmân narrated that Abû Hurairah said: “You say that Abû Hurairah narrates too many Ahadîth from the Messenger of Allâh ﷺ…” a similar Hadîth (as no. 2492).

Chapter 36. The Virtues Of Hâtib Bin Abī Balta'ah And The People Of Badr, May Allâh Be Pleased With Them

[6401] 161 - (2494) ‘Ubaidullâh bin Abī Râfî’, 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 Hâtib bin Abī Balt’ah’ to some of the idolaters of Makkah, telling them something about the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: ‘O Hâtib, what is this?’ He said: ‘Do not be hasty in judging me, O Messenger of Allâh. I am a man who was attached to the Quraish’ – Sufyân (a sub narrator) said: ‘He was an ally of theirs, but he was not one of them’ – ‘and the
Muhâjarîn 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-Ghanâwî and Az-Zubâr 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 Hâṭib, written to the idolaters.”

And he mentioned a Hadîth like that of 'Ubaidullâh bin Abî Râfî' from 'Ali (no. 6402)."

[6403] 162 - (2495) It was narrated from Jâbir that a slave of Hâtib came to the Messenger of Allâh complaining about Hâtib. He said: "O Messenger of Allâh, Hâtib is going to go to Hell." The Messenger of Allâh said: "You are lying, he is not going to go to Hell, for he was present at (the battle of) Badr and Al-Hudaibiyah."

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 Hafṣah, she heard the Prophet 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..."
of Allâh.’ And he scolded her. Ḥafṣâh 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]

Chapter 38. The Virtues Of The Two Ash‘arîs; Abû Mûsâ And Abû ‘Amir, 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-Jîrânah, between Makkah and Al-Madinah, 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 Muḥammad?’ 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

vessel of water, and he washed his hands and face in it, and rinsed his mouth, then he said: ‘Drink from it, and pour some on your faces and chests, and accept the glad tidings.’ Umm Salamah called out to them from behind the curtain: ‘Leave some of that which is in your vessel for your mother.’ So they left some of it for her.”

[6406] 165 - (2498) It was narrated from Abû Burdah that his father said: “When the Prophet had finished with (the battle of) Hunain, he sent Abû ‘Amir at the head of an army to Awâs, where he met Duraid bin Aṣ-Simmah, who was killed, and Allâh caused his companions to be defeated. Abû Mûsâ said: ‘And he sent me with Abû ‘Amir.’ He said: ‘Abû ‘Amir 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 ‘Amir 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
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 Abū ‘Amir and said: ‘Allāh 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 Allāh and convey greetings of Salām to him from me, and say to him: “Abū ‘Amir says to you: ‘Pray for forgiveness for me.’” “Abū ‘Amir appointed me in charge of the people, then it was not long before he died. When I came back to the Prophet, 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 Allāh. I told him what had happened to us and to Abū ‘Amir, and I said to him: ‘He said: “Tell him to pray for forgiveness for me.”’ The Messenger of Allāh called for some water and he performed Wudu’, then he raised his hands and said: ‘O Allāh, forgive ‘Ubaid Abū ‘Amir,’ until I could see the whiteness of his armpits. Then he said: ‘O Allāh, on the Day of Resurrection make him above many of Your creation,’ or; ‘many of the people.’ I said: ‘And me, O
Messenger of Allâh! Pray for forgiveness for me!’ The Prophet 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 ‘Amir 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 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


[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-Iṣâbah Al-Hâfîz Ibn Ḥajar said: “Hakîm Al-Ash’ari: I do not know of any information about him, except what occurs in the Two Sahîh, in the Hadîth of Abû Mûsâ Al-Ash’ari, who said: ‘The Messenger of Allâh 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-Hâfîz 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 ‘Ali As-Sadaqî.” An-Nawawî 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-Nawawî, 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.’”

Chapter 40. The Virtues Of Abû Sufyân Şâkr bin Ḥarb, 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

An-Nawawi 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 Hadith with the meaning: “When they ride (yarhulîn) during the night” instead of yadkhulîn “enter.” And An-Nawawi considered the recitation cited in our text (yadkhulîn “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‘āwiyah 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 for that, he would not have given him that, because whenever he was asked for something he would say: ‘Yes.’”

Chapter 41. The Virtues Of Ja‘far Bin Abī Tālib And Asmâ’ Bint ‘Umais, And The People Of Their Ship, May Allah Be Pleased With Them

[6410] 169 - (2502) It was narrated that Abū Mūsā said: “We heard about the migration of the Messenger of Allâh 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
Abi Talib and his companions there, and Ja'far said: ‘The Messenger of Allah 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 Allah 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.’”

[6411] (2503) He said:[1] “Asmā’ bint ‘Umais, who was one of those who had come with us, entered upon Hafsah, the wife of the Prophet, to visit her. She was one of those who had migrated to Abyssinia. ‘Umar entered upon Hafsah when Asmā’ was with her, and when he saw Asmā’, ‘Umar said: ‘Who is this?’ She said: ‘Asmā’ bint ‘Umais.’ ‘Umar said: ‘Is this the Abyssinian woman? Is this the seafaring

[1] This is a continuation of the previous narration.
woman?’ Asmâ’ said: ‘Yes.’ ‘Umar said: ‘We migrated before you, so we have more right to the Messenger of Allâh ﷺ than you.’ She got angry and spoke up: ‘You are lying, O ‘Umar! No, by Allâh, you were with the Messenger of Allâh ﷺ, and he was feeding your hungry ones, and exhorting your ignorant, while we were in a hostile land far away in Abyssinia, and that was for the sake of Allâh and His Messenger ﷺ. By Allâh, I will not eat or drink anything until I tell the Messenger of Allâh ﷺ about what you said. We were in a state of constant trouble and fear, and I will say that to the Messenger of Allâh ﷺ and I will ask him. By Allâh, I am not lying or adding anything to that.’ When the Prophet ﷺ came, she said: ‘O Prophet of Allâh, ‘Umar said such-and-such.’ The Messenger of Allâh ﷺ said: ‘No one has more right to me than you. He and his companions migrated once, but you, the people of the ship, migrated twice.’

“She said: ‘I saw Abû Mûsâ and the people of the ship coming to me in groups, asking me about that Hadîth, and there is nothing in this world more pleasing to them or more significant than what the Messenger of Allâh ﷺ said to them.’”

Abû Burdah said: “Asmâ’ said: ‘I saw Abû Mûsâ asking me to repeat this Hadîth.’”
Chapter 42. The Virtues Of Salmân, Bilâl And Suhaib, May Allâh Be Pleased With Them

[6412] 170 - (2504) It was narrated from ‘A‘îdh bin ‘Amr that Abû Sufýân came to Salmân, Suhaib 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 and told him, and he said: “0 Abû Bakr, perhaps you annoyed them, and if you have annoyed them you have annoyed your Lord.”

Abû Bakr went to them and said: “0 my brothers, have I annoyed you?” They said: “No, may Allâh forgive you, 0 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 Wâlî (Supporter and Protector),[1] was revealed concerning us; Banû Salamah and Banû Hârithah – and we would not like for it not to have been revealed, because Allâh, Glorified and Exalted is He, said:

‘But Allâh was their Wâli (Supporter and Protector).’

Chapter 43. The Virtues Of The Ansâr, May Allâh Be Pleased With Them


[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 Ansâr – he said, “And I think he said: ‘And the children of the Ansâr, and the freed slaves of the Ansâr.’”

[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 Allah ﷺ stood up and said: “By Allah, you are among the dearest of people to me, by Allah, you are among the dearest of people to me” – meaning the Anṣār.

[6418] 175 - (2509) Anas bin Mâlik said: “A woman of the Anṣār came to the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ stood aside with her, and said: ‘By the One in Whose Hand is my soul, you (the Anvâr) are the dearest of people to me’ (and He ﷺ said this) three times.”

[6419] (...) It was narrated from Sirhāh (a similar Hadith as no. 6418) with this chain of narrators.

[6420] 176 - (2510) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: “The Anṣār are my inner circle and trusted friends. The
people will increase in number but the Ansâr will decrease, so appreciate their good deeds and overlook their bad deeds.”

Chapter 44. The Best Clans Of The Ansâr

[6421] 177 - (2511) It was narrated that Abû Usaid said: “The Messenger of Allâh ﷺ said: ‘The best clans of the Ansâr are Banû An-Najjâr, then Banû ‘Abdul-Ashhal, then Banû Al-Hârîth bin Al-Khazraj, then Banû Sâ'idah. And in all the clans of the Ansâr there is goodness.’ Sa’d said: ‘I think that the Messenger of Allâh ﷺ placed others above us.’ It was said: ‘He placed you above many others.’”

[6422] (…) A similar report (as Hadîth no. 6421) was narrated from Abû Usaid Al-Ansârî from the Prophet ﷺ.
A similar report (as Hadith no. 6422) was narrated from Anas from the Prophet, except that he did not mention the words of Sa‘d.

It was narrated that Ibrâhîm bin Muḥammad bin Ṭalhah said: “I heard Abû Usaid delivering a Khutbah in the presence of Ibn ‘Utbah and he said: ‘The Messenger of Allâh said: ‘The best clans of the Ansâr 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‘îdah.’ By Allâh, if I were to give preference to anyone I would give preference to my clan.”

It was narrated that Abû Az-Zinnâd said: “Abû Salamah bore witness, that he heard Abû Usaid Al-Anṣârî bear witness, that the Messenger of Allâh said: ‘The best clans of the Ansâr are Banû An-Najjâr, then Banû ‘Abdul-
Ashhal, then Banū Al-Hārith bin Al-Khazraj, then Banū Sā'īdah, and in every clan of the Ansār there is goodness.”

Abū Salamah said: “Abū Usaid said: ‘Would I tell a lie about the Messenger of Allāh? If I were lying I would have started with my own people, Banū Sā’īdah.’ News of that reached Sa’d bin ‘Ubadah 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.’ But his nephew Sahl spoke to him and said: ‘Are you going to reject what the Messenger of Allāh said when the Messenger of Allāh 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 say: “The best of the Ansār,” or; “the best clans of the Ansār,” a similar Hadīth about the clan (as no. 6425), but he did not mention the story of Sa’d bin ‘Ubadah (may Allāh be pleased with him).

“Sa‘îd 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‘îd bin ‘Ubâdah dropped the idea of speaking to the Messenger of Allâh ﷺ.”
Chapter 45. Keeping Good Company With The Anṣâr, May Allâh Be Pleased With Them

[6428] 181 - (2513) It was narrated that Anas bin Mâlik said: “I went out with Jarîr bin ‘Abdullâh Al-Bajjâlî on a journey, and he was serving me. I said to him: ‘Do not do that.’ He said: ‘I saw the Anṣâr doing something for the Messenger of Allâh ﷺ, and I decided that if I accompanied any of them I would serve him.’”

Ibn Al-Muthanna and Ibn Bashshâr 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 Aṣ-Ṣâmit from Abû Dharr that the Messenger of Allâh ﷺ said: “May Allâh pardon (Ghafara) Ghifâr and may Allâh keep Aslam safe and sound (sâlama).”
It was narrated that Abu Dharr said: "The Messenger of Allah said to me: "Go to your people and say: 'The Messenger of Allah said: May Allah keep Aslam safe and sound (Sâlama) and may Allah pardon (Ghafara) Ghifâr.'"

Shu'bah narrated it with this chain of narrators.

It was narrated from Jâbir that the Prophet said: "May Allah keep Aslam safe and sound (Sâlama) and may Allah pardon (Ghafara) Ghifâr."
It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “May Allah keep Aslam safe and sound (Sâlama) and may Allah pardon (Ghafara) Ghifâr. As for me, I did not say it, rather Allah [the Mighty and Sublime] said it.”

It was narrated that Khufâf bin İmâ’ Al-Ghifârî said: “The Messenger of Allah ﷺ said during the prayer: ‘O Allah, curse Banû Liyân, Ri’l and Dhakwân, and ‘Uşayyah, for they have disobeyed Allah and His Messenger, and may Allah pardon (Ghafara) Ghifâr and may Allah keep Aslam safe and sound (Sâlama).’”

It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The
Messenger of Allâh ﷺ said: 'May Allâh pardon (Ghafara) Ghifâr and may Allâh keep Aslam safe and sound (Sâlama), but ‘Uşayyah have disobeyed Allâh and His Messenger.'"

[6436] (...) A similar report (as Hadîth no. 6435) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ. In the Hadîth of Sâlih and Usâmah it says that the Messenger of Allâh ﷺ said that on the Minbar.

[6437] (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: ..." A similar Hadîth (as no. 6436).
Chapter 47. The Virtues Of Ghifâr, Aslam, Juhainah, Asjâ‘, Muzainah, Tamîm, Daws and ʿTayy’

[6438] 188 - (2519) It was narrated that Abû Ayyûb said: “The Messenger of Allâh ﷺ said: ‘The Ansâr, Muzainah, Juhainah, Ghifâr and Asjâ‘, 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 Ansâr, Muzainah, Juhainah, Aslam, Ghifâr and Asjâ‘ 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.’”
It was narrated from Abü Hurairah that the Prophet ﷺ said: “Aslam, Ghifâr, Muzainah and whoever was from Juhainah” – or Juhainah – “are better than Banû Tamîm and Banû ‘Amir and the two allies, Asad and Ghaṭafân.”

Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is the soul of Muḥammad, Ghifâr, Aslam, Muzainah, whoever was from Juhainah – or he said, Juhainah and whoever was from Muzainah – will be better before Allâh on the Day of Resurrection than Asad, Tayy’ and Ghaṭafân.’”
It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Aslam, Ghifâr, some of Muzainah and Juhainah – or whoever was from Juhainah and Muzainah – will be better before Allāh – I think he said, on the Day of Resurrection – than Asad, Ghatafân, Hawâzin and Tamîm.”

‘Abdur-Rahmân bin Abî Bakrah narrated from his father that Al-Aqra’ bin Ḥâbis came to the Messenger of Allāh ﷺ and said: “The thieves of Aslam, Ghifâr and Muzainah, and I think Juhainah” – Muḥammad (one of the narrators) was not sure – “who plundered the pilgrims, have sworn allegiance to you.” The Messenger of Allāh ﷺ said: “What do you think if Aslam, Ghifâr and Muzainah,” and I think Juhainah, “are better than Banû Tamîm, Banû ‘Amir, Asad and Ghatafân - would the latter be doomed and lost?” He said: “Yes.” He said: “By the One in Whose Hand is my soul, they are better than them.” In the Hadîth of Ibn Abî Shaibah it does not say: “Muḥammad is the one who was not sure.”
The chief of Banū Tamīm, Muhammad bin ʿAbdullāh bin Abī Yaʾqūb ʿAbd-Ḍabbī 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.”

[6445] (…) It was narrated from ‘Abdur-Rahmān bin Abī Bakrah, from his father, that the Messenger of Allāh ﷺ said: “Aslam, Ghifār, Muzainah and Juhainah are better than Banī Tamīm and Banū ‘Amir, and the two allies, Banī Asad and Ghaṭafān.”

[6446] 194 - (…) It was narrated from Abū Bishr with this chain of narrators (a Hadīth similar to no. 6446).

[6447] (…) 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 ʿAbdullāh bin Ghaṭafān
and ‘Āmir bin Ṣa‘ṣa‘ah?’ He said it in a loud voice and they said: “O Messenger of Allâh, they would be doomed and lost.” He said: “Then they are better.”

According to the report of Abû Kuraib: “What do you think if Juhainah, Muzainah, Aslam and Ghifâr...?”

[6449] 196 - (2523) It was narrated that ‘Adîyy bin Ḥâtim 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.’”
It was narrated from Abū Zur‘ah that Abū Hurairah said: “I still love Banū Tamīm for three things that I heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ say: ‘They will put up the strongest resistance of my Ummah against the Dajjāl.’ 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 Allāh ﷺ said: ‘Set her free, for she is from the children of Ismā’īl.’”

It was narrated that Abū Hurairah said: “I still love Banū Tamīm for three things that I heard the Messenger of Allāh ﷺ say about them.” And he mentioned a similar report (as Hadīth no. 6451).

It was narrated that Abū Hurairah said: “There are three things that I heard from the Messenger of Allāh ﷺ about Banū Tamīm, and I still love them after that.” He quoted a similar Hadīth (as no. 6451), except that he said: “They are the bravest of people in the battlefield.” But he did not mention the Dajjāl.
Chapter 48. The Best Of People

[6454] 199 - (2526) It was narrated from Abū Hurairah that the Messenger of Allāh 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 Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘You will find that people are of different qualities’” – a Hadīth like that of Az-Zuhri, (no. 6454) except that in the Hadīth of Abū Zur‘ah and Al-A‘raj it says: “You will find the best of people in this matter are those who hate it the most until it is thrust upon them.”
Chapter 49. The Virtues Of The Women Of The Quraish

[6456] 200 - (2527) It was narrated that Abü Hurairah said: “The Messenger of Allāh 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 Hadīth no. 6456) was narrated from Abū 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 - (...) Abū Hurairah said: “I heard the Messenger of Allāh 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.’”

Abū Hurairah said following that: “Mariam bint ‘Imrân never rode a camel.”
It was narrated from Abū Hurairah that the Prophet ﷺ proposed marriage to Umm Hāni' bint Abī Ṭālib, and she said: “O Messenger of Allāh, I have grown old and I have children.” The Messenger of Allāh ﷺ said: “The best of women who ride...” Then he mentioned a Hadīth like that of Yūnus (no. 6458), except that he said: “They are the kindest to children when they are small.”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The best of women who ride camels are the righteous women of the Quraysh. They are the kindest to children when they are small and they are the best at looking after their husband’s wealth.”
Chapter 50. The Prophet 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 established brotherhood between Abû 'Ubaidah bin Al-Jarrâh and Abû Talhah.

[6463] 204 - (2529) ‘Âsim Al-Ahwâl 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 established an alliance (Hilf) between the Quraish and the Ansâr, in his house.”

[6464] 205 - (...) It was narrated that Anas said: “The Messenger of Allâh established an alliance between the Quraish and...
the Anṣār in my house in Al-Madīnah."

[6465] 206 - (2530) It was narrated that Jubair bin Mut'im said: "The Messenger of Allâh ﷺ said: “There is no alliance (Hilf) in Islam. Alliances existed during the Jâhiliyyah; Islam only strengthened them.”

Chapter 51. The Presence Of The Prophet ﷺ Is A Source Of Security For His Companions And The Presence Of His Companions Is A Source Of Security For The Ummah

[6466] 207 - (2531) It was narrated from Abû Burdah that his father said: “We prayed Maghrib with the Messenger of Allâh ﷺ, then we said: ‘Why don’t we sit and wait until we pray ‘Ishâ’ with him?’ So we sat, and he came out to us and said: ‘Are you still here?’ We said: ‘O Messenger of Allâh, we prayed Maghrib with you, then we said we will sit until we pray ‘Ishâ’ with you.’ He said: ‘You have done well,’ or ‘you have done the right thing.’ He raised his head to look at the sky, and he..."
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.’”

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 Abü 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 Allah 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 Allah ﷺ?’ 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 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 ﷺ.” 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
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 Hadith (as no. 6470) was narrated from Mansûr with the chain of Abû Al-Ahwâs and Jarîr, but in their Hadith
it does not say: “The Messenger of Allah was asked.”

[6472] 212 - (...) It was narrated from ‘Abdullâh that the Prophet said: “The best of people are my generation, then those who come after them, then those who come after them.” I do not know if he said after the third or fourth time: “Then they will be followed by people whose testimony will come before their oath, and their oath before their testimony.”

[6473] 213 - (2534) It was narrated that Abü Hurairah said: “The best of my Ummah are the generation among whom I was sent, then those who come after them.’ Allah 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.”
[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.’”

[6475] 214 - (2535) ‘Iimrân bin Ḥuṣain 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.” ‘Iimrân 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.”

[6476] (...) It was narrated from Shu'bah with this chain of narrators (a Hadîth similar to no.
In their *Hadith* it says: “I do not know whether he mentioned two or three after his generation.”

In the *Hadith* of Shabâbah it says: “I heard Zahdam bin Mu’darrib, who came to me for some reason riding a horse, and he told me that he heard ‘Imrân bin Ḥusain. In the *Hadith* of Yahyâ and Shabâbah (it says): “They will make vows but will not fulfill them.”

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[6477] 215 - (...) This *Hadith* was narrated from ‘Imrân bin Ḥusain 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 *Hadith* of Abû ‘Awânah it adds: “He said: ‘And Allâh knows best whether he mentioned the third time or not’ – like the *Hadith* of Zahdam from ‘Imrân. In the *Hadith* of Hishâm from Qatâdah it adds: “They will swear oaths but they will not be asked to swear oaths.”
It was narrated that 'Aishah 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.’”

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”

Ibn 'Umar said: “The people did not understand these words of the Messenger of Allah ﷺ about one hundred years, and they interpreted the Hadith incorrectly; all that the Messenger of Allah ﷺ said was ‘One hundred years from now, there will be no one left who is on the face of the earth’ meaning that...”
that generation would come to an end.”

[6480] (...) A similar Hadith (as no. 6479) was narrated from Az-Zuhri with the chain of Ma'mar.

[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.”

[6482] (...) Ibn Juraij narrated it with this chain of narrators (a Hadith similar to no. 6481), but he did not say, “...one month before he died.”
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.”

Sulaimân At-Taimî narrated a similar report (as Hadîth no. 6483) with both chain of narrators.

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 Allah ﷺ said: ‘After one hundred years there will be no soul living on earth that is alive today.’”
It was narrated that Jâibir bin ‘Abdullâh said: “The Prophet of Allah 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 Jâibir, 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

It was narrated that Abü Hurairah said: “The Messenger of Allah 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.’”

It was narrated that Abü 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...”
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 Hadith (as no. 6488) was narrated from Al-A‘mash with the chain of narrators of Jarîr and Abû Mu‘âwiyyah, but in the Hadith 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 Allah Be Pleased With Him

[6490] 223 - (2542) It was narrated from Usair bin Jâbir that the people of Al-Kîfah 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 Allah 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 Allah and He took it away, except for a spot the size of a Dînâr or...
Dirham. Whoever among you meets him, let him pray for forgiveness for you.”

[6491] 224 - (...) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “I heard the Messenger of Allāh say: ‘The best of the Tābi‘īn will be a man who is called Uwais, and he will have a mother, and he will have had leprosy. Tell him to pray for forgiveness for you.”

[6492] 225 - (...) It was narrated that Usair bin Jābir said: “Whenever reinforcements came from Yemen, ‘Umar bin Al-Khaṭṭāb would ask them: ‘Is Uwais bin ‘Amir among you?’ When he found Uwais he said: ‘Are you Uwais bin ‘Amir?’ He said: ‘Yes.’ He said: ‘Are you from Murād then from Qaran?’ He said: ‘Yes.’ He said: ‘Did you have leprosy, then you recovered from it except for a spot the size of a Dirham?’ He said: ‘Yes.’ He said: ‘Do you have a mother?’ He said: ‘Yes.’ He said: ‘I heard the Messenger of Allāh say: “There will come to you Uwais bin ‘Amir alongwith the reinforcements from Yemen, from Murād then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a
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 say: “There will come to you Uwais bin ‘Amir 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 journey, so pray for forgiveness for me.’ He said: ‘You have just come from a sacred journey, so pray for forgiveness for me.’
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 Concerning The People Of Egypt

[6493] 226 - (2543) Abû Dharr said: “The Messenger of Allâh said: ‘You will conquer a land in which the currency is the Qirât. Treat its people kindly, for they have protection (Djimmah) and kinship. But if you see two men fighting over a space the size of a brick, then leave.’”

He (the narrator) said: “He passed by Rabî‘ah and ‘Abdur-Rahmân, the two sons of Shurahbîl bin Hasanah, and they were fighting over a space the size of a brick, so he left.”

[6494] 227 - (...) It was narrated that Abû Dharr said: “The Messenger of Allâh said:…”
‘You will conquer Egypt, and it is a land in which the currency is the Qirât. When you conquer it, treat its people kindly, for they have protection (Dhimmah) and kinship. But if you see two men fighting over a space the size of a brick, then leave.” He said: “I saw ‘Abdur-Rahmân bin Shurahbîl bin Ḥasanah and his brother Rabî‘ah, fighting over a space the size of a brick, so I left.”

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.’”
Chapter 58. The Liar And Great Slaughterer Of Thaqîf

[6496] 229 - (2545) It was narrated from Abû Nawfal: “I saw ‘Abdullâh bin Az-Zubair (hanging) on the road to Al-Madinah, 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 Khubbaib; peace be upon you, Abû Khubbaib; peace be upon you, Abû Khubbaib. 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-Ḥajjâj. 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-Ḥajjâj) said: ‘Bring me my shoes.’ He put on his shoes and set
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-Nââqain (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 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, he told us: “Among Thaqif there will be a liar, and a great slaughterer.” As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you.’ He (the narrator) said: ‘He (Al-Hajjâj) got up and left her, and he did not reply her.’

Chapter 59. The Virtues Of The Persians

[6497] 230 - (2546) It was narrated that Abû Hurairah said: “The Messenger of Allâh 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.’”
[6498] 231 - (...) It was narrated that Abū Hurairah said: “We were sitting with the Prophet ﷺ and Sūrat 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 Allāh?’ The Prophet ﷺ did not answer him until he had asked two or three times, and among us was Salmān Al-Fārisī. Then the Prophet ﷺ put his hand on Salmān 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 Allāh ﷺ said: ‘You will find that people are like a hundred camels, among whom a man cannot find one that is fit for riding.’”

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 Allah ﷺ and said: ‘Which of the people is most deserving of my best companionship?’ He said: ‘Your mother.’ He said: ‘Then who?’ He said: ‘Then your mother.’ He said: ‘Then who?’ He said: ‘Then your mother.’ He said: ‘Then who?’ He said: ‘Then your father.”

In the Hadith 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 Allah, 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.’”

[1] Being dutiful and reverential to one’s parents.
[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 Birr?” In the Hadîth of Muḥammad bin Ṭalḥah it says: “Which of the people is most deserving of my best companionship?” Then he mentioned a Hadîth like that of Jarîr (no. 6500).

[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.””
It was narrated from Abul-'Abbâs: “I heard ‘Abdullâh bin ‘Amr bin Al-‘Ãs 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.

A similar report (as Hadîth no. 6505) was narrated from Habib with this chain of narrators.

‘Abdullâh bin ‘Amr bin Al-‘Ãs 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
back to your parents and be a good companion to them.”

Chapter 2. Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc.

[6508] 7 - (2550) It was narrated from Abû Râfi' that Abû Hurairah said: “Jurajj used to worship in his hermitage, and his mother came to him.”

Humaid said: “Abû Râfi' described to us how the Messenger of Allah described his mother when she called him, how she put her hand on her forehead then raised her head to call him.

“She said: 'O Jurajj! I am your mother, speak to me.' She found him praying and he said: 'O Allah, my mother or my prayer?' And he chose his prayer. She went away, then she came back a second time, and said: 'O Jurajj! I am your mother, speak to me.' He said: 'O Allah, my mother or my prayer?' And he chose his prayer. She said: 'O Allah, this is Jurajj and he is my son, and I spoke to him but he refused to speak to me. O Allah, do not let him die until he has seen prostitutes.’”
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 Abū Hurairah that the Prophet ﷺ said: “No one spoke in the cradle except three: ‘Eisā bin Mariam, and the companion of Juraïj. Juraïj 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 Juraïj!’ He said: ‘O Lord,
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,
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 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
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
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 Allah ﷺ said: ‘May his nose be rubbed in the dust...’” three times, then he mentioned something similar (to Hadith 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 Dinâr 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 Dinâr said: “We said to him: ‘May Allah 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 Allah ﷺ say: The best act of Bîr is for a child to uphold ties with the friends of his father.’”
It was narrated from ‘Abdullâh bin ‘Umar that the Prophet said: “The best act of *Birr* is for a man to uphold ties with the friends of his father.”

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 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.
Chapter 5. Meaning Of Al-Birr (Righteousness) And Sin

[6516] 14 - (2553) It was narrated that An-Nawwâs bin Sam‘ân Al-Ansârî 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.’”

[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-Raḥm* (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)?.””

[6519] 17 - (2555) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘-*Ar-Raḥm* is suspended from the

The Book Of Al-Birr...

Throne and it says: “Whoever takes care of me, Allâh takes care of him, and whoever cuts me off, Allâh cuts him off.”

[6520] 18 - (2556) It was narrated from Muḥammad bin Jubair bin Muṭ‘im, from his father, that the Prophet ﷺ said: “No one who severs will enter Paradise.”

Ibn Abî ‘Umar said: Sufyân said: “It means the one who severs ties of the womb.”

[6521] 19 - (...) It was narrated from Az-Zuhrî that Muḥammad bin Jubair bin Muṭ‘im told him that his father told him that the Messenger of Allâh ﷺ said: “No one who severs ties of the womb will enter Paradise.”

[6522] (...) A similar report (as Hadîth no. 6521) was narrated from Az-Zuhrî with this chain of narrators, but he said: “I heard the Messenger of Allâh ﷺ.”

[6523] 20 - (2557) It was narrated that Anas bin Mãlik said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever would like his Rizq (provision) to be
increased and his life to be extended, should uphold the ties of the womb.”

[6524] 21 - (...) Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever would like his Rizq (provision) to be increased and his life to be extended, should uphold the ties of the womb.”

[6525] 22 - (2558) It was narrated from Abū Hurairah that a man said: “O Messenger of Allāh, 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. Allāh will continue to support you as long as you continue to do that.”
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 Allah ﷺ said: “Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allah, brothers. It is not permissible for a Muslim to forsake his brother for more than three (days).”

[6527] (...) A Hadith 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 Hadith similar to no. 6527), and Ibn ‘Uyaynah added: “Do not cut off ties with one another.”

[6529] (...) It was narrated from Az-Zuhri with this chain of narrators.

The report of Yazid is like the report of Sufyân from Az-Zuhri,
mentioning all four things. As for the Hadith of ‘Abdur-Razzâq, it says: “Do not envy one another, do not cut off ties with one another, do not turn away from one another.”

[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 Hadith 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-Ansârî 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
of them is the first to greet the other with *Salâm.*"

[6533] (...) A similar Hadith (as no. 6532) was narrated from Az-Zuhri with the chain of narrators of Mālik, except the words: "Each of them turning away from the other." They all said in their Hadith: "Each of them avoiding the other."

[6534] 26 - (2561) It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh 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 Abū Hurairah that the Messenger of Allāh 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 Abü 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 Abü 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 Abü Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not envy one another, do not hate one another, do not seek
out one another’s faults, do not spy on one another, and do not artificially increase prices. Be, O slaves of Allâh, brothers.”

[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.”

[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.”

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 ﷺ 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
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 Hadith 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.’”
Chapter 11. The Prohibition Of Holding Grudges

[6544] 35 - (2565) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said:

"The gates of Paradise are opened on Mondays and Thursdays, and every slave (of Allāh) who does not associate anything with Allāh 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 Hadīth (as no. 6544) was narrated from Suhail, from his father, with the chain of narrators of Mālik, except that in the Hadīth of Ad-Darāwardi 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 Abū Šāliḥ heard Abū Hurairah say, attributing it on one occasion to the Messenger of Allāh ﷺ: "Deeds are presented (before Allāh) every Thursday
and Monday, and on that day Allah forgives every person who does not associate anything with Allah, 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 Abî Hurairah that the Messenger of Allah \( 
\text{سَمِعْتُ مِنْهُ أَنَّهُ أَخْبَرَنَا بِنَبِيّ وَهُمْ أَخْبَرُونَا مَالِكَ بْنَ أَسْمَى عَنْ مَسْلِمَ بْنَ أَبِي مَرْصَدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: "تَغَضَّرَ أَعْمَالُ النَّاسِ فِي كُلِّ جَمِيعَةٍ مَّوْضِعٍ، يَوْمُ الْئُمُودِ وَيَوْمُ الْحَمْسِ، فَيَغْفِرُ اللَّهُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ أَخْيَيهُ شَخْصًا، فَقَالُ: ارْتُكُوا، أَوْ ارْتُكُوا، هَذَيْنَ حَتَّى يَتَبَيَّنَ.”

Chapter 12. The Virtue Of Love For The Sake Of Allah, Exalted Is He

[6548] 37 - (2566) It was narrated that Abû Hurairah said: “The Messenger of Allah \( 
\text{سَمِعْتُ مِنْهُ أَنَّهُ أَخْبَرَنَا بِنَبِيّ وَهُمْ أَخْبَرُونَا مَالِكَ بْنَ أَسْمَى عَنْ مَسْلِمَ بْنَ أَبِي مَرْصَدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: "تَغَضَّرَ أَعْمَالُ النَّاسِ فِي كُلِّ جَمِيعَةٍ مَّوْضِعٍ، يَوْمُ الْئُمُودِ وَيَوْمُ الْحَمْسِ، فَيَغْفِرُ اللَّهُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ أَخْيَيهُ شَخْصًا، فَقَالُ: ارْتُكُوا، أَوْ ارْتُكُوا، هَذَيْنَ حَتَّى يَتَبَيَّنَ.”

(المجمع 12) - (باب فضل الحب في الله تعالى) (التحفة 12)
It was narrated from Abū 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.”

A similar report (as Hadîth no. 6549) was narrated from Hammâd bin Salamah with this chain of narrators.

Chapter 13. The Virtue Of Visiting The Sick

It was narrated from Abû Asmâ’, from Thawbân – who is called Abû Ar-Rabi’i 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 Mâkhrafa (an orchard) of Paradise until he returns.”
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 Khurâfah (an orchard) of Paradise until he returns.’”

It was narrated from Thawbân that the Prophet ﷺ said: “When the Muslim visits his sick Muslim brother, he remains in a Khurâfah (an orchard) of Paradise until he returns.”

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 Khurâfah (an orchard) of Paradise.” It was said: “O Messenger of Allâh, what is a Khurâfah of Paradise?” He said: “Its fruits.”
It was narrated from ʿĀşim Al-Åhwāl with this chain of narrators.

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh, Glorified and Exalted is He, will say on the Day of Resurrection: ‘O son of Ādam, I fell sick and you did not visit Me.’ He will say: ‘O Lord, how could I visit You when You are the Lord of the Worlds?’ He will say: ‘Did you not know that My slave so-and-so was sick, but you did not visit him? Do you not know that if you had visited him you would have found Me with him? O son of Ādam, I asked you for food and you did not feed Me.’ He will say: ‘O Lord, how could I feed You when You are the Lord of the Worlds?’ He said: ‘Did you not know that My slave so-and-so asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found that with Me? O son of Ādam, I asked you for water and you did not give Me to drink.’ He will say: ‘O Lord, how could I give you to drink when You are the Lord of the Worlds?’ He will say: ‘My slave so-and-so asked you for water, and you did not give him to drink. If you had given him to drink you would have found that with Me.’”
Chapter 14. The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him

[6557] 44 - (2570) It was narrated from Masrûq that ‘Àishah said: “I have never seen any man afflicted with more severe pain than the Messenger of Allâh ﷺ.”

[6558] (...) A similar Hadîth (as no. 6557) was narrated from Al-A’mash with the chain of narrators of Jarîr.

[6559] 45 - (2571) It was narrated that ‘Abdullâh said: “I entered upon the Messenger of
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.’

[6560] (...) A similar Hadîth (as no. 6559) was narrated from Al-A’-A’mash with the chain of narrators of Jarîr. In the Hadîth of Abû Mu’âwiyah it adds: “He said: ‘Yes, by the One in Whose Hand is my soul, there is no Muslim on earth (who is)...’”
It was narrated that Al-Aswad said: "Some young men of the Quraish entered upon 'Aishah while she was in Minâ, and they were laughing. She said: 'Why are you laughing?' They said: 'so-and-so stumbled on the tent rope and almost broke his neck' or 'lost an eye.' She said: 'Do not laugh, for I heard the Messenger of Allâh ﷺ say: There is no Muslim who is pricked by a thorn or more, but it will be decreed that he will rise one degree in status because of it, and one sin will be erased.'"

[6562] 47 - (...) It was narrated from Al-Aswad that 'Aishah 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.'"
48 - (...) It was narrated that 'Àishah 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.'"

(...) Hishâm narrated it with this chain of narrators.

49 - (...) It was narrated from 'Àishah 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."

50 - (...) It was narrated from 'Àishah, 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.

51 - (...) It was narrated that 'Àishah said: "I heard the Messenger of Allâh ﷺ say:
There is nothing that befalls a believer, not even a thorn that pricks him, but Allah will record a good deed for him thereby, or make fall (erase) a bad deed."

[6568] 52 - (2573) It was narrated from Abü Sa'eed and Abü Hurairah that they heard the Messenger of Allah say: "No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated."

[6569] (2574) It was narrated that Abü Hurairah said: "When the Verse 'Whosoever works evil, will have the recompense thereof;' was revealed, the Muslims were greatly troubled. The Messenger of Allah 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.'"

Jâbir bin 'Abdullâh narrated that the Messenger of Allâh \( 
\) 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 Adam as the bellows takes away the dross of iron.”

‘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 \( 
\) and said: “I have epilepsy and I become uncovered. Pray to Allâh for me.” He \( 
\) 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.
Chapter 15. The Prohibition Of Oppression

[6572] 55 - (2577) It was narrated from Abū Dharr that the Prophet said, narrating from Allāh, 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
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 Allah, and whoever finds it to be otherwise, let him blame no one but himself.”

Sa'eed said: “When Abū Idrīs Al-Khawlānī narrated this Hadīth, he would kneel down.”

[6573] (...) Sa'eed bin 'Abdul-'Azīz narrated it with this chain of narrators, but the Hadīth of Marwān is more complete.

[6574] (...) Abū Mus-hir narrated it and they quoted the Hadīth in full.
It was narrated that Abū Dharr said: “The Messenger of Allah ﷺ said, narrating from Allah, 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 Hadīth (as no. 6572), but the Hadīth of Abū Idrīs that we have quoted is more complete.

It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allah 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.”

It was narrated that Abū ‘Umar said: “The Messenger of Allah ﷺ said: ‘Oppression (Zulm) will be darkness (Zulmāt) on the Day of Resurrection.’”

It was narrated from Sâlim, from his father, that the Messenger of Allah ﷺ said: ‘Beware of oppression, and do not wrong one another.’”

It was narrated from Abū ‘Umar that he said: “The Messenger of Allah ﷺ said: ‘Oppression will be darkness on the Day of Resurrection.’”
Allâh ۚ 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 ۚ 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 Chairty (Zakât), but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be taken and cast upon him, then he will be thrown into the Fire.”

[6580] 60 - (2582) It was narrated from Abû Hurairah that the Messenger of Allâh ۚ said: “Rights will certainly be restored to all creatures on the Day of
Resurrection, until even the hornless sheep will settle its score with the horned one.”

[6581] 61 - (2583) It was narrated that Abū Mūsā 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.’

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

from behind.' He said: ‘It does not matter. Let a man support his brother whether he is doing wrong or being wronged. If he is doing wrong, let him stop him, then he will be supporting him. And if he is being wronged, let him help him.’”

[6583] 63 - (...) Sufyân bin ‘Uyaynah said: “Amr heard Jâbir bin ‘Abdullâh say: ‘We were with the Messenger of Allâh on a campaign, when a man of the Muhâjirîn hit a man of the Anşâr from behind. The Anşârî said: ‘O Anşâr!’ And the Muhâjirîn said: ‘O Muhâjirîn!’ The Messenger of Allâh said: ‘What is this call of Jâhiliyyah?’ They said: ‘O Messenger of Allâh, a man of the Muhâjirîn hit a man of the Anşâr from behind.’ He said: ‘Stay away from it, it is disgusting.’”

“Abdullâh bin Ubayy heard it and said: ‘They have done it, by Allâh. If we return to Al-Madinah, indeed the more honorable (referring to himself) will expel therefrom the meaner.’ [11] ‘Umar said: ‘Let me strike the neck of this hypocrite.’ He said: ‘Let him be, lest the people say that Muhammad kills his Companions.’”

It was narrated that Jâbir bin ‘Abdullâh said: “A man of the Muhâjîrîn 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.’”

Chapter 17. The Mutual Mercy, Compassion And Support Of The Believers

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.’”

It was narrated that An-Nu’mân bin Bashîr said: “The Messenger of Allâh ﷺ said: ‘The believers are like a structure, parts of which support other parts.’”
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.
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.”

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.”

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
Messenger know best." He said: "When you say about your brother something that he dislikes." They said: "What if what I say about my brother is true?" He said: "If it is true then you have backbitten him, and if it is not true then you have slandered him."

Chapter 21. Glad Tidings That Whomever 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) ‘Aîshah narrated that a man asked permission to enter upon the Prophet ﷺ and he said: “Let him in, what a
bad (man of his tribe, on what a
bad member of the tribe he is!"
When he came in, he spoke kindly
to him. ‘Aishah said: I said: ‘O
Messenger of Allah, you said what
you said about him, then you
spoke kindly to him?’ He said: ‘O
‘Aishah, the worst of people in
status before Allah on the Day of
Resurrection will be those whom
the people leave alone or abandon
in order to protect themselves
from their vile behavior.”

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.”

[6597] (...), A similar Hadîth (as
no. 6596) was narrated from Ibn
Al-Munkadîr 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!
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.”

Jarîr bin ’Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever is deprived of gentleness, he is deprived of goodness.'”
It was narrated from 'Aishah, the wife of the Prophet, that the Messenger of Allah said: “O 'Aishah, Allah is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else.”

It was narrated from 'Aishah, the wife of the Prophet, that the Prophet said: “There is no gentleness in a thing but it adorns it, and it is not removed from something but it mars it.”

Al-Miqdâm bin Shuraiḥ bin Hâni’ narrated it with this chain of narrators (a Hadith similar to no. 6602), and he added in the Hadith: “'Aishah rode a camel, and it was being difficult and she started to yell at it. The Messenger of Allah said to her: ‘You should be gentle.’” Then he mentioned a similar report.
Chapter 24. The Prohibition Of Cursing Animals Etc.

[6604] 80 - (2595) It was narrated that ‘Imrân bin Ḥuṣain said: “While the Messenger of Allâh 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 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-Thaqafi it says: “Unload it and make its back bare, for it is cursed.”
[6606] 82 - (2596) It was narrated that Abū Barzah Al-Aslāmī 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 Allāh curse her.’ The Prophet ﷺ said: ‘Do not let the she-camel on which there is a curse accompany us.’”

[6607] 83 - (…) It was narrated from Sulaimān At-Tāmī with this chain of narrators (a Hadīth similar to no. 6606). In the Hadīth of Al-Mu‘tamīr it adds: (The Messenger of Allāh ﷺ said:) “No, by Allāh, no camel on which there is a curse from Allāh will accompany us.”

[668] 84 - (2597) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “It is not appropriate for a Siddīq (sincere and true believer) to be an invoker of curses.”
A similar report (as Hadīth no. 6608) was narrated from Al-‘Alâ’ bin ‘Abdur-Rahmân with this chain of narrators.

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.”

A Hadīth like that of Ḥâfṣ bin Maisarah (no. 6610) was narrated from Zaid bin Aslam with this chain of narrators.

It was narrated that Abû Ad-Dardâ’ said: “I heard the Messenger of Allâh ﷺ...
say: “Those who curse will not be witnesses or intercessors on the Day of Resurrection.”

[6613] 87 - (2599) It was narrated that Abû Hurairah said: “It was said: ‘O Messenger of Allah, pray against the idolaters.’ He said: ‘I was not sent as an invoker of curses, rather I was sent as a mercy.’”

Chapter 25. Whomever Is Cursed, Reviled Or Prayed Against By The Prophet When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him

[6614] 88 - (2600) It was narrated that ‘Aishah said: “Two men entered upon the Messenger of Allah 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 Allah, some good will reach everyone but it will not reach these two.’ He said: ‘Why is that?’ I said: ‘Because you cursed...”
them and reviled them.' He said: 'Do you not know what condition I made with my Lord? I said: O Allâh, I am only human, so any Muslim whom I curse or revile, make it purification and reward for him.'”

[6615] (...) A Hadîth like that of Jarîr (no. 6614) was narrated from Al-A‘mash with this chain of narrators, and it says in the Hadîth of ‘Eisâ: "They met privately with him, and he reviled them, cursed them and told them to leave.”

[6616] 89 - (2601) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘O Allâh, I am only human, so any man among the Muslims whom I revile or curse or flog, make it purification and mercy for him.’”

[6617] (2602) A similar report (as Hadîth no. 6616) was narrated from Jâbir from the Prophet ﷺ, except that in it (it says): “Purification and reward.”

"وَمَا ذَلِكَ، قَالَ، قُلْتُ قَالَهُ، لَعَنْتُهُ وَسَبِيعُهُ، قَالَ أَوَّلًا مَا عَلَمْتُ مَا شَارَطْتُ عَلَيْهِ رَبِّي، قَالَ: اللَّهُ إِنَّمَا أُنَبِيْرُ، فَأُوْلَٰئِكَ الْمُسْلِمُونَ لَعَنْتُهُ أوْ سَبِيعُهُ فَأَجَعَلْهُ نَزْكَةً وَأَجِرًا.”

[2665] (2601) حَدَّثَنَا أَبُو بُكْرُ بْنُ أَبِي شِيَبَةَ وَأَبُو كَسَبِبْ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: وَحَدَّثَنَا عُلَيْ بْنُ حُجَرُ السَّعدِيْ وَإِشْتَقًّا بْنُ إِبْرَاهِيمَ وَعَلِيَّ بْنُ حُجَرَّ وَجَمِيعًا عَنْ عُمَيْرَى بْنِ يُوسُفَ، كَلَاهُمَا عَنْ الأَعْمَشِ بِهَذَا الْإِسْتَمَادَ، نَحْوُ حَدِيثٍ جَرِيرٍ وَقَالَ فِي حَدِيثٍ عِيسَىٰ فَخَلَّلَهُ وَهُ، فَسَبِيعُهُ وَلَعَنْهُمَا وَأَجِرْهُمَا.

[2666] (2602) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدُ اللَّهِ بْنُ نُعَمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ إِنَّمَا أُنَبِيْرُ أَنْ أُبَشَّرُ فَأُبَيِّنَ أُجْزَاءُ مِنَ الْمُسْلِمِينَ، سَبِيعُهُ أوْ لَعَنْهُ أَوْ جَعَلَهُ فَأَجَعَلَهُ لَهُ نَزْكَةً وَرِزْقَةً.” [ناصر: 2669]

[2667] (2601) حَدَّثَنَا أَبِي حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي شَمِيْسَانَ عَنْ جَابِرٍ عَنْ النَّبِيِّ ﷺ، وَقَالَ إِلَاَّ أَنَّ فِيهِ: نَزْكَةً وَأَجِرًا.” [ناصر: 2675]
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 Jábir.

It was narrated from Abû Hurairah that the Prophet ﷺ said: “O Allah, 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.”

Abû Az-Zinnâd narrated a similar report (as Hadîth no. 6619) with this chain of narrators.

A similar report (as Hadîth no. 6619) was narrated from Abû Hurairah from the Prophet ﷺ.
91 - (…) Abū Hurairah said: I heard the Messenger of Allāh say: “O Allāh, Muhammad 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.”

92 - (…) It was narrated from Abū Hurairah that he heard the Messenger of Allāh say: “O Allāh, any believing slave (of You) whom I revile, make that a means for him to draw close to You on the Day of Resurrection.”

93 - (…) It was narrated from Abū Hurairah that he said: “I heard the Messenger of Allāh say: ‘O Allāh, I am making a covenant with You that You will never break. Any believer whom
I harm, revile or flog, make that an expiation for him on the Day of Resurrection.”

[6625] 94 - (2602) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allah ﷺ say: ‘I am only human, and I have made a condition with my Lord, Glorified and Exalted is He, that any Muslim whom I revile or scold, that will be purification and reward for him.'”

[6626] (...) A similar report (as no. 6625) was narrated from Ibn Juraij with this chain of narrators.

[6627] 95 - (2603) Anas bin Mâlik said: “Umm Sulaim,” – who was the mother of Anas – “had an orphan girl in her care. The Messenger of Allah 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
the matter with you, O my daughter? The girl said: 'The Prophet of Allah 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 Khimär around her head, until she met the Messenger of Allah.

"The Messenger of Allah said to her: 'What is the matter with you, O Umm Sulaim?' She said: 'O Prophet of Allah, 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 Allah 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 Allah) on the Day of Resurrection.”'"
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.’”

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).

It was narrated from Abî Hurairah that the Messenger of Allâh ﷺ said: “Among the worst of people is the...”
one who is two-faced, showing one face to these people, and another face to those.”

[6631] 99 - (...) It was narrated from Abū Hurairah that he heard the Messenger of Allah ﷺ say: “The worst of people is the one who is two-faced, who shows one face to these people, and another face to those.”

[6632] 100 - (...) It was narrated that Abū Hurairah said: “You will find that among the worst of people is the one who is two-faced, who shows one face to these people and another face to those.”

Chapter 27. The Prohibition Of Lying, And What Is Permitted Thereof

[6633] 101 - (2605) Humaid bin Ḥumayd bin ’Abdur-Rahmān bin ’Awf narrated that his mother, Umm Kullthūm bint Ṭabah bint Abī
Mu‘a‘it – who was one of the first Muhâjir women who swore allegiance to the Prophet – told him that she heard the Messenger of Allâh say: “He is not a liar who reconciles between people, saying good things and conveying good things.”

Ibn Shihâb said (in his Hadîth that she said): “I did not hear of any concession being granted concerning anything that people call lies except in three cases: War, reconciling among people, and what a man says to his wife or a woman says to her husband.”

[6634] (...) A similar report (as Hadîth no. 6633) was narrated by Mu‘ammad bin Muslim bin ‘Ubaidullâh bin ‘Abdullâh bin Shihâb with this chain of narrators, except that in the Hadîth of Sâlih it says: “She said: ‘I did not hear him grant any concession concerning anything that people call lies except in three cases’” – like the report narrated by Yûnus from Ibn Shihâb.

[6635] (...) It was narrated from Az-Zuhrî with this chain of narrators (a Hadîth similar to no. 6633), up to the words: “... and conveying good things” and he did not mention what comes after that.
Chapter 28. The Prohibition Of Malicious Gossip (Namīmah)

[6636] 102 - (2606) It was narrated that ‘Abdullāh bin Mas’ūd said: “Muḥammad ﷺ said: ‘Shall I not tell you what calumny is? It is malicious gossip that is spread among people.’ And Muḥammad ﷺ said: ‘A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar.’”

Chapter 29. The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty

[6637] 103 - (2607) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: “Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allāh as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allāh as a liar.’”
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.”

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.”
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‘úd 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

one who controls himself at times of anger.”

[6642] (...) A similar report (as Hadith 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 Allah 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 Allah ﷺ say: ‘The strong man is not the one who wrestles others.’ They said: ‘Then who is the strong man, O Messenger of Allah?’ He said: ‘The one who controls himself in times of anger.’”
A similar report (as Hadīth no. 6644) was narrated from Abū Hurairah, from the Prophet ﷺ.

109 - (2610) It was narrated that Sulaiman bin Surad said: ‘Two men traded insults in the presence of the Messenger of Allāh ﷺ. The eyes of one of them turned red and the veins on his neck stood out. The Messenger of Allāh ﷺ said: ‘I know a word which, if he said it, what he is feeling would go away: ‘A‘ūdhu Billāhi min ash-sha‘ītānir-rajīm (I seek refuge with Allāh from the accursed Sha‘ītān).’ The man said: ‘Do you think I am possessed?’”

110 - (2611) Sulaimān bin Surad said: “Two men traded insults in the presence of the Book Of Al-Birr...
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: \textit{A’udhu Billâhi min ash-shaitânir-rajîm} (I seek refuge with Allâh from the accursed Shaitân).’ A man went and told him what the Prophet ﷺ said. He said: ‘Do you know what the Prophet ﷺ said just now? He said: “I know a word which, if he said it, it would take that away from him: \textit{A’udhu Billâhi min ash-shaitânir-rajîm}.”’ The man said to him: ‘Do you think I am possessed?’”

[6648] (...) It was narrated from Al-A’mash with this chain of narrators (a similar \\textit{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 Adam 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.
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] (…) Hammâd narrated a similar report (as Hadîth no. 6649) with this chain of narrators.

Chapter 32. The Prohibition Of Striking The Face

[6651] 112 - (2612) It was narrated that Abû Hurairah said: ‘The Messenger of Allâh ﷺ said: ‘If one of you fights his brother, let him avoid the face.’”

[6652] (…) It was narrated from Abû Az-Zinnâd with this chain of narrators (a Hadîth similar to no. 6651), but he said: “If one of you strikes…”

[6653] 113 - (…) It was narrated from Abû Hurairah that the Prophet ﷺ said: “If one of you fights (his brother), let him avoid the face.”

[1] Meaning, over his desires, and to ward off the whispering of Shaiṭân, because a hollow thing does not prevent anything from entering it.
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.’”

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 Ādam in His image.’”[1]

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.”

There is a great deal of debate among the scholars about the word “His,” and does it refer to Ādam or to Allâh. See the comments of An-Nawawi on this narration, and Shaikh Al-Albâni in Sahîh Al-Adab Al-Mufrad no. 749/987; Ad-Da’îfah nos. 1175 and 1176; Kûtub As-Sunnah (no. 517 and what follows it), and Shaikh ‘Abdullâh Ad-Duwaish’s Difâ’ Akl As-Sunnah wal-Imân.
Chapter 33. Stern Warning To One Who Torments People Unlawfully

[6657] 117 - (2613) It was narrated that Hishâm bin Ḥakîm bin Hizâm said that he passed by some people in Ash-Shâm who had been made to stand in the sun, and oil had been poured over their heads. He said: “What is this?” It was said: “They are being punished for not paying the Kharâj.” He said: “But I heard the Messenger of Allah say: ‘Allah will torment those who torment the people in this world.’”

[6658] 118 - (…) It was narrated from Hishâm that his father said: “Hishâm bin Hakîm bin Hizâm passed by some of the Anbât 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 Allah say: ‘Allah

—Farmers; or peasant farmers.
will torment those who torment people in this world.”

[6659] (...) It was narrated from Hishâm with this chain of narrators (a Hadîth similar to no. 6658). In the Hadîth of Jarîr it adds: “He said: ‘Their governor in Palestine at that time was ‘Umair bin Sa’d. He entered upon him and told him, and he ordered that they be let go.’”

[6660] 119 - (...) It was narrated from ‘Urwah bin Az-Zubair that Hishâm bin Hakîm found a man, when he was governor of Himâs, making some of the Ånbât stand in the sun for not paying the Jizyah. He said: “What is this? I heard the Messenger of Allâh say: ‘Allâh will torment those who torment the people in this world.’”

Chapter 34. Telling The One Who Carries A Weapon In The Masjid, Marketplace Or Other Place Where People Gather, To Hold It By Its Point

[6661] 120 - (2614) Jâbir said: “A man passed through the Masjid with an arrow, and the
Messenger of Allâh ﷺ said: ‘Hold it by its point.’”

[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.

[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.

[6664] 123 - (2615) It was narrated from Abü Müsâ that the Messenger of Allâh ﷺ said: “If one of you passes through a place of gathering or market with an
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.”

Abū Mūsâ said: “By Allāh, we were not doomed until we started to point arrows at one another’s faces.”

[6665] 124 - (…) It was narrated from Abū Mūsâ 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.”

Chapter 35. The Prohibition Of Pointing At A Muslim With A Weapon

[6666] 125 - (2616) Abū Hurairah said: Abūl-Qāsim 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.”
A similar report (as Hadith no. 6666) was narrated from Abū Hurairah, from the Prophet ﷺ.

It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ,” and he mentioned a number of Ahadīth, including the following: “The Messenger of Allāh ﷺ said: ‘None of you should point at his brother with a weapon, for you do not know, perhaps the Shaitān will cause his hand to slip (thereby killing someone), and he will fall into a ditch in the Fire.’”

Chapter 36. The Virtue Of Removing A Harmful Thing From The Road

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “While a man was walking on a road, he found a thorny branch on the road, and he moved it. Allāh appreciated that and forgave him.”
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “A man passed by a branch of a tree on the road, and he said: ‘By Allāh, I shall remove this for the Muslims so that it will not harm them.’ And he was admitted to Paradise.”

It was narrated from Abū 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.”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “There was a tree that caused annoyance to the Muslims, so a man went and cut it down, and he entered Paradise.”

Abū Barzah said: “I said: ‘O Prophet of Allāh, teach me something
The Book Of Al-Birr...

from which I may benefit.’ He said: ‘Remove harmful things from the road of the Muslims.’”

[6674] 132 - (…) It was narrated that Abū Barzah Al-Aslamī said: “I said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh, I do not know, perhaps I will survive after you are gone, so add (to my knowledge) something by means of which Allāh may benefit me.’ The Messenger of Allāh ﷺ said: ‘Do such-and-such, and do such-and-such’ – Abū Bakr (one of the narrators) forgot it – ‘and remove harmful things from the road.’”

Chapter 37. The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful

[6675] 133 - (2242) It was narrated from ‘Abdullāh that the Messenger of Allāh 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.”
A Hadith like that of Juwairiyah (no. 6675) was narrated from Ibn 'Umar, from the Prophet ﷺ.

It was narrated that Ibn 'Umar said: “The Messenger of Allah 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.’”

A similar report (as Hadith no. 6677) was narrated from Abü Hurairah from the Prophet ﷺ.

It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” – and he mentioned a number of Ahadith including the following: “The Messenger of Allâh ﷺ said: ‘A woman entered the Fire
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.”

Chapter 38. The Prohibition Of Arrogance

[6680] 136 - (2620) It was narrated that Abū Sa'eed Al-Khudrī and Abū Hurairah said: “The Messenger of Allah ﷺ said (that Allah said): ‘Might is His İzâr and majesty is His Ridâ’, and whoever contends with Me I shall punish him.”

Chapter 39. The Prohibition Of Making Others Despair Of The Mercy Of Allâh

[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.’”
Chapter 40. The Virtue Of The Weak And Downtrodden

[6682] 138 - (2622) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: "One who is dishevelled and dusty may be turned away from people’s doors, but if he were to swear an oath urging Allâh to do something, Allâh would fulfill it."

Chapter 41. The Prohibition Of Saying “The People Are Doomed”

[6683] 139 - (2623) It was narrated from Abü 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.”
A similar report (as Hadith no. 6683) was narrated from Suhail with this chain of narrators.

Chapter 42. Advice To Treat One’s Neighbor Well

‘Aishah said: “I heard the Messenger of Allah ﷺ say: ‘Jibril kept urging me that neighbors should be treated well until I thought he would make them heirs.’”

A similar report (as Hadith no. 6685) was narrated from ‘Aishah, from the Prophet ﷺ.
[6687] 141 - (2625) Ibn 'Umar said: "The Messenger of Allah ﷺ said: 'Jibril kept urging me that neighbors should be treated well until I thought he would make them heirs’"

[6688] 142 - (...) It was narrated that Abū Dharr said: "The Messenger of Allah ﷺ said: ‘O Abū Dharr, if you cook some soup, add extra water and send some to your neighbor.’"

[6689] 143 - (...) It was narrated that Abū Dharr said: "My beloved friend (ﷺ) advised me: ‘If you cook some soup, add extra water and choose a family among your neighbors, and give them some of it.’"
Chapter 43. It Is Recommend To Show A Cheerful Countenance When Meeting Others

[6690] 144- (2626) It was narrated that Abū 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.’”

Chapter 44. It Is Recommend To Intercede With Regard To That Which Is Not Unlawful

[6691] 145 - (2627) It was narrated that Abū Müsā 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 Abū Müsā 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.”

Chapter 46. The Virtue Of Treating Daughters Well

[6693] 147 - (2629) It was narrated that ‘Aishah, 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.”'
It was narrated that 'Aishah 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 Allah 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.’”

It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: “If anyone gives his old clothes to an old person, he will enter Paradise.”
said: ‘Whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection’ – and he held his two fingers together.”

Chapter 47. The Virtue Of One Whose Child Dies And He Seeks Reward

[6696] 150 - (2632) It was narrated from Abū 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 Mālik (a Hadith similar to no. 6696), except that in the Hadith of Sufyān it says: “... will enter the Fire, except for the fulfillment of the oath.”

[6698] 151 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said to some of the Ansârī women: “None of you has three children...”
who die, and she seeks reward with Allah, but she will enter Paradise.”

One of them said: “And two, O Messenger of Allah?” He said: “And two.”

[6699] 152 - (2633) It was narrated that Abü Sa’eed Al-Khudri said: “A woman came to the Messenger of Allah and said: ‘O Messenger of Allah, 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 Allah has taught you.’ He said: ‘Gather on such-and-such a day.’ So they gathered, and the Messenger of Allah came to them, and taught them some of that which Allah 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 Allah said: ‘And two, and two, and two.’”

[6700] 153 - (2634) A similar report (as Hadith no. 6699) was narrated from ‘Abdur-Rahmân bin Al-Asbahâni with this chain of narrators, and they all added from
Shu'bah, that 'Abdur-Rahmân Al-
Aṣbahānī said: “I heard Abū Ḥâzim narrate that Abū Hurairah said: ‘Three, who have not reached puberty.’”

[6701] 154 - (2635) It was narrated that Abū Ḥassān said: “I said to Abū Hurairah: ‘Two of my sons have died. Can you narrate to me any Ḥadīth from the Messenger of Allâh ﷺ which will console us for our loss?’ He said: ‘Yes: (the Messenger of Allâh ﷺ said:) “Their little ones are the little ones of Paradise. When one of them meets his father – or his parents – he takes hold of his garment – or his hand – as I am taking hold of the hem of your garment, and he does not let go until Allâh admits him and his father to Paradise.”’

[6702] It was narrated from At-
Taimî with this chain of narrators (a Ḥadīth 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.”
It was narrated that Abü 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.’”

It was narrated that Abü 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.’

[6703] 155 - (2636) It was narrated that Abü 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.’”

[6704] 156 - (…) It was narrated that Abü 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.’
Chapter 48. When Allâh Loves A Person, He Commands Jibra’îl To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth

[6705] 157 - (2637) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘When Allâh loves a person, He calls Jibra’îl, and says: ‘I love so-and-so, so love him.’ so Jibra’îl loves him, then he calls out to the people of heaven: ‘Allâh loves so-and-so, so love him.’ So the people of heaven love him and he finds acceptance on earth. If Allâh hates someone, He calls Jibra’îl and says: ‘I hate so-and-so, so hate him.’ So Jibra’îl hates him, then he calls out to the people of heaven: ‘Allâh hates so-and-so, so hate him.’ So they hate him and he is hated on earth.’"

[6706] (...) It was narrated from Suhail with this chain of narrators, (a Hadîth similar to no. 6706) except that in the Hadîth of ‘Alâ’ bin Al-Musayyab there is no mention of hatred.
It was narrated that Abū Sālih 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 Allah, 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 Abū Hurairah narrate from the Messenger of Allah ﷺ?”’ Then he narrated a Hadîth like that of Jarîr from Suhail (no. 6705).

Chapter 49. Souls Are Like Conscripted Soldiers

It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “Souls are like conscripted soldiers;
those whom they recognize, they come together, and those whom they do not recognize, they stay away.”

Chapter 50. A Man Will Be With Those Whom He Loves

It was narrated from Anas bin Mâlik that a Bedouin said to the Messenger of Allâh ﷺ: “When will the Hour be?” The Messenger of Allâh ﷺ said to him: “What have you prepared for it?” He said: “Love for Allâh and His Messenger.” He said: “You will be with those whom you love.”
[6711] 162 - (...) It was narrated that Anas said: “A man said: ‘O Messenger of Allâh, when will the Hour be?’ He said: ‘And what have you prepared for it?’ He did not mention much, and said: ‘But I love Allâh and His Messenger.’ He said: ‘You will be with those whom you love.’”

[6712] (...) Anas bin Mâlik narrated that a man from among the Bedouin came to the Messenger of Allâh 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.’

[6713] 163 - (...) It was narrated that Anas bin Mâlik said: “A man came to the Messenger of Allâh 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.’”
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 Allāh and His Messenger, and Abū 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 Mālik, from the Prophet ﷺ (a Hadīth 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 Mālik said: “While the Messenger of Allāh ﷺ and I were coming out of the Masjid, we met a man at the portico of the Masjid. He said: ‘O Messenger of Allāh, when will the Hour be?’ The Messenger of Allāh ﷺ said: ‘And what have you prepared for it?’ The man paused, then he said: ‘O Messenger of Allāh, I have not prepared much for it in the way of Sala’t (prayer), or Siyām (fasting), or Sadaqa (charity), but I love Allāh and His Messenger.’ He (ﷺ) said: ‘You will be with those whom you love.’”
[6716] (...) A similar report (as Hadith no. 6715) was narrated from Anas, from the Prophet ﷺ.

[6717] (...) This Hadith (similar to no. 6715) was narrated from Anas, from the Prophet ﷺ.

[6718] 165 - (2640) It was narrated that ‘Abdullâh said: "A man came to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, what do you think about a man who loves some people, even though his deeds are not like theirs?’ The Messenger of Allah ﷺ said: ‘A man will be with those whom he loves.’"
A similar report (as Hadîth no. 6718) was narrated from 'Abdullâh from the Prophet ﷺ.

Chapter 51. If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him

It was narrated that Abû Dharr said: “It was said to the Messenger of
Allāh ﷻ: ‘What do you think of a man who does a good deed and the people praise him for it?’ He said: ‘That is glad tidings for the believer in this world.’”

(...)

A similar Hadīth (as no. 6721) was narrated from Ibn ʿImrān Al-Jawnī with the chain of narrators of Ḥammād bin Zaid, except that in their Hadīth from Shuʿbah, barring ʿAbdu-Samad, it says: “The people love him for it,” and in the Hadīth of ʿAbdu-Ṣamad it says: “And the people praise him for it,” as Ḥammād said.