

DĀR AS-SUNNAH CLASSIC COLLECTION



THE SUBLIME BEAUTY OF THE PROPHET ﷺ

الشَّامَاءُ الْمُحَمَّدِيَّةُ

A Complete Translation of the Classical Text
Al-Shamā'il al-Muḥammadiyyah

Imām Muḥammad Ibn 'Isā Al-Tirmidhī (d. 297H)
With accompanying Biography of the Prophet ﷺ by
Imām Al-Nawawī (d. 676H)

دار السنة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Imām

Muḥammad Ibn ‘Isā al-Tirmidhī

The SUBLIME
BEAUTY of the
PROPHET ﷺ

being a translation of his
‘Al-Shamā’il al-Muḥammadiyyah’

دار السنة

Umm Ma'bad described the Prophet (ﷺ) saying,
*“I saw a radiant man with a luminous face
and handsome physique”*

Hākim 3/9-10

The Sublime Beauty of the
Prophet ﷺ

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With accompanying Biography of the Prophet ﷺ
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FOREWARD

In the name of Allāh, the Most Gracious, the Most Merciful. All praise belongs to Allāh, the Lord of the worlds, who sent His final messenger Muhammad ﷺ with divine guidance. May the peace, blessings and salutations be upon our beloved Prophet ﷺ, the chosen one, and upon his family and companions. May Allāh bless all those who follow the Sunnah of the Messenger of Allāh ﷺ until the Last Day.

It is with great pleasure that I introduce this new translation of *Al-Shamā'il al-Muḥammadiyah*, by the famous Imām Tirmidhī. It has been taught and studied all over the world for well over a thousand years and has been accepted by the Ummah as one of the key works in studying the physical characteristics of the Prophet ﷺ.

Allāh, the Most High said, “Say, ‘If you love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Most Forgiving and Merciful.’” Aali Imran 3:31

The Messenger of Allāh ﷺ said, “None of you will truly believe until I am more beloved to him than his family, his wealth and all of mankind.” Muslim #67

As a believer, to love the Messenger of Allāh ﷺ more than anything in this world, even more than our own selves, is a condition of faith and a way to guarantee the love of Allāh. Loving the Messenger of Allāh ﷺ means that we must follow in his footsteps and obey him. For obeying the Prophet ﷺ is obeying Allāh, as he was the appointed Messenger from Allāh to all of mankind.

It is human nature that when we love a person, we seek to know all what we can of them. We are eager to speak about them and mention them to others. We try to emulate them in order to establish our identity in association to them, expressing ourselves through the words and actions of theirs which we admire the most. Therefore, as a sign of true love and obedience of the Prophet ﷺ, the first step is to learn about him.

Before you is a spring of knowledge that every Muslim who claims to love the Messenger ﷺ would do well to drink from. You will be able to better appreciate this sublime man, who was a mercy to the worlds, sent to exemplify and perfect the character of the believers. He singlehandedly changed the course of human history forever, establishing the way for the seeker of truth to escape the depths of darkness and oppression, and discover the light, justice and freedom. Due to his unparalleled contribution to human civilisation encompassing every sphere of life, the Messenger of Allāh ﷺ is still as relevant today, as he has remained throughout time. Thus, the only way to address the numerous issues of this turbulent world of ours, is to study his superlative life and resolve our troubles by following his example.

Those who read through these pages should count themselves as the fortunate ones, for they will learn about the beloved friend of Allāh and the leader of all the children of Ādam. This in-depth study of the greatest man to have ever lived will enrich every soul; it will be a guide for all those who are seeking true guidance, and it will

transform the lives of those who choose to follow the best man to have ever lived. I believe every Muslim should own a personal copy of this great work, it should be gifted between people and offered on the shelves of every library, in every corner of the world.

It is important to add that this book also contains an abridged biography of the Prophet ﷺ by the famous Imām Nawawī, which is an additional benefit for reader. Both works are quite unique in their own way, whoever reads through this whole volume will get a very comprehensive understanding of the Prophet's ﷺ life, including details of his physical appearance, personal characteristics, and much more, with the permission of Allāh.

Dār as-Sunnah Publishers originally commissioned this work for translation and publication over a decade ago, but due to many obstacles this work has not seen the light of day until now, all praise be to Allāh.

I personally want to take this opportunity to thank the translator, the Dār as-Sunnah team and the many brothers and sisters, who invested many valuable hours into this work, all for the sake of Allāh and their love for the Prophet ﷺ. May Allāh richly bless them all and unite us all together with our beloved Prophet ﷺ and his companions in the hereafter. *Āmin.*

Abū Muḥammad Tasaddaq
7th Rabi Al-Akhar, 1441 AH
4th December 2019

MUḤAMMAD IBN ‘ĪSĀ AL-TIRMIDHĪ

May Allāh have mercy upon him

His Name and Linage

He is al-Imām, al-Ḥāfiz, the expert authority: Abū ‘Isā Muḥammad Ibn ‘Isā Ibn Sawrah Ibn Mūsā Ibn al-Dhaḥāk al-Sulamī Adhrīr al-Bughī al-Tirmidhī.

It is also said he was Muḥammad Ibn ‘Isā Ibn Yazīd Ibn Sawrah Ibn Al-Sakan. He is also said to be Muḥammad Ibn ‘Isā Ibn Sawrah Ibn Shadād Ibn ‘Isā.

His lineage: Al-Sulamī referring to the tribe of Sulaym Mūsāghar, from the clan of Gaylan. As for Al-Bogithen it is a connection to Boogh: a village from the villages of Tirmidhī, attributed to him due to the fact that he died there.

Al-Dharīr: There is a disagreement about whether he was born blind or with sight. Al-Dhabābī said: What is most correct is that he became blind in his old age after his travelling and his writing down of knowledge.

Tirmidhī: Is the famous affiliation he has become known by and is a connection to the city of Tirmidhī, the city in which he grew up. It is located on the northern banks of the river Jahūn (Amodariyah) north of Iran.

His Birth: Historians are not clear about the exact year of his birth, placing it in the first decade of the third century. al-Dhahabī said: He was born near the year 210 AH, maybe even the year 209 AH, due to the fact that most believe he died in the year 279 AH and Al-Dhahabi said: He was seventy years old.

His Background in Knowledge and His Journey to Seek Knowledge

Imām Tirmidhī grew up learning from the scholars of his town and the scholars of Khurasān such as Ishāq Ibn Rahāwayh and Muḥammad Ibn ‘Amr Al-Ṣawwāq. He travelled to ‘Irāq and the Hijāz and took from the scholars of those places. He also travelled to many other places in order to seek knowledge.

Imām Tirmidhī never travelled to Egypt or Shām. Rather he narrated from these two places through a medium. It is also widely believed that he never entered Baghdād. If he had entered it he would have taken from the great Imām Aḥmad Ibn Ḥanbal, however it has not been established that he did. What further strengthens this point is that Khaṭīb al-Baghdādī never mentioned him in his book: *Ṭārikh al-Baghdād*.

He spent much of his time travelling and taking knowledge from the scholars. He collected and authored [books] and did so well and benefitted [others], may Allāh have mercy upon him.

His Teachers

Imām Tirmidhī travelled to many places and heard from many people. He also shared many teachers with Imām Bukhārī and among them a group who all the Imāms of the famous six books of ḥadīth (*ḥadīth al-sitta*) narrated from and they are:

- Muḥammad Ibn Bashār (Bandār)
- Abū Mūsā Muḥammad Ibn Al-Muthanāh
- Ziyād Ibn Yaḥyā Al-Ḥassānī
- Al-‘Abbās Ibn ‘Abdu’l-‘Azīm Al-‘Anbarī
- Abū Sa‘īd al-‘Ashaj ‘Abdullāh Ibn Sa‘īd Al-Kandī
- Abū Ḥafs ‘Amr Ibn ‘Alī Al-Aflaṣ
- Ya‘qūb Ibn Ibrāhīm Al-Darūqī
- Muḥammad Ibn Mu‘ammar Al-Qaysī Al-Bahranī
- Naṣr Ibn ‘Alī Al-Jahdhamī

He also reached many scholars who were before these scholars [mentioned above], among them:

- Qutaybah Ibn Sa‘īd Al-Madanī
- Ishāq Ibn Raḥawayh
- ‘Alī Ibn Ḥajr Al-Marūzī
- Abū Muṣ‘ab Aḥmad Ibn Abū Bakr Al-Zuhrī Al-Madanī
- Suwayd Ibn Naṣr Ibn Suwayd Al-Marūzī
- ‘Abdullāh Ibn Mu‘āwiyah Al-Jahmī
- Muḥammad Ibn ‘Abdu’l-‘Azīz Abū Ruzmah
- Muḥammad Ibn ‘Abdu’l-Mālīk Ibn Abū Shawārib
- Ismā‘īl Ibn Mūsā Al-Farazī Al-Suddī
- Ibrāhīm Ibn ‘Abdullāh Ibn Ḥātim Al-Ḥarāwī
- And many more

Imām Tirmidhī greatly benefited from the major scholars who were

the very pinnacle of memorisation and understanding of ḥadīth in his time. However his greatest influence and from whom he benefitted the most was al-Imām, al-Ḥāfiẓ Abū ‘Abdullāh Muḥammad Ibn Ismā‘īl Al-Bukhārī. He was the student of Imām Bukhārī and took knowledge of ḥadīth and its understanding. He also met Imām Muslim Ibn Ḥajjāj and learnt from him.

He also met the Imām Abū Dāwūd Sulaymān Ibn Al-‘Ashath Al-Sijistānī, and narrated from him in his own collection. He acquired knowledge of defects of ḥadīths and narrators and other aspects of ḥadīth from the Imām ‘Abdullāh Ibn ‘Abdu’l-Rahmān Al-Dārimī, Abū Zur‘ah al-Rāzī as he has mentioned toward the end of his collection of ḥadīth.

His Students

Imām Tirmidhī became a distinguished scholar who would benefit others through his knowledge and works. The people that narrated from Tirmidhī were many. Some of them are mentioned in *Al-Tabdhīb*; *Taẓkīrat ul-Ḥuffāẓ*, and *Siyār ‘Alām Al-Nubala* amongst them are:

- Abū al-‘Abbās Muḥammad Ibn Aḥmad Ibn Maḥbūb Al-Maḥbūbī Al-Marwazī
- Abū Sa‘īd Al-Haytham Ibn Kulayb Al-Shashī
- Ḥamad Ibn Shakir Ibn Sawiyaht Nafasī
- Abū Bakr Aḥmad Ibn Ismā‘īl Ibn ‘Amir Al-Samarqandī
- Abū Ḥāmid Aḥmad Ibn ‘Abdullāh Ibn Dāwūd Al-Marwazī Al-Tājir
- Abū Jā‘far Muḥammad Ibn Sufyān Ibn Al-Naṣr Al-Nafasī, better known as Al-Amīn

His Standing in Knowledge and the Praise of the Scholars for him

The scholars who are respected are all united in their admiration for him and praise for him. They bear witness to his elevated status in knowledge, memorisation and competence.

The Imām and scholar Abū Sa‘īd al-Samānī said about him: ‘He is one of the Imāms that were followed in the knowledge of ḥadīth. He authored the book *Al-Jāmi‘*, a book on history, and hidden defects in ḥadīth, like an expert scholar (that he was), and he was used as a symbol of memory and precision.’

Ḥāfiẓ al-Mazī said about him: ‘One of the well-known Imāms of memorisation, and someone who Allāh benefited the Muslims with.’

Imām al-Dhahabī said about him: ‘The renowned memoriser, Abū ‘Isā al-Tirmidhī, writer of the collection (of ḥadīth), his reliability was unanimously acknowledged’

Mubārak Ibn Al-Asīr said: ‘One of the renowned scholars and memorisers, he had a noble role in the field of jurisprudence (*fiqh*).’

Ibn Ḥibbān said: ‘He was from those that collected, authored, memorised and reviewed.’

Al-Ḥākim said: ‘I heard Mālik Ibn ‘Alā’ say: ‘After Bukhārī died, no one was left in Khurasān better than Abū ‘Isā in memorisation, piety and ascetics. He wept until he became blind and remained so for the rest of his life.’

Imām Abū ‘Isā al-Tirmidhī said: ‘I was once on the road to Makkah and I had written two volumes worth of narrations from a Shaikh

that were with me. It so happened that very same Shaikh had passed by us and so I asked the group of people about him. They said 'he is so and so.' So I eagerly went over to him thinking I have the two volumes with me of his narrations. I enquired about those narrations and he agreed to narrate them to me. I took out the two volumes, only to find the pages were empty. The sheikh started to read the narrations from his memory and looked at me and saw the white empty pages and said: 'Are you not ashamed?' I said 'no,' and told him what had transpired. I have memorised all of what you have said, I informed him. So he said to me 'read.' So I read to him all of what he had read but he did not believe me. He said 'you have memorised all that before I came?' So I said: 'Narrate something else to me.' So he narrated another forty narrations to me from the rare narrations he knew. Then he said to me 'read.' So I read from the start to the finish and never made a mistake in a single letter. So he said: 'I have never seen the likes of you.'"

Imām Bukhārī said to Tirmidhī: 'You have not benefitted from me more than I have benefitted from you.'

Tirmidhī himself said that he showed his collection of ḥadīth to the scholars of Ḥijāz; 'Irāq and Khurasān and they were all pleased with it. Whoever has this book in his house is as if he has the Prophet in his house talking to him.

Abū Ismā'īl Shaikh al-Islām said: 'The ḥadīth collection of Tirmidhī is more beneficial than Bukhārī and Muslim, because the benefits of those books are only fully appreciated by those well-grounded in knowledge. As for Tirmidhī then everyone is able to benefit from it.'

His Works

Imām Tirmidhī became famous for his works which reflect his great and extensive knowledge and benefit. Among them are:

- *Al-Jāmi'*, better known as *al-Sunan al-Tirmidhī*
- *Al-Shamā'il al-Muḥammadiyyah*
- *Al-'Ilal al-Ṣagīr*—It is an appendix at the end of *Jāmi'* (collection of ḥadīths) and it is the book that follows it. It is a very beneficial book in which it embodies principals in the science of ḥadīth and other issues which can be referred to by the one reading his book *Al-Jāmi'* as well as other general principals in the science of ḥadīth. This book has been printed along with an explanation by Ḥāfiẓ Ibn Rajab Al-Hanbali.
- *Al-'Ilal al-Kabīr*—This is different from the previous book. He mentions narrations with the chain and then speaks about their hidden defects and this is the book referred by the majority of scholars.
- *Asmā' al-Ṣaḥābah*—The Names of the Companions of the Messenger of Allāh (ﷺ). It begins with the names of the ten companions promised paradise, then it lists all the other companions in alphabetical order by mentioning their names and then their titles.
- *Al-Tārikh* (The History)—This book has not yet seen the light of day. It has been mentioned as part of his works.
- *Rubā'iyāt al-Ḥadīth*—This book has been mentioned by the author of the book: *Ḥadiyat al-'Arīfin* as part of the works of Tirmidhī.
- *Al-Zubd*—Ḥāfiẓ Ibn Ḥajr mentioned it in *al-Tabdhīb* and said: It has not yet been found.
- *Al-Asmā' wa'l-Kunā* (Names and Titles)—Ḥāfiẓ Ibn Ḥajr also mentioned it in *al-Tabdhīb*

- *Kitāb Fi Athār Al-Muwqūfab*—Tirmidhī mentioned it himself at the end of his ḥadith collection (*Jāmi'*) at the very start of the appendix.

His Death

He was an example of piety and devotion, to the point he lost his sight at the end of his life and remained blind for many years. Many have mentioned that he died on Monday the 13th of Rajab 279 AH. He died in the village of Boogh, while others say he died in Tirmidh. There is no contradiction in this as Boogh is in Tirmidh. So whoever said Boogh is being more precise and whoever said Tirmidh is simply being general intending the same place, and this is something known and used a lot.

May Allāh have mercy upon Imām Tirmidhī for indeed he has left behind many beneficial works. May Allāh reward him greatly along with the Imāms of the Muslims who preserved the knowledge and sciences of the religion and conveyed it as they heard it for those that would come after them.

بَابُ مَا جَاءَ فِي خَلْقِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Description of the Physical Appearance (*khalq*) of the Messenger of Allah (ﷺ)

١- أَخْبَرَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَهُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْمَقْصِرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَا بِالْأَدَمِ، وَلَا بِالْجَعْدِ الْقَطَطِ، وَلَا بِالسَّبْطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ تَعَالَى عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَحِجَّتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ».

1. Abū Rajā' Qutaybah Ibn Sa'īd informed us; from Mālik Ibn Anas; from Rabī'ah Ibn Abū 'Abdu'l-Raḥmān that he heard Anas Ibn Mālik (*raḍiyu Allāhu 'anhu*) saying:

“The Messenger of Allāh (ﷺ) was neither [excessively] tall, nor short. In complexion, he was neither pale white, nor very dark; neither was his hair tightly curled nor completely

straight [but slightly wavy]. When he reached the age of forty, Allāh the Exalted granted him Prophethood. He stayed for ten years in Makkah and in Madīnah for ten years. Allāh took his soul upon the completion of sixty years, at that time there were no more than twenty white hairs on his head and beard.”¹

۲- حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ مُحَمَّدِ بْنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ رُبْعَةً: لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ، وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ وَلَا سَبْطٍ، أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَّأُ» .

2. Ḥumayd Ibn Mas‘adah al-Baṣrī narrated to us; ‘Abdu’l-Wahhāb al-Thaqafī narrated to us; from Ḥumayd that Anas Ibn Mālīk (*radīy Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) was of a medium stature, he was neither [excessively] tall nor short, with handsome physique (*ḥasan al-jism*). His hair was neither tightly curled nor completely straight [but slightly wavy]. He had a red-coloured complexion (*asmar al-lawṇ*). When he walked, he would incline forward.”²

۳- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ - يَعْنِي الْعَبْدِيُّ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا مَرْبُوعًا، بَعِيدَ مَا بَيْنَ السَّمْكَيْنِ، عَظِيمَ الْجَمَّةِ إِلَى سَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حُمْرَاءُ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ» .

¹ Bukhārī, #5899, Muslim, #2347 and Tirmidhī, #362.

² Bukhārī, #3547, Muslim, #2330, Nasa’ī in *al-Kubrā*, #9311 and Tirmidhī, #1754 and he said: It is ḥasan saḥīḥ gharīb.

3. Muḥammad Ibn Bashshār—al-‘Abdī—narrated to us; Muḥammad Ibn Jā‘far narrated to us; Shu‘bah narrated to us; from Abū Ishāq that he heard Barā’a Ibn ‘Āzib (*radīy>Allāhu ‘anhu*) saying:

“The Messenger of Allāh (ﷺ) was a man of medium stature, broad shouldered, with luxuriant hair (*jummah*) reaching the lobes of his ears, wearing a red garment (*hullab*). Never have I seen anything more beautiful (*aḥsan*) than him.”³

٤- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَا رَأَيْتُ مِنْ ذِي لِسْمَةٍ فِي حُلَّةٍ حُمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ، لَهُ شَعْرٌ يَضْرِبُ مَنْكَبَيْهِ، بَعِيدٌ مَا بَيْنَ الْمَنْكَبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ» .

4. Maḥmūd Ibn Ghaylān narrated to us; Waki‘ narrated to us; Sufyān al-Thawrī narrated to us; from Abū Ishāq; on the authority of Barā’a Ibn ‘Āzib (*radīy>Allāhu ‘anhu*) that he said:

“Never have I seen anyone with a lock of hair flowing below the ears (*limmah*) and wearing red garments (*hullab ḥamrā*) more handsome (*aḥsan*) than the Messenger of Allāh (ﷺ). He had hair touching his shoulders and he was broad-shouldered. He was neither [excessively] short nor tall.”⁴

³ Bukhārī, #3551, Muslim, #2337, Abū Dāwūd, #4072, Tirmidhī, #2811 and Nasā’ī, #5232.

⁴ Bukhārī, #3549, Muslim, #2337 and Tirmidhī, #1724.

٥- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَثْمَانَ بْنِ مُسْلِمِ بْنِ هُرْمُزٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمْ يَكُنِ النَّبِيُّ ﷺ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمَ الرَّأْسِ، ضَخْمَ الْكَرَادِسِ، طَوِيلَ الْمَسْرُوبَةِ، إِذَا مَشَى تَكْفَأَ تَكْفُؤًا كَأَنَّهُ يَنْحَطُّ مِنْ صَبَبٍ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ» .

5. Muḥammad Ibn Ismā‘īl narrated to us; Abū Nu‘aym narrated to us; Mas‘ūdī narrated to us; from ‘Uthmān Ibn Muslim Ibn Hurmuz; from Nāfi‘ Ibn Jubayr Ibn Muṭ‘im; on the authority of ‘Alī Ibn Abū Tālib (*radīy Allāhu ‘anhu*) that he said:

“The Prophet (ﷺ) was neither [excessively] tall nor short. [He had] sturdy hands and feet.⁵ He had [proportionally] large head and limbs, and a long thin line of hair stretching from his chest to his navel. When he walked, he leant forward as if descending a slope. I have not seen anyone, before him nor after him, one who was comparable (*mithl*) to him.”⁶

٦- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ قَالَ: حَدَّثَنَا أَبِي، عَنِ الْمَسْعُودِيِّ، بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

6. Sufyān Ibn Wakī‘ narrated to us; my father narrated to us; from Mas‘ūdī the likes of this with this isnād.

⁵ This quality is praiseworthy in a man as it denotes strength and courage but is not praiseworthy for a woman.

⁶ Tirmidhī, #3637, Ibn Hibbān, #6311, Ḥākim, 2/605-606 and Tirmidhī said this ḥadīth is ḥasan ṣaḥīḥ.

٧- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ البَصْرِيُّ، وَعَلِيُّ بْنُ حَجْرٍ، وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ - وَهُوَ ابْنُ أَبِي حَلِيمَةَ - وَالْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا عَيْسَى ابْنُ يُونُسَ، عَنْ عَمْرِ بْنِ عَبْدِ اللَّهِ مَوْلَى غَفْرَةَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: كَانَ عَلِيٌّ رضي الله عنه إِذَا وَصَفَ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمْ يَكُنْ رَسُولَ اللَّهِ بِالطَّوِيلِ الْمُمَغَّطِ، وَلَا بِالْقَصِيرِ الْمُرَدَّدِ، كَانَ رُبْعَةً مِنَ الْقَوْمِ، لَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ، وَلَا بِالسَّبْطِ، كَانَ جَعْدًا رَجُلًا، وَلَمْ يَكُنْ بِالمُطَهَّمِ، وَلَا بِالمُكَلَّمِ، وَكَانَ فِي وَجْهِهِ تَدْوِيرٌ، أَبْيَضٌ مُشْرَبٌ، أَدْعَجُ الْعَيْنَيْنِ، أَهْدَبُ الْأَشْفَارِ، جَلِيلُ الْمَشَاشِرِ وَالْكَتَدِ، أَجْرَدُ ذُو مَسْرَبَةٍ، شَتْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَسَى تَقَلَّعَ كَأَنَّمَا يَنْحَطُّ فِي صَبَبٍ، وَإِذَا التَمَّتِ التَّمَّتَ مَعًا، بَيْنَ كَفَيْهِ خَاتَمُ النُّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْوَدُ النَّاسِ صَدْرًا، وَأَصْدَقُ النَّاسِ هَجَةً، وَأَلْيَنُهُمْ عَرِيكَةً، وَأَكْرَمُهُمْ عَشْرَةً، مَنْ رَأَاهُ بِبَيْتِهِ هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِثُهُ: لَمْ أَرُ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ».

قَالَ أَبُو عَيْسَى: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ الْحُسَيْنِ يَقُولُ: سَمِعْتُ الْأَصْمَعِيَّ يَقُولُ فِي تَفْسِيرِ صِفَةِ النَّبِيِّ ﷺ: الْمُمَغَّطُ: الدَّاهِبُ طَوْلًا، وَقَالَ: سَمِعْتُ أَعْرَابِيًّا يَقُولُ فِي كَلَامِهِ: تَمَّعَطَ فِي نُسَابَتِهِ أَيُّ: مَدَّهَا مَدًّا شَدِيدًا، وَالْمُرَدَّدُ: الدَّاخِلُ بَعْضُهُ فِي بَعْضٍ قِصْرًا، وَأَمَّا الْقَطَطُ: فَشَدِيدُ الْجُعُودَةِ، وَالرَّجُلُ: الَّذِي فِي شَعْرِهِ حُجُونَةٌ: أَيُّ: تَشَنُّ قَلِيلٌ.

وَأَمَّا الْمُطَهَّمُ: فَالْبَادِنُ الْكَثِيرُ اللَّحْمِ، وَالْمُكَلَّمُ: المَدْوَرُ الْوَجْهِ، وَالْمُشْرَبُ: الَّذِي فِي بَيَاضِهِ حُمْرَةٌ.

وَالأَدْعَجُ: الشَّدِيدُ سَوَادِ الْعَيْنِ، وَالأَهْدَبُ: الطَّوِيلُ الْأَشْفَارِ، وَالْكَتَدُ: مُجْتَمِعُ الْكَفَّيْنِ، وَهُوَ الْكَاهِلُ.

وَالْمَسْرَبَةُ: هُوَ الشَّعْرُ الدَّقِيقُ الَّذِي كَأَنَّهُ قَضِيبٌ مِنَ الصَّدْرِ إِلَى السُّرَّةِ.

وَالشَّنُّ: الغليظُ الأصابعِ مِنَ الكَفَّينِ وَالقَدَمَينِ، وَالتَّلْعُ: أَنْ يَمْشِيَ بِقُوَّةٍ،
وَالصَّبَبُ: الحدورُ، يُقالُ: انْحَدَرْنَا فِي صَبوبٍ وَصَبَبٍ.
وَقَوْلُهُ: جَلِيلُ المِشَاشِ يُرِيدُ زُؤوسَ المِناكِبِ، وَالعِشْرَةُ: الصُّحْبَةُ، وَالعَشِيرُ:
الصَّاحِبُ، وَالبَدِيهَةُ: المِفاجأةُ، يُقالُ: بَدَهْتُهُ بِأَمْرٍ أَيْ فَجَأْتُهُ.

7. Aḥmad Ibn ‘Abdah al-Ḍabbī al-Baṣrī narrated to us, as did ‘Alī Ibn Ḥujr and Abū Jā’far Muḥammad Ibn al-Ḥusayn—Ibn Abī Ḥalīmah—with different wordings but the same meaning; ‘Isā Ibn Yūnus narrated to us; from ‘Umar Ibn ‘Abdullāh the servant of Ghufrah; Ibrāhīm Ibn Muḥammad—one of the sons of ‘Alī Ibn Abū Ṭalīb (*raḍiy Allāhu ‘anhu*)—narrated to me that when ‘Alī (*raḍiy Allāhu ‘anhu*) described the Messenger of Allāh (ﷺ) he would say:

“The Messenger of Allāh (ﷺ) was neither extremely tall nor extremely short, but of a medium stature among people. His hair was neither tightly curled nor completely straight, but had a slight wave in it. He was not overweight, nor was his face so fleshy as to be completely round; rather it was only slightly round.⁷ He was fair skinned, having a reddish tinge. He had jet black eyes [pupils] with long eyelashes. He had big bone-joints and broad shoulders. Most of his body was hairless, though he had a long thin strip of hair extending from his chest to his navel. He had sturdily built hands and feet. When he walked, he moved briskly as if descending a slope. When he addressed a person he turned his entire body towards that person.⁸ The Seal of Prophethood (*ḵbātām al-nubuwwah*) was situated between his shoulders. He was the Seal of the Prophets

⁷ Meaning he did not have a fully round face nor a fully elongated face, but in between the two

⁸ He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride.

(*ḵbātām al-nabiyīn*). He was the most generous; he was the most truthful of people in speech, the best of them in temperament, and the most sociable amongst them. If someone saw him unexpectedly, he was awestruck by him, and if someone came to know him, he loved him. Those who described him would say, 'I have never seen anyone, before him nor after him, one who was comparable (*mithl*) to him.'"⁹

٨- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ قَالَ: حَدَّثَنَا جُبَيْعُ بْنُ عُمَيْرِ بْنِ عَبْدِ الرَّحْمَنِ الْعِجَلِيُّ - إِمْلَاءً عَلَيْنَا مِنْ كِتَابِهِ - قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَوَلَدِ أَبِي هَالَةَ زَوْجِ حَدِيحَةَ، يُكْنَى أَبُو عَبْدِ اللَّهِ، عَنِ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ رضي الله عنه قَالَ: سَأَلْتُ خَالِي هُنْدَ بْنَ أَبِي هَالَةَ - وَكَانَ وَصَافًا - عَنْ حَلِيَّةِ النَّبِيِّ ﷺ، وَأَنَا أَشْتَهِي أَنْ يَصْنَفَ لِي مِنْهَا شَيْئًا أَعْلَقْتُ بِهِ، فَقَالَ: كَانَ النَّبِيُّ ﷺ فَحَتًّا مُنْحَنًّا، يَتَلَأَلُ وَجْهَهُ تَلَأُلَؤَ التَّمَرِ لَيْلَةَ الْبَدْرِ. أَطْوَلَ مِنَ الْمُرْبُوعِ، وَأَقْصَرَ مِنَ الْمَشْدَبِ، عَظِيمٌ أَهَامَةٌ. رَجُلٌ الشَّعْرُ. إِنْ انْفَرَقَتْ عَقَبَتُهُ فَرَقَهَا وَإِلَّا فَلَا يُجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ إِذَا هُوَ وَقَفَ، أَزْهَرَ اللَّوْنِ، وَاسِعَ الْجَبِينِ، أَرْجَحَ الْخَوَاجِبِ، سَوَاعِجٌ فِي عَيْرِ قَرْنٍ. بَيْنَهُمَا عِرْقٌ يُدْرُهُ الْغَضَبُ، أَقْنَى الْعَرَبِينَ، لَهُ نُورٌ يَغْلُوهُ، يُحْسِبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشْمٌ. كَثَّ اللَّحْيَةِ، سَهْلَ الْخَدَّيْنِ، ضَلِيعَ النَّوْمِ، مُنْلِحَ الْأَسْنَانِ، دَقِيقَ الْمَسْرِبَةِ، كَأَنَّ عُنُقَهُ جِيدٌ دُمِيَّةٌ فِي صَفَاءِ الْفِضَّةِ. مُعْتَدِلٌ الْخَلْقِ، بَادِنٌ مُتَمَاسِكٌ. سِوَاءُ الْبَطْنِ وَالصَّدْرِ، عَرِيضُ الصَّدْرِ. بَعِيدٌ مَا بَيْنَ الْمَنْكِبَيْنِ، ضَخْمُ الْكَرَادِيسِ، أَنْوَرُ الْمُتَجَرِّدِ. مَوْضُوعٌ مَا بَيْنَ اللَّبَّةِ وَالسَّرَّةِ بِشَعْرٍ يَجْرِي كَالْحَطِّطِ، عَارِي التَّدْيِينِ وَالْبَطْنِ بِمَا سِوَى ذَلِكَ، أَشْعَرُ الذَّرَاعَيْنِ وَالْمَنْكِبَيْنِ وَأَعَالِي الصَّدْرِ،

⁹ Tirmidhī, #3637. This ḥadīth has a weak chain although some of the wording has been established in other authentic narrations.

طَوِيلُ الزُّنْدَيْنِ. رَحْبُ الرَّاحَةِ. شُنُّ الْكَنْفَيْنِ وَالْقَدَمَيْنِ. سَائِلُ الْأَطْرَافِ - أَوْ قَالَ:
سَائِلُ الْأَطْرَافِ - حُصَانُ الْأَحْصَيْنِ. مَسِيحُ الْقَدَمَيْنِ. يَبْنُو عَنْهُمَا الْمَاءُ. إِذَا زَالَ زَالَ
قَلْعًا، نَحْطُو تَكْنِيًا، وَيَمْشِي هَوْنًا، ذَرِيعُ الْمَشِيَةِ، إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ،
وَإِذَا التَّنَّتِ التَّنَّتَ جَمِيعًا، خَافِضُ الطَّرْفِ، نَظَرُهُ إِلَى الْأَرْضِ أَطْوَلَ مِنْ نَظَرِهِ إِلَى
السَّمَاءِ، جُلُّ نَظَرِهِ الْمُلَاحَظَةُ، يَسُوقُ أَصْحَابَهُ، يَبْدُرُ مَنْ لَقِيَ بِالسَّلَامِ.

8. Sufyān Ibn Wakī' narrated to us; Jumay' Ibn 'Umayr Ibn 'Abdu'l-Rahmān al-'Ijlī narrated to us: I was informed by a man from the Banu Tamīm, one of the children of Abū Ḥāla, the husband Khadījah, called Abū 'Abdullāh; from Abū Ḥālah; al-Ḥasan Ibn 'Alī (*radīy Allāhu 'anhum*) who said: 'I inquired from my maternal uncle Hind Ibn Abī Ḥālah (*radīy Allāhu 'anbā*) about the noble features of the Messenger of Allāh (ﷺ). He had often described the noble features of the Messenger of Allāh (ﷺ) in detail. I felt that I should hear from him personally, some of the noble appearance (*hiyah*) of the Messenger of Allāh (ﷺ), so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them, so he said:

“The Messenger of Allāh (ﷺ) was majestic and esteemed. His face would shine with the radiance of the moon on the moonlit night. He was slightly taller than a man of medium height, yet shorter than someone extremely tall. His head was grand [and impressive], with loosely curled hair. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. If hair could be parted easily, he would part it, otherwise his hair would not exceed his earlobes, and he would let it grow plentiful and long (*wafrah*). He had a radiantly fair complexion and a wide forehead. His eyebrows were long and perfectly arched without being connected, with a vein between them

that used to throb when he became angry. His nose was prominent with a fine tip, slightly curved from the centre and shone so that any casual observer would think that he had an elevated bridge (*shamm*). He was thickly bearded, endowed with smooth cheeks, a [moderately] wide mouth, a gap between his [two upper front] teeth, and a long thin strip of hair extending from his chest to his navel. His neck was beautiful and thin, as if his neck were the neck of a statue shaped in pure silver. He was well proportioned in physique. His stomach and chest were perfectly aligned. He was wide-chested, broad-shouldered, endowed with large joints (denoting strength) and very shiny bare skin. He had a fine strand of hair like a thread running between the upper part of his chest and naval. His [lower] chest and stomach were hairless, while he had a lot of hair on his forearms, shoulders and upper part of his chest. His forearms were long and his palms were wide, sturdily built palms and feet, moderately-long fingers and toes. The soles of his feet were slender, and his feet were so smooth that water would bounce off them. When he walked, he lifted his legs with vigor, leaned slightly forward and placed his feet softly on the ground. He walked at a brisk pace, taking long strides. When he walked it seemed as if he was descending to a lower place. When he looked around, he turned completely. He would lower his gaze, and his gaze at the floor would be longer than his gaze at the sky. He would mostly gaze from the corner of his eyes. He would urge his Companions to proceed ahead of him, and he would rush to offer the greeting of peace to whomsoever he met.”¹⁰

¹⁰ Tabarānī in *al-Kabir*, 22/155-159. This ḥadīth has a weak chain although some of the wording has been established in other authentic narrations.

٩- حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَشْكَالَ الْعَيْنِ، مَنهُوسَ الْعَتَبِ».

قَالَ شُعْبَةُ: قُلْتُ لِسِمَاكٍ: مَا صَلَاحُ النَّمِ؟ قَالَ: عَظِيمُ النَّمِ، قُلْتُ: مَا أَشْكَالُ الْعَيْنِ؟ قَالَ: طَوِيلُ شَرِّ الْعَيْنِ، قُلْتُ: مَا مَنهُوسَ الْعَتَبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَتَبِ .

9. Abū Mūsā Muḥammad Ibn al-Muthannā narrated to us; Muḥammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from Simāk Ibn Ḥarb; who said that he heard Jābir Ibn Samurah (*radīy Allāhu 'anhu*) saying:

‘The Messenger of Allāh (ﷺ) had a wide mouth, reddish-ness in the whites of his eyes, and lean heels.’

Shu'bah said: ‘I asked Simāk: ‘What is the meaning of *ḍalī' al-famī*?’ To which he replied: ‘A large mouth.’ I asked: ‘What is the meaning of *ashkal al-‘ayn*?’ To which he replied: ‘Wide eyes.’ I asked: ‘What is the meaning of *manhūs al-‘aqib*?’ To which he replied: ‘Of little flesh on the heels.’¹¹

١٠- حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ. قَالَ: حَدَّثَنَا عَبَثَرُ بْنُ الْقَاسِمِ. عَنْ أَشْعَثَ - يَعْنِي ابْنَ سَوَّارٍ - عَنْ أَبِي إِسْحَاقَ. عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةِ إِضْحِيَّانٍ. وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ. فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى التَّمْرِ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ التَّمْرِ» .

10. Hannād Ibn al-Sarrī narrated to us; ‘Abthar Ibn al-Qāsim narrated to us; from Ash‘āth—Ibn Sawwār—; from Abū Ishāq; from

¹¹ Muslim, #2339 and Tirmidhī, #3646-3647

Jābir Ibn Samurah (*radīy Allāhu ‘anhu*) who said:

“I [once] saw the Messenger of Allāh (ﷺ) on a clear, moonlit night wearing red clothing (*bullab*). I paused and gazed at him and then the moon and found that, in my estimation, he was more beautiful (*ahsan*) than the moon.”¹²

١١- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا: «أَكَانَ وَجْهُ رَسُولِ اللَّهِ ﷺ مِثْلَ السَّيْفِ؟ قَالَ: لَا، بَلْ مِثْلَ الْقَمَرِ» .

11. Sufyān Ibn Wakī‘ narrated to us; Ḥumayd Ibn ‘Abdu’l-Raḥmān al-Ruwwāsī narrated to us; from Zuhayr; from Abū Ishāq who said; a man asked Barā’a Ibn ‘Āzib (*radīy Allāhu ‘anhu*):

“Was the face of the Messenger of Allāh (ﷺ) [shining] like a sword?’ He replied: ‘No, it was rather like the moon.”¹³

١٢- حَدَّثَنَا أَبُو دَاوُدَ الْمَصَاحِفِيُّ سُلَيْمَانُ بْنُ سَلَمٍ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ، عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ أَبْيَضَ كَأَنَّهَا صَيْعٌ مِنْ فِضَّةٍ، رَجُلَ الشَّعْرِ» .

12. Abū Dāwūd al-Maṣāḥifī—Sulaymān Ibn Salm—narrated to us; Naṣr Ibn Shumayl narrated to us; from Ṣāliḥ Ibn Abū’l-Akhdar;

¹² Tirmidhī, #2811, in the chain is Ashath Ibn Sawwar who is weak, although the similitude of the Prophet’s (ﷺ) face with the moon and that he was more beautiful than the moon has other supporting narrations which will be mentioned later in this book.

¹³ Tirmidhī, #3636, the chain has Sufyān Ibn Wake‘ who is weak, however Bukhārī has narrated this same ḥadīth with a different chain, #3549.

from Ibn Shihāb; from Abū Salamah; from Abū Hurayrah (*radīy Allāhu ‘anhu*) that he said:

“The Messenger of Allāh (ﷺ) was fair-complexioned, as if his body was fashioned and moulded from silver, with loosely curled hair.”¹⁴

١٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعِيدٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الْأَنْبِيَاءُ؛ فَإِذَا مُوسَى ﷺ ضَرَبَ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ، وَرَأَيْتُ عَيْسَى ابْنَ مَرْيَمَ ﷺ؛ فَإِذَا أَقْرَبُ أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُزْرَةَ بْنَ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ ﷺ؛ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - وَرَأَيْتُ جِبْرِيْلَ ﷺ؛ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دَحِيَّةً.»

13. Qutaybah Ibn Sa‘id narrated to us; Al-Layth Ibn Sa‘d informed me; from Abū’l-Zubayr; from Jābir Ibn ‘Abdullāh (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said:

“The Prophets were presented to me, and there was Mūsā (*‘alayhis-salām*), a specimen of men of distinction, and his build and height were medium as if he was from the tribe of Shanu‘ah. I also saw ‘Isā Ibn Maryam (*‘alayhis-salām*), and the nearest I have seen in resembled to him is ‘Urwah Ibn Mas‘ud. I also saw Ibrahim (*‘alayhis-salām*), and the nearest I have seen in resembled to him is your Companion (namely, himself). I also saw Jibr‘āl (*‘alayhis-salām*) and nearest I have seen in resemblance to him is Dihyah [al-Kalbi].”¹⁵

¹⁴ This chain has Šālih Ibn Al-Adhar about whom Ibn Hajr said: He is weak but can be used with supporting evidence. *Taqrib al-Tabdhīb*, 2/271.

¹⁵ Muslim, #167, Tirmidhī, #3649 and Aḥmad, 3/334.

١٤- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ - السَّمْعِيُّ وَاحِدٌ - قَالَا: أَخْبَرَنَا
يَزِيدُ بْنُ هَارُونَ، عَنْ سَعِيدِ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا الطَّنْبَلِيَّ يَقُولُ: «رَأَيْتُ
النَّبِيَّ ﷺ وَمَا بَقِيَ عَلَى وَجْهِ الْأَرْضِ أَحَدٌ رَأَاهُ غَيْرِي»، قُلْتُ: صِفْهُ لِي، قَالَ: كَانَ
أَبْيَضَ مَلِيحًا مُقْصَدًا» .

14. Sufyān Ibn Wakīf narrated to us, as did Muḥammad Ibn Bashshār (the meaning is one and the same); Yazīd Ibn Hārūn informed us that Saʿīd al-Jurayrī said: ‘I heard Abū Ṭufayl (*radīy>Allāhu ‘anhu*) say:

‘There is no one left on the face of the Earth, besides me who has seen the Prophet (ﷺ).’ I said: ‘Describe him for me!’ He said: ‘He had a fair-complexion, which was slightly reddish, of medium sized.’¹⁶

١٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْخِزَامِيُّ، قَالَ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي ثَابِتِ الزُّهْرِيُّ، قَالَ: حَدَّثَنِي إِسْتَعِيلُ بْنُ إِبْرَاهِيمَ ابْنُ أَخِي
مُوسَى بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ أَفْلَحَ الشَّيْبَيْنِ، إِذَا تَكَلَّمَ رُبَّمَا كَالنُّورِ يُخْرُجُ مِنْ بَيْنِ نَتَائِجِهِ» .

15. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Ibrāhīm Ibn Mundhir al-Ḥizāmī narrated to us; ‘Abdu’l-‘Azīz Ibn Abī Thābit al-Zuhrī narrated to us; Ismāʿīl Ibn Ibrāhīm, the nephew of Mūsā Ibn ‘Uqbah narrated to me; from Mūsā Ibn ‘Uqbah; from Kurayb that Ibn ‘Abbās (*radīy>Allāhu ‘anhumā*) said:

“The Messenger of Allāh’s two upper front teeth had a gap

¹⁶ Muslim, #2340 and Abū Dāwūd, #4863.

between them. When he spoke, it was like light emerging from his two front teeth.”¹⁷

¹⁷Ṭabarānī in *al-Kabīr*, 12181 and in *al-Awsaṭ*, #771. Chain has a narrator whose narrations are rejected.

CHAPTER TWO

بَابُ مَا جَاءَ فِي خَاتَمِ النُّبُوَّةِ

What has been narrated concerning the Seal of Prophethood (*Khātam al-Nubuwwa*)

١٦- حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: «ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجِعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَاتِ، وَتَوَضَّأَ، فَشَرِبْتُ مِنْ وَضُوئِهِ، وَفَمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ، فَإِذَا هُوَ مِثْلُ زُرِّ الْحَجَلَةِ»

16. Abū Rajā' Qutaybah Ibn Sa'īd narrated to us; Hātim Ibn Ismā'il narrated to us; from al-Ja'd Ibn 'Abdu'l-Raḥmān that he heard al-Sā'ib Ibn Yazīd (*radīy>Allāhu 'anhu*) saying:

“My (maternal) aunt took me to the Prophet (ﷺ), and she said: ‘O Messenger of Allāh, this nephew of mine is in pain.’ So he (ﷺ) wiped his hand over my head and prayed for me to be blessed, and he performed ablution (wudu). I drank from his ablution and I stood behind his back, thereupon I saw the Seal of Prophethood (*Khātam al-Nubuwwa*) between his shoulders, it was like a button

on a curtain canopy.”¹⁸

١٧- حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالِقَانِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ. عَنْ سِمَاكِ بْنِ حَرْبٍ. عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «رَأَيْتُ الْخَاتَمَ بَيْنَ كَتِفَيْ رَسُولِ اللَّهِ ﷺ غُدَّةً حُمْرَاءَ مِثْلَ بَيْضَةِ الْحَمَامَةِ».

17. Sa'īd Ibn Ya'qūb al-Ṭāliqānī narrated to us; Ayyūb Ibn Jābir narrated to us; from Simāk Ibn Ḥarb that Jābir Ibn Samurah (*raḍīy-Allāhu 'anhū*) said:

“I saw the Seal (*khātam*) between the shoulders of the Messenger of Allāh (ﷺ) as a protruding red piece of red flesh similar to the size of a pigeon's egg.”¹⁹

١٨- حَدَّثَنَا أَبُو مُضْعَبٍ الْمَدِينِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ الْمَاجِشُونِ. عَنْ أَبِيهِ. عَنْ عَاصِمِ بْنِ عَمْرٍو بْنِ قَتَادَةَ. عَنْ جَدَّتِهِ رُمَيْثَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - وَلَوْ أَشَاءُ أَنْ أَقْبَلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ مِنْ قُرْبِهِ لَفَعَلْتُ - يَقُولُ لِسَعْدِ بْنِ مُعَاذٍ يَوْمَ مَاتَ: «اهْتَزَّ لَهُ عَرْشُ الرَّحْمَنِ»

18. Abū Muṣ'ab al-Madyanī narrated to us; Yūsuf Ibn al-Mājishūn narrated to us; from his father; from 'Āsim Ibn 'Umar Ibn Qatādah that his grandmother Rumaythah (*raḍīy-Allāhu 'anhā*) said:

“I heard from Messenger of Allāh (ﷺ) and at that time I was so near him, that if I wished to, I could have kissed the Seal between his shoulders - saying after the death of Sa'd Ibn Mu'adh, “The Throne of the All-Merciful shook on account [of his death].”²⁰

¹⁸ Bukhārī, #190, and Muslim, #2345 and Tirmidhī, #3643.

¹⁹ Muslim, #2344 and Tirmidhī, #3644.

²⁰ Bukhārī, #3803, Muslim, #2466, Tirmidhī, #3848, Ibn Mājah, #158 and Aḥmad in his *Musnad*, #26793.

١٩- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ، وَعَلِيُّ بْنُ حُجْرٍ، وَعَازِرٌ وَاحِدٌ، قَالُوا: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى عُفْرَةَ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ - مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ: كَانَ عَلِيٌّ إِذَا وَصَفَ رَسُولَ اللَّهِ ﷺ - فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ - وَقَالَ: «بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ»

19. Ahmad Ibn ‘Abdah al-Dabbī as well as ‘Alī Ibn Ḥujr narrated to us; ‘Isā Ibn Yūnus narrated to us; from ‘Umar Ibn ‘Abdullāh, the freed slave of Ghufrah, said: Ibrāhīm Ibn Muḥammad, one of the sons of ‘Alī Ibn Abī Tālib (*radīy Allāhu ‘anhu*) narrated to me:

“Whenever ‘Alī (*radīy Allāhu ‘anhu*) used to describe the noble attributes of the Messenger of Allāh (ﷺ), he used to mention the full tradition. He also used to say that the Seal of Prophethood was between his shoulders, and he is the Seal of the [all] Prophets.”²¹

٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا عَزْرَةُ ابْنُ ثَابِتٍ، قَالَ: حَدَّثَنِي عَلْبَاءُ بْنُ أَحْمَرَ الشُّكْرِيُّ، قَالَ: حَدَّثَنِي أَبُو زَيْدٍ عَمْرُو بْنُ أُخْطَبِ الْأَنْصَارِيِّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا زَيْدٍ، اذْنُ مِثِّي فَاَمْسَحْ ظَهْرِي»، فَمَسَحْتُ ظَهْرَهُ، فَوَقَعَتْ أَصَابِعِي عَلَى الْخَاتَمِ، قُلْتُ: وَمَا الْخَاتَمُ؟ قَالَ: شَعْرَاتٌ مُجْتَمِعَاتٌ.

20. Muḥammad Ibn Bashshār narrated to us; Abū ‘Aṣīm narrated to us; Azrah Ibn Thābit narrated to us; ‘Albā’ Ibn Aḥmar al-Yashkūrī narrated to me; Abū Zayd ‘Amr Ibn Akhtab al-Anṣarī (*radīy Allāhu*

²¹ Tirmidhī, #3638. This ḥadīth is weak because of two defects, although most of its wording is supported by other narrations.

'*anbu*) said: "The Messenger of Allāh (ﷺ) said to me:

"Abū Zayd, come close to me and wipe my back." I began wiping his back and my fingers touched the Seal [of Prophethood]. I said: 'What is the Seal?' He said: 'It was a tuft of a few hairs.'"²²

٢١- حَدَّثَنَا أَبُو عَمَّارِ الْحُسَيْنُ بْنُ حُرَيْثِ الْخَزَاعِمِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ: سَمِعْتُ أَبِي: بُرَيْدَةَ، يَقُولُ: جَاءَ سَلْمَانَ الْفَارِسِيُّ إِلَى رَسُولِ اللَّهِ ﷺ حِينَ قَدِمَ الْمَدِينَةَ بِإِنْدَةِ عَلَيْهَا رُطْبٌ، فَوَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «يَا سَلْمَانُ! مَا هَذَا؟» فَقَالَ: صَدَقَةٌ عَلَيْكَ وَعَلَى أَصْحَابِكَ، فَقَالَ: «ارْفَعُهَا؛ فَإِنَّا لَا نَأْكُلُ الصَّدَقَةَ»، قَالَ: فَرَفَعَهَا، فَبَجَاءَ الْغَدَّ بِمِثْلِهِ، فَوَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا هَذَا يَا سَلْمَانُ؟!» فَقَالَ: هَدِيَّةٌ لَكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «أَبْسُطُوا»، ثُمَّ نَظَرَ إِلَى الْخَاتَمِ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ فَأَمَّنَ بِهِ، وَكَانَ لِلْيَهُودِ؛ فَاشْتَرَاهُ رَسُولُ اللَّهِ ﷺ بِكَذَا وَكَذَا دِرْهَمًا عَلَى أَنْ يَغْرِسَ لَهُمْ نَخْلًا فَيَعْمَلُ سَلْمَانُ فِيهِ حَتَّى تُطْعِمَ، فَغَرَسَ رَسُولُ اللَّهِ ﷺ النَّخْلَ إِلَّا نَخْلَةً وَاحِدَةً غَرَسَهَا عُمَرُ، فَحَمَلَتِ النَّخْلُ مِنْ عَامِهَا وَلَمْ تَحْمِلْ نَخْلَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا سَأَنَ هَذِهِ النَّخْلَةَ؟»، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! أَنَا غَرَسْتُهَا، فَتَزَعَهَا رَسُولُ اللَّهِ ﷺ فَغَرَسَهَا، فَحَمَلَتْ مِنْ عَامِهَا.

21. Abū 'Ammar al-Ḥusayn Ibn Ḥurayth al-Khazā'ī narrated to us; 'Alī Ibn Ḥusayn Ibn Wāqid narrated to us; My father narrated to me; 'Abdullāh Ibn Buraydah narrated to me; I heard Abū Buraydah (*radīy Allāhu 'anhu*) say:

'When the Messenger of Allāh (ﷺ) came to Medinah,

²² Ahmad in his *Musnad*, #20732.

Salmān al-Fārisī brought a tray which had fresh dates on it, and presented it before the Messenger of Allāh (ﷺ).²³ He said: “What is this, O Salmān?” He replied: ‘A charitable gift (*sadaqah*) for you and your Companions.’

The Prophet (ﷺ) said: “Take it away, for we do not eat charity” He therefore took it away. Then he came next day with the like of it, and presented it before the Messenger of Allāh (ﷺ).²³ He said: “What is this, O Salmān?” He replied: ‘A present (*hadiya*) for you.’

The Messenger of Allāh (ﷺ) told his Companions, “Extend [your hands to eat].” Then he saw the Seal [of Prophethood] on the back of the Messenger of Allāh (ﷺ), whereupon he came to believe in him [to be a Prophet]. He was a slave of the Jews; however, the Messenger of Allāh (ﷺ) purchased his freedom at such-and-such amount of silver coins (*dirham*), with the condition that he [the Prophet] would plant date palms for them on which Salmān would work until they bore fruit.

Then the Messenger of Allāh (ﷺ) planted [all] of the date palms, apart from one date that ‘Umar planted. Then [all] the date palms bore their annual fruit, except one date palm that did not bear fruit. The Messenger of Allāh (ﷺ) said: “What is the matter with this date palm?” Whereupon ‘Umar (*radīy-Allāhu ‘anhu*) said: ‘O Messenger of Allāh, I planted it!’ The Messenger of Allāh (ﷺ) then uprooted it and replanted it. Thereafter, it too bore it’s annual fruit.”²³

²³ This chain of narration is weak although Aḥmad has narrated it with another chain in his *Musnad*, #22997 and was authenticated by Al-Busayrī.

٢٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْوَضَّاحِ، قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ الدَّوْرَقِيُّ، عَنْ أَبِي نَضْرَةَ الْعَوْقِيِّ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنْ خَاتَمِ رَسُولِ اللَّهِ ﷺ - يَعْنِي خَاتَمَ النَّبُوَّةِ - فَقَالَ: كَانَ فِي ظَهْرِهِ بَضْعَةٌ نَاشِزَةٌ.

22. Muḥammad Ibn Bashshār narrated to us; Bishr Ibn al-Waddāh narrated to us; Abū ‘Aqīl al-Dawraqī narrated to us that Abū Naḍrah al-‘Awaqī said:

‘I asked Abū Sa‘īd Khudrī (*radīy Allāhu ‘anhu*) about the Seal of the Messenger of Allāh (ﷺ)—meaning the Seal of Prophethood (*khātam al-nubuwwa*)—he said: “It was a protruding piece of flesh that was on his [upper] back.”

٢٣- حَدَّثَنَا أَحْمَدُ بْنُ الْمُقْدَامِ أَبُو الْأَسْعَثِ الْعِجْلِيُّ الْبَصْرِيُّ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي نَاسٍ مِنْ أَصْحَابِهِ، فَدُرْتُ هَكَذَا مِنْ خَلْفِهِ، فَعَرَفَ الَّذِي أُرِيدُ. فَالْقَى الرَّدَاءَ عَنْ ظَهْرِهِ، فَرَأَيْتُ مَوْضِعَ الْخَاتَمِ عَلَى كَتِفَيْهِ مِثْلَ الْجُمُعِ حَوْهَا خِيَلَانٌ كَأَنَّهَا ثَالِيلٌ، فَرَجَعْتُ حَتَّى اسْتَقْبَلْتُهُ، فَقُلْتُ: غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «وَلَكَّ» فَقَالَ الْقَوْمُ: أَسْتَغْفِرُ لَكَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: نَعَمْ، وَلَكُمْ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَاسْتَغْفِرْ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [مَعْلَمَاتٌ: ١٩].

23. Abū'l-Ash‘ab Aḥmad Ibn al-Miqdām al-‘Ijlī al-Basrī narrated to us; Ḥammād Ibn Zayd informed us; from ‘Āṣim al-Aḥwal that ‘Abdullāh Ibn Sarijs (*radīy Allāhu ‘anhu*) said:

“I came to the Messenger of Allāh (ﷺ), while he was among a group of his Companions and so I circled like

this from behind him. He understood what I wanted, and so threw his robe off behind his back. I saw the place of the Seal on his shoulders similar to a clenched fist surrounded by moles which appeared to be like warts. I came around to face him and said: 'May Allāh forgive you, O Messenger of Allāh (ﷺ)' He (ﷺ) said: "And you too." When the people asked: 'Did the Messenger of Allāh (ﷺ) ask forgiveness for you.' He said: 'Yes, and also for you!' Then he recited the following verse:

"And ask forgiveness for your sin²⁴, and for the believing men and the believing women." [*Muḥammad* (47): 19]²⁵

²⁴ This is in no way to suggest that the Messenger of Allāh (ﷺ) is sinful and therefore requires asking for forgiveness for his sins. This is only to raise and elevate him in his ranks of perfection and is similar to the many traditions that mention his habit of asking for forgiveness on a daily basis such as some traditions that mention 70 or 100 times a day.

Similarly it also shows the humility of the Messenger of Allāh (ﷺ) in doing so and in addition, it is a great blessing from Allāh for the believing men and the believing women to have the Messenger of Allāh (ﷺ) asking forgiveness for them. And Allāh knows best.

²⁵ Muslim, #2346.

CHAPTER THREE

بَابُ مَا جَاءَ فِي شَعْرِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Hair (*sha'r*) of the Messenger of Allāh (ﷺ)

٢٤- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى نِصْفِ أُذُنَيْهِ».

24. 'Alī Ibn Ḥujr narrated to us; Ismā'īl Ibn Ibrāhīm informed to us; from Ḥumayd that Anas Ibn Mālik (*radīy>Allāhu 'anhu*) said:

“The hair (*sha'r*) of the Messenger of Allāh (ﷺ) reached down to the middle of his ears.”²⁶

٢٥- حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: «كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجَمَةِ وَدُونَ الْوُقْرَةِ».

²⁶ Muslim, #2338.

25. Hannād Ibn al-Sari narrated to us; ‘Abdu’l-Raḥmān Ibn al-Zinād informed us; from Hishām Ibn Urwah; from his father that ‘A’ishah (*radīy>Allāhu ‘anhā*) said:

“The Messenger of Allāh (ﷺ) and I used to perform the major ritual ablution from a single vessel; and he had hair above his shoulder level (*jummah*) and below the earlobes (*wafrah*).”^{27, 28}

٢٦- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو قَطَنِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، وَكَانَتْ جُمَّتُهُ تَضْرِبُ شَحْمَةَ أُذُنَيْهِ».

26. Aḥmad Ibn Manī’ narrated to us; Abū Qaṭan narrated to us; Shu‘bah narrated to us; from Abū Ishāq that Barā’a Ibn ‘Āzib (*radīy>Allāhu ‘anhū*) said:

“The Messenger of Allāh (ﷺ) was of medium height, broad-shouldered, and his hair would fall to his earlobes.”²⁹

٢٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنِ حَازِمٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لِأَنْسِ: «كَيْفَ كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَمْ يَكُنْ بِالْجَعْدِ وَلَا بِالسَّبِطِ، كَانَ يَبْلُغُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ».

27. Muḥammad Ibn Bashshār narrated to us; Wahab Ibn Jarīr Ibn Hāzīm narrated to us; my father narrated to me; from Qatādah who

²⁷ It means that his (ﷺ) hair was neither very long nor short, but of a medium length

²⁸ Abū Dāwūd, #4187, Tirmidhī, #1755 and said it was ḥasan ṣaḥīḥ.

²⁹ Bukhārī, #3549, Muslim, #2337, Abū Dāwūd, #4184 and Tirmidhī, #1724.

said: I said to Anas (*radīy>Allāhu ‘anhu*):

‘How was the hair of the Messenger of Allāh (ﷺ)?’ He replied: ‘It was neither tightly curled nor completely straight [but slightly wavy]. His hair reached down to his ear-lobes.’³⁰

٢٨- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ، قَالَتْ: «قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَدَمَةً وَلَهُ أَرْبَعُ عَدَائِرٍ».

28. Muḥammad Ibn Yaḥyā Ibn Abī ‘Umar al-Makkī narrated to us; Sufyān Ibn ‘Uyaynah narrated to us; from Ibn Abī Najīḥ; from Mujāhid that Umm Hānī bint ‘Alī Ibn Abī Ṭālib (*radīy>Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) arrived in Makkah [on the Day of the Conquest] and he had four braids [of hair].”³¹

٢٩- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسٍ «أَنَّ شَعْرَ رَسُولِ اللَّهِ ﷺ كَانَ إِلَى أَنْصَافِ أُذُنَيْهِ».

29. Suwayd Ibn Naṣr narrated to us; ‘Abdullāh Ibn al-Mubārak narrated to us; from Ma‘mar; from Thābit al-Banānī that Anas (*radīy>Allāhu ‘anhu*) said:

“The hair of the Messenger of Allāh (ﷺ) reached the

³⁰ Bukhārī, #5905 and Muslim, #2338.

³¹ Abū Dāwūd, #4191, Tirmidhī, #1781 and Ibn Mājah, #3631. Imām Tirmidhī declared this ḥadīth as ḥasan, as well as other scholars such as Ibn al-Qayyim in *Zad al-Ma‘ād*, 1/177.

middle of his ears.”³²

٣٠- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ،
عَنِ الرَّهْرِيِّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: «أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ
الْكِتَابِ يَسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ،
ثُمَّ فَرَّقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ».

30. Suwayd Ibn Naşr narrated to us; ‘Abdullāh Ibn al-Mubārak narrated to us; from Yūnus Ibn Yazīd; from al-Zuhrī; ‘Ubaydullāh Ibn ‘Abdullāh Ibn ‘Utbaḥ narrated to us that Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said:

‘The Messenger of Allāh (ﷺ) used to let his hair hang in front, whereas the polytheists used to part the hair of their head. The People of the Scripture [on the other hand] would let their hair hang in front. He used to favour emulating the People of the Scripture in those matters for which he received no command, but then the Messenger of Allāh (ﷺ) began to part the hair of his head.’³³

٣١- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ
إِبْرَاهِيمَ بْنِ نَافِعِ الْمَكِّيِّ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِيٍّ، قَالَتْ: «رَأَيْتُ
رَسُولَ اللَّهِ ﷺ ذَا صَفَائِرَ أَرْبَعٍ».

31. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; from Ibrāhīm Ibn Nāfi’; from Ibn Abī Najīḥ;

³² Muslim, #2338, Abū Dāwūd, #4186 and others.

³³ Bukhārī, #3588, Muslim, #2336, Abū Dāwūd, #4188 and others.

from Mujāhid that Umm Hanī (*radīy Allāhu ‘anhā*) said:

“I saw the Messenger of Allāh (ﷺ) with four braids [of hair].”³⁴

³⁴ Bukhārī, #3588 and Muslim, #2336.

CHAPTER FOUR

بَابُ مَا جَاءَ فِي تَرْجُلِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Combing (*tarajjul*) of the Hair of the
Messenger of Allāh (ﷺ)

٣٢- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، قَالَ:
حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: «كُنْتُ
أُرْجِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ» .

32. Ishāq Ibn Mūsā al-Anṣarī narrated to us; Ma'an Ibn 'Isā narrated to us; Mālik Ibn Anas narrated to us; from Hishām Ibn 'Urwah that 'Ā'ishah (*raḍiyāllāhu 'anhā*) said:

'I used to comb the hair of the Messenger of Allāh (ﷺ), while I was in the state of menstruation.'³⁵

٣٣- حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ ابْنُ
صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ - هُوَ الرَّقَاشِيُّ -، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «كَانَ

³⁵ Bukhārī, #295 and Muslim, #297.

رَسُولُ اللَّهِ ﷺ يُكْثِرُ دَهْنَ رَأْسِهِ، وَتَسْرِيحَ لِحْيَتِهِ، وَيُكْثِرُ الْقِنَاعَ حَتَّى كَأَنَّ ثَوْبَهُ
ثَوْبُ زَيَّاتٍ».

33. Yūsuf Ibn 'Isā narrated to us; Wakī' narrated to us; Al-Rabī' Ibn Sabīḥ narrated to us; from Yazīd Ibn Abān al-Raqāshī that Anas Ibn Mālik (*radīy Allāhu 'anhū*) said:

“The Messenger of Allāh (ﷺ) used to frequently apply oil to his head and comb his beard. He would often wear a head cloth (*qina*'), so much so that his clothing would resemble that of an oil seller.”³⁶

٣٤- حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ أَسْعَثَ بْنِ أَبِي
الشَّعْنَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُحِبُّ
النِّيْمَانَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ».

34. Hannād Ibn al-Sarī narrated to us; Abū'l-Aḥwaṣ narrated to us; from Al-Ash'ath Ibn Abī al-Sha'thā'; from his father; from Maṣrūq that 'Ā'ishah (*radīy Allāhu 'anhā*) said:

“The Messenger of Allāh (ﷺ) used to love beginning with the right [side] while combing [his hair and beard]; while performing [ritual] ablution and when putting on his shoes.”³⁷

٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ،

³⁶ Bayhaqī in *al-Sbu'ab*, 5/226. This ḥadīth is weak, due to a narrator having weak memory see Ibn Jawzī's *al-Du'afā' wa'l-Matrukīn*, 1/281.

³⁷ Bukhārī, #168, Muslim, #268, Abū Dāwūd, #4140, Tirmidhī, #608 and others

عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرَجُّلِ إِلَّا غَيْبًا» .

35. Muḥammad Ibn Bashshār narrated to us; Yaḥyā Ibn Sa‘īd narrated to us; from Hishām Ibn Ḥassān; from al-Ḥasan that ‘Abdullāh Mughaffal (*radīy>Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) forbade combing [the hair] unless it is done occasionally.”³⁸

٣٦- حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ. عَنْ يَزِيدِ ابْنِ أَبِي خَالِدٍ، عَنْ أَبِي الْعَلَاءِ الْأَوْدِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَرَجَّلُ غَيْبًا» .

36. Al-Ḥasan Ibn ‘Arafah narrated to us; ‘Abdu’l-Salām Ibn Ḥarb narrated to us; from Yazīd Ibn Abī Khālid; from Abū’l-A‘lā al-Awdī; from Ḥumayd Ibn ‘Abdu’l-Raḥmān; from a man among the Companions of the Prophet (ﷺ):

“The Prophet (ﷺ) use to comb his hair occasionally.”³⁹

³⁸ Tirmidhī, #1756.

³⁹ In the chain is Yazīd Ibn Abī Khālid who is truthful but makes a lot of mistakes. The ḥadīth is authentic due to supporting evidence.

CHAPTER FIVE

بَابُ مَا جَاءَ فِي شَيْبِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Greyness (*shayb*) of Hair of the Messenger of Allāh (ﷺ)

۳۷- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ، قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لِأَنْسِ بْنِ مَالِكٍ: هَلْ خَصَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: «لَمْ يَبْلُغْ ذَلِكَ، إِنَّمَا كَانَ شَيْبًا فِي صُدْغَيْهِ، وَلَكِنْ أَبُو بَكْرٍ ﷺ خَصَبَ بِالْحِنَّاءِ وَالكَتَمِ».

37. Muḥammad Ibn Bashshār narrated to us; Abū Dāwūd informed us; Hammām informed us; from Qatādah who said: ‘I said to Anas Ibn Mālik (*radīy>Allāhu ‘anhu*):

‘Did the Messenger of Allāh (ﷺ) dye his hair?’ He replied: ‘He did not reach such a stage where he would use a dye; however he did have greyness (*shayb*) on his temples, but Abū Bakr dyed his hair with [a combination of] henna and reddish dye (*katam*).’⁴⁰

⁴⁰ Bukhārī, #3550 with a slightly different wording; similarly, it is also Muslim, #2341 with the addition of the name of ‘Umar (*radīy>Allāhu ‘anhu*).

٣٨- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَيَحْيَى بْنُ مُوسَى، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: «مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ وَلِحْيَتِهِ إِلَّا أَرْبَعَ عَشْرَةَ شَعْرَةً بَيْضَاءَ».

38. Ishāq Ibn Mansūr and Yaḥyā Ibn Mūsā narrated to us; Shu'bah narrated to us; 'Abdu'l-Razzāq narrated to us; from Ma'mar Ibn Thābit that Anas Ibn Mālik (*radīy>Allāhu 'anhu*) said:

“I did not count more than fourteen white hairs on the head and beard of the Messenger of Allāh (ﷺ).”⁴¹

٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيِّدِكَ ابْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ، وَقَدْ سُئِلَ عَنْ شَيْبِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: «كَانَ إِذَا دَهَنَ رَأْسَهُ لَمْ يَرِ مِنْهُ شَيْبٌ، وَإِذَا لَمْ يَدَهْنِ رُئِيَ مِنْهُ».

39. Muḥammad Ibn al-Muthannā narrated to us; Abū Dāwūd informed us; Shu'bah narrated to us; from Simāk Ibn Ḥarb who said: ‘I heard Jābir Ibn Samurah, when asked about the greyness of the Messenger of Allāh (ﷺ), so he said:

“When he would apply oil to his head, no greyness was visible, but when he did not apply oil [to his head] some were visible.”⁴²

٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ الْوَلِيدِ الْكِنْدِيُّ الْكُوفِيُّ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ، عَنْ شَرِيكَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: «إِنَّمَا

⁴¹ Ahmad in his Musnad, #12690.

⁴² Muslim, #2344.

كَانَ شَيْبُ رَسُولِ اللَّهِ ﷺ نَحْوًا مِنْ عَشْرِينَ شَعْرَةً بَيْضَاءَ.»

40. Muḥammad Ibn ‘Umar Ibn al-Walīd al-Kindī al-Kūfī narrated to us; Yaḥyā Ibn Adam narrated to us; from Sharīk; from ‘Ubaydullāh Ibn ‘Umar; from Nāfi‘ that ‘Abdullāh Ibn ‘Umar (*raḍiy>Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) had merely twenty white hair.”⁴³

٤١- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ. قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. عَنْ شَيْبَانَ. عَنْ أَبِي إِسْحَاقَ. عَنْ عِكْرِمَةَ. عَنْ ابْنِ عَبَّاسٍ. قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! قَدْ شَبْتُ. قَالَ: «شَيْبَتْنِي هُوْدٌ. وَالْوَأَقِعَةُ. وَالْمُرْسَلَاتُ. وَعَمَّ يَتَسَاءَلُونَ. وَإِذَا الشَّمْسُ كُوِّرَتْ.»

41. Abū Kurayb Muḥammad Ibn al-‘Alā’ narrated to us; Mu‘āwiyah Ibn Hishām narrated to us; from Shaybān; from Abū Ishāq; from ‘Ikrimah that Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*) said:

‘Abū Bakr (*raḍiy>Allāhu ‘anhu*) once said: ‘O Messenger of Allāh, you have greyed!’ He (ﷺ) said: “I have been made grey-haired by [the following chapters of the Qur’ān] *Hūd, al-Wāq‘ab, al-Mursalāt, ‘Amma yastasa’alūn* and *Idbā al-shams kuwwirat.*”⁴⁴

٤٢- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ. عَنْ عَلِيِّ بْنِ صَالِحٍ.

⁴³ Aḥmad and his Musnad, 2/90 and Ibn Mājah, #3630. One of the narrators in this chain has speech about his memorisation; however the ḥadīth is supported by the previous traditions from Bukhārī and Muslim.

⁴⁴ Tirmidhī, #3297 and Ḥākim, 2/343-476

عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! تَرَكَ قَدْ شَبَّتَ، قَالَ:
«قَدْ شَبَّخَنِي هُوْدٌ وَأَخْوَاتُهَا».

42. Sufyān Ibn Waki‘ narrated to us; Muḥammad Ibn Bashshār narrated to us; from ‘Alī Ibn Ṣāliḥ; from Abū Ishāq that Abū Juhayfah (*raḍīy>Allāhu ‘anhu*) said: ‘They said:

‘O Messenger of Allāh, we see that you have turned grey!’
He (ﷺ) said: “[The chapters of] *Hūd* and its sisters have turned my hair grey.”⁴⁵

٤٣- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَبَانَا شُعَيْبُ بْنُ صَفْوَانَ، عَنْ عَبْدِ الْمَلِكِ ابْنِ
عَمْرِ، عَنْ إِيَادِ بْنِ لَقِيطِ الْعِجَلِيِّ، عَنْ أَبِي رَمْثَةَ النَّيْمِيِّ تَيْمِ الرَّبَابِ، قَالَ: «أَتَيْتُ النَّبِيَّ
ﷺ وَمَعِيَ ابْنٌ لِي، قَالَ: فَأَرَيْتَهُ، فَقُلْتُ لِمَا رَأَيْتُهُ: هَذَا نَبِيُّ اللَّهِ ﷺ وَعَلَيْهِ نُوْبَانِ
أَخْضَرَانِ، وَلَهُ شَعْرٌ قَدْ عَلَاهُ الشَّيْبُ، وَسَيِّبُهُ أَحْمَرٌ».

43. ‘Alī Ibn Ḥujr narrated to us; Shu‘ayb Ibn Ṣafwān narrated to us; from ‘Abdu’l-Mālik Ibn ‘Umayr; from Iyād Ibn Laqīṭ al-‘Ijlī that Abū Rimthah al-Taymī (*raḍīy>Allāhu ‘anhu*) said: ‘I came to the Prophet (ﷺ) with a son of mine, who said: ‘When they showed him to me, I said when I saw him:

‘This is the Prophet of Allāh!’ He was wearing two pieces of green garments, and he had [a few] hairs that turned grey from the top, and its greyness [was dyed] red.”⁴⁶

⁴⁵ Tirmidhī, #3297 and declared weak by some scholars.

⁴⁶ In this chain is Shu‘ayb Ibn Ṣafwān who is acceptable according to Ibn Ḥajr in *Al-Taqrīb*. However acceptable narrators (*maqbūl*) are only used as evidence when they have other supporting evidence. In this case there is not any, in fact there are narrations opposing this

٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ سَيْمَانَ بْنِ حَرْبٍ، قَالَ: قِيلَ لِجَابِرِ بْنِ سَمُرَةَ: «أَكَانَ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ شَيْبٌ؟» قَالَ: لَمْ يَكُنْ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ شَيْبٌ إِلَّا شَعْرَاتٌ فِي مَفْرَقِ رَأْسِهِ، إِذَا أَدَهَنَ وَارَاهَنَّ الدُّهْنَ» .

44. Aḥmad Ibn Manī' narrated to us; Surayj Ibn al-Nu'mān narrated to us; Ḥammād Ibn Salamah narrated to us; from Simāk Ibn Ḥarb who said: 'Jābir Ibn Samurah (*radīy Allāhu 'anhu*) was asked:

'Was there greyness on the head of the Messenger of Allāh (ﷺ)?' He replied: 'There was no greyness, except a few hairs in the parting of his head, and when he applied oil to it, the oil would conceal [them].'⁴⁷

⁴⁷ one which do not contain the wording - "he had [a few] hairs that turned grey from the top." However, the first part of the ḥadīth, "He was wearing two pieces of green garments", have other supporting evidence, Abū Dāwūd, #4065, Tirmidhi, #2812 and Nasā'i, #5319.

⁴⁸ Muslim, #2344, Aḥmad in his Musnad, 5/86-88 and Nasā'i, #5114

CHAPTER SIX

بَابُ مَا جَاءَ فِي خِصَابِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Dye (*khidāb*) used by the Messenger of Allāh (ﷺ)

٤٥- حَدَّثَنَا أَحْمَدُ بْنُ مَيْبِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ عُمَيْرٍ، عَنِ إِيَادِ بْنِ لَقِيطٍ، قَالَ: أَخْبَرَنِي أَبُو رِمَثَةَ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ ابْنِ لِي، فَقَالَ: «ابْنُكَ هَذَا؟» فَقُلْتُ: نَعَمْ أَشْهَدُ بِهِ، قَالَ: «لَا يَجْنِي عَلَيْكَ، وَلَا تَجْنِي عَلَيْهِ» قَالَ: وَرَأَيْتُ الشَّيْبَ أَحْمَرَ.

45. Aḥmad Ibn Mani‘ narrated to us; Hushaym narrated to us; ‘Abdu’l-Mālik Ibn ‘Umayr narrated to us; from Iyād Ibn Laqīṭ who said: Abū Rimthah (*raḍiy Allāhu ‘anhu*) informed me:

‘I came to the Messenger of Allāh (ﷺ) with a son of mine. He asked: “Is this your son.” I replied: ‘Yes, be a witness to it.’ He said: “You are not held accountable for his sins, nor is he held accountable for your sins.”

Abū Rimthah then remarked: ‘I noticed that the greyness [of his hair] had been [dyed] red.’

قَالَ أَبُو عِيسَى: هَذَا أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ وَأَفْسَرُ؛ لِأَنَّ الرِّوَايَاتِ
الصَّحِيحَةَ أَنَّ النَّبِيَّ ﷺ لَمْ يَبْلُغِ الشَّيْبَ.
وَأَبُو رِمْتَةَ اسْمُهُ: رِفَاعَةُ بْنُ يَثْرِبٍ التَّمِيمِيُّ.

Abū 'Isā said: "This tradition is very good and explanatory report on the subject of using a dye, because of the authentic reports that he (ﷺ) never greyed. Abū Rimthah name is Rifā'a Ibn Yathribī al-Taimī."⁴⁸

٤٦- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ. قَالَ: حَدَّثَنَا أَبِي. عَنْ شَرِيكَ. عَنْ عُثْمَانَ ابْنِ
مَوْهَبٍ. قَالَ: سُئِلَ أَبُو هُرَيْرَةَ: «هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ؟» قَالَ: نَعَمْ.

46. Sufyān Ibn Wakī' narrated to us; my father narrated to us; from Sharīk that 'Uthmān Ibn Mawhab said:

'Abū Hurayrah (*radīy>Allāhu 'anhu*) was asked: 'Did the Messenger of Allāh (ﷺ) dye his hair?' He said: 'Yes.'

قَالَ أَبُو عِيسَى: وَرَوَى أَبُو عَوَانَةَ هَذَا الْحَدِيثَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ ابْنِ
مَوْهَبٍ. فَقَالَ: عَنْ أُمِّ سَلَمَةَ.

Abū 'Isā said: "This tradition is also reported by Abū 'Awānah by way of 'Uthmān Ibn 'Abdullāh Ibn Mawhab, on the authority of Umm Salamah (*radīy>Allāhu 'anhā*)."⁴⁹

⁴⁸ 'Abdullāh Ibn Imām Aḥmad in his additions to the *Musnad*, #7113. There are supporting narrations in Abū Dāwūd, #4208 and Nasa'i, #5084.

⁴⁹ In this chain is Sharīk Al-Qaḍī who the scholars have said had a weak memory, and he has been opposed by those reliable, who said this tradition is of Umm Salamah (*radīy>Allāhu 'anhā*) and not of Abū Hurayrah (*radīy>Allāhu 'anhu*).

٤٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَارُونَ، قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ زُرَّارَةَ، عَنْ أَبِي جَنَابٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْجَهْدَمَةِ، امْرَأَةِ بَشِيرِ ابْنِ الْخَصَاصِيَّةِ، قَالَتْ: «أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْرُجُ مِنْ بَيْتِهِ يَنْفُضُ رَأْسَهُ، وَقَدْ اغْتَسَلَ، وَبِرَأْسِهِ رَدْعٌ مِنْ حِنَّاءٍ، أَوْ قَالَ: رَدْعٌ، شَكَ فِي هَذَا الشَّيْخُ».

47. Ibrāhīm Ibn Hārūn narrated to us; Al-Naḍr Ibn Zurārah informed us; from Abū Jīnāb; from Iyād Ibn Laqīṭ that al-Jahdamah, the wife of Bishr Ibn al-Khasāsiyyah (*radīyAllāhu ‘anhu*) said:

‘I saw the Messenger of Allāh (ﷺ) coming out of his house with water dripping from his head, after taking a bath, and on his head there was trace of henna [or he said: ‘saffron’].⁵⁰

٤٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَنَسٍ، قَالَ: «رَأَيْتُ شَعْرَ رَسُولِ اللَّهِ ﷺ مَحْضُوبًا».

48. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; ‘Amr Ibn ‘Āṣim narrated to us; Ḥammād Ibn Salamah narrated to us; Ḥumayd narrated to us that Anas (*radīyAllāhu ‘anhu*) said:

‘I saw that the hair of the Messenger of Allāh (ﷺ) was dyed.⁵¹

⁵⁰ Weak due to two narrators see Ibn Ḥajr in *Al-Taqrīb*, 2/562.

⁵¹ In this ḥadīth is ‘Amr Ibn ‘Āṣim, about whom Ibn Ḥajr in *Al-Taqrīb*, 2/423, said is acceptable. So his narrations are not supported due to the opposition of the narrations of Muḥammed Ibn Sirīn, Thābit and Qatādah.

قَالَ حَمَّادٌ: وَأَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ قَالَ: رَأَيْتُ شَعْرَ رَسُولِ اللَّهِ ﷺ

عِنْدَ أَنَسِ بْنِ مَالِكٍ مَخْضُوبًا .

Ḥammād said: ‘Abdullāh Ibn Muḥammad Ibn ‘Uqayl said: ‘I saw that the hair of the Messenger of Allāh (ﷺ) was dyed in the presence of Anas Ibn Mālik (*radīy Allāhu ‘anhu*).’

CHAPTER SEVEN

بَابُ مَا جَاءَ فِي كُحْلِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Kohl (*kuhl*) Messenger of Allāh (ﷺ)

٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «اِكْتَحِلُوا بِالْإِثْمِدِ: فَإِنَّهُ يَجْلُو الْبَصَرَ. وَيُنْبِتُ الشَّعْرَ.»

49. Muḥammad Ibn Ḥumayd al-Rāzī narrated to us; Abū Dāwūd al-Ṭayālīsī narrated to us; from ‘Abbād Ibn Maṣṣūr; from ‘Ikrimah; from Ibn ‘Abbās (*radīy.Allāhu ‘anhumā*) that the Prophet (ﷺ) said:

“Use antimony (*ithmid*)⁵² on the eye; for it strengthens the vision and nurtures the hair [eyelashes].”

وَرَزَعَمَ أَنَّ النَّبِيَّ ﷺ كَانَتْ لَهُ مُكْحَلَةٌ يَكْتَحِلُ مِنْهَا كُلَّ لَيْلَةٍ ثَلَاثَةَ فِي هَذِهِ، وَثَلَاثَةَ فِي هَذِهِ.

Ibn ‘Abbās (*radīy.Allāhu ‘anhumā*) also used to say:

⁵² *Ithmid* (isfahani antimony) is the best form among all types of kohl (*kuhl*) and it is a black rock that has reddishness.

‘The Prophet (ﷺ) had a small kohl pot, from which he applied kohl to his [eyelashes] every night, three times in this [eye], and three times in other [eye].’⁵³

٥٠. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُونُسَ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ.
(ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «كَانَ النَّبِيُّ ﷺ يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ بِالْإِثْمِيدِ ثَلَاثًا فِي كُلِّ عَيْنٍ».
وَقَالَ يَزِيدُ بْنُ هَارُونَ فِي حَدِيثِهِ: «إِنَّ النَّبِيَّ ﷺ كَانَتْ لَهُ مُكْحَلَةٌ يَكْتَحِلُ مِنْهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ».

50. ‘Abdullāh Ibn al-Ṣabbāḥ al-Hāshimī al-Baṣrī narrated to us; ‘Ubaydullāh Ibn Mūsā narrated to us; Isrā’īl narrated to us; from ‘Abbād Ibn Manṣūr.

‘Alī Ibn Ḥujr narrated to us; Yazīd Ibn Hārūn narrated to us; from ‘Ikrimah that Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said:

‘The Messenger of Allāh (ﷺ) used to apply ithmid before sleeping, three times in each eye.’

In a narration also from Ibn ‘Abbās (*radīy Allāhu ‘anhumā*):

‘The Messenger of Allāh (ﷺ) had a small kohl pot, from which he applied kohl before sleeping, three times in each eye.’⁵⁴

⁵³ Tirmidhī, #1757 and Ibn Mājah, #3499.

⁵⁴ This narration is weak although applying kohl is established in other authentic narrations, Tirmidhī, #1757, Nasā’ī, #5113 and Ibn Mājah, #3497.

٥١- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ. عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. عَنْ جَابِرٍ - هُوَ ابْنُ عَبْدِ اللَّهِ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالْإِثْمِيدِ عِنْدَ النَّوْمِ؛ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ».

51. Aḥmad Ibn Manī‘ narrated to us; Muḥammad Ibn Yazīd narrated to us; from Muḥammad Ibn Ishāq; from Muḥammad Ibn al-Munkadir that Jābir Ibn ‘Abdullāh (*raḍiy>Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) said: “You should apply *ithmid* before going to sleep, for it strengthens the vision and nurtures the hair.”⁵⁵

٥٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمَفْضَلِ. عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُنَيْمٍ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ. عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ خَيْرَ أَكْحَالِكُمْ الْإِثْمِيدُ؛ يَجْلُو الْبَصَرَ. وَيُنْبِتُ الشَّعْرَ».

52. Qutaybah Ibn Sa‘id narrated to us; Bishr Ibn al-Mufaḍḍal narrated to us; from ‘Abdullāh Ibn ‘Uthmān Ibn Khuthaym; Sa‘id Ibn Jubayr that Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*) said:

‘The Messenger of Allāh (ﷺ) said: “The best type of kohl for you is [one made from] *ithmid*, for it strengthens the vision and nurtures the hair.”⁵⁶

٥٣- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْبَصْرِيُّ. قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ. عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ. عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ. عَنْ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ

⁵⁵ Ibn Mājah, #3496.

⁵⁶ Abū Dāwūd, #3878, Ibn Mājah, #3497.

بِالْإِئْتِمَادِ؛ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ» .

53. Ibrāhīm Ibn al-Mustamir al-Baṣrī narrated to us; Abū ‘Āṣim narrated to us; from ‘Uthmān Ibn ‘Abdu’l-Mālik; from Sālim that Ibn ‘Umar (*raḍiy Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) said: “You should apply *ithmid*, for it strengthens the vision and nurtures the hair.”⁵⁷

⁵⁷ Ibn Mājah, #3495, this tradition is supported by the previous two traditions.

CHAPTER EIGHT

بَابُ مَا جَاءَ فِي لِبَاسِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Clothing (*libās*) of the Messenger of Allāh (ﷺ)

٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، وَأَبُو ثَمِيلَةَ، وَزَيْدُ بْنُ حَبَابٍ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: «كَانَ أَحَبُّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْقَمِيصُ».

54. Muḥammad Ibn Ḥumayd al-Rāzī narrated to us; Al-Faḍl Ibn Mūsā, Abū Tumaylah and Zayd Ibn Ḥabbāb narrated to us; from ‘Abdu’l-Mu’min Ibn Khālīd; from ‘Abdullāh Ibn Buraydah that Umm Salamah (*radīy Allāhu ‘anhā*) said:

“The dearest of garments (*thiyāb*) to the Messenger of Allāh (ﷺ) was the shirt (*qamiṣ*).”⁵⁸

٥٥- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْمُؤْمِنِ ابْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: «كَانَ أَحَبُّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ».

⁵⁸ Abū Dāwūd, #4025, Tirmidhī, #1762 and Nasā’ī, #6968.

بَرَّةُ الْقَمِيصِ .

55. ‘Alī Ibn Ḥujr narrated to us; Al-Faḍl Ibn Mūsā narrated to us; from ‘Abdu’l-Mu’min Ibn Khālīd; from ‘Abdullāh Ibn Buraydah that Umm Salamah (*radīy>Allāhu ‘anhā*) said:

“The dearest of garments (*thiyāb*) to the Messenger of Allāh (ﷺ) was the shirt (*qamis*).”⁵⁹

٥٦- حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا أَبُو ثُمَيْلَةَ، عَنْ عَبْدِ الْمُؤْمِنِ
ابْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: «كَانَ أَحَبُّ الثِّيَابِ
إِلَى رَسُولِ اللَّهِ ﷺ يَلْبَسُهُ الْقَمِيصُ.»

56. Ziyād Ibn Ayyūb al-Baghdādī narrated to us; Abū Tumaylah narrated to us; from ‘Abdu’l-Mu’min Ibn Khālīd; from ‘Abdullāh Ibn Buraydah; from his mother that Umm Salamah (*radīy>Allāhu ‘anhā*) said:

“The dearest of garments (*thiyāb*) to the Messenger of Allāh (ﷺ) was the shirt (*qamis*) he used to wear”⁶⁰

قَالَ: هَكَذَا قَالَ زِيَادُ بْنُ أَيُّوبَ، فِي حَدِيثِهِ: عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ أُمِّهِ، عَنْ
أُمِّ سَلَمَةَ، وَهَكَذَا رَوَى غَيْرٌ وَاحِدٍ، عَنْ أَبِي ثُمَيْلَةَ مِثْلَ رِوَايَةِ زِيَادِ بْنِ أَيُّوبَ، وَأَبُو ثُمَيْلَةَ
يَزِيدٌ فِي هَذَا الْحَدِيثِ «عَنْ أُمِّهِ» وَهُوَ أَصَحُّ.

He said: Ziyād Ibn Ayyub said in his tradition; from ‘Abdullāh Ibn Buraydah; from his mother; from Umm Salamah (*radīy>Allāhu ‘anhā*).

⁵⁹ Abū Dāwūd, #4025, Tirmidhī, #1764 and Nasā’ī, #6968.

⁶⁰ Abū Dāwūd, #4025, Tirmidhī, #1763 and Ibn Mājah, #3575.

Likewise, another tradition is by way of Abū Tumaylah, like the report of Ziyād Ibn Ayyūb and Abū Tumaylah which is more authentic.

٥٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْحَجَّاجِ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ بُدَيْلٍ - يَعْنِي ابْنَ مَيْسَرَةَ الْعَقِيلِيِّ - عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ: «كَانَ كُمُّ قَمِيصِ رَسُولِ اللَّهِ ﷺ إِلَى الرَّسْغِ».

57. ‘Abdullāh Ibn Muḥammad Ibn al-Ḥajjāj narrated to us; Mu‘ādh Ibn Hishām narrated to us; my father narrated to me; from Budayl Ibn Maysarah al-‘Uqaylī; from Shahr Ibn Ḥawshab that Asmā’ bint Yazīd said:

‘The sleeve of the shirt of the Messenger of Allāh (ﷺ) would reach up to the wrists.’⁶¹

٥٨- حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ عُرْوَةَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنْ مُرَبَّنَةٍ لِنُبَايَعَهُ، وَإِنَّ قَمِيصَهُ لَمُطْلَقٌ... أَوْ قَالَ: زُرُّ قَمِيصِهِ مُطْلَقٌ... قَالَ: فَأَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ فَمَسَسْتُ الْخَاتَمَ».

58. Abū ‘Ammār al-Ḥusayn Ibn Ḥarithah narrated to us; Abū Nu‘aym narrated to us; Zuhayr narrated to us; from ‘Urwah Ibn ‘Abdullāh Ibn Qushayr; from Mu‘āwīyah Ibn Qurrah that his father said:

‘I came to the Messenger of Allāh (ﷺ) with a small group from the tribe of Muzaynah to pledge allegiance to him, and [we found] his shirt to be unbuttoned or he

⁶¹ Abū Dāwūd, #1765, Tirmidhī, #1765, and Abū Dāwūd, this ḥadīth is weak but is supported by other narrations.

said his shirt buttons were unfastened, and I inserted my hand in the collar of his shirt and I touched the Seal [of Prophethood].⁶²

٥٩- حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ وَهُوَ يَتَكَبَّرُ عَلَى أَسَامَةَ بْنِ زَيْدٍ، عَلَيْهِ ثَوْبٌ قَطْرِيٌّ قَدْ تَوَشَّحَ بِهِ، فَصَلَّى بِهِمْ.

59. ‘Abd Ibn Ḥumayd narrated to us; Muḥammad Ibn al-Faḍl narrated to us; Ḥammād Ibn Salamah narrated to us; from Ḥabīb Ibn al-Shahīd; from al-Ḥasan that Anas Ibn Mālik (*raḍiy-Allāhu ‘anhu*) said:

‘The Prophet (ﷺ) came out of his house leaning on Usāmah Ibn Zayd, wearing a garment of Yemeni sheet made of cotton (*qitrī*), which he had thrown on loosely, he then led them in the prayer.’⁶³

٦٠- حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سَعِيدِ ابْنِ إِتَّاسِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ: عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً، ثُمَّ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ».

60. Suwayd Ibn Naṣr narrated to us; ‘Abdullāh Ibn al-Mubārak narrated to us; from Sa‘īd Ibn Iyād al-Jarīārī; from Abū Naḍrah that Abū Sa‘īd al-Khudrī (*raḍiy-Allāhu ‘anhu*) said:

⁶² Abū Dāwūd, #4082 and Ibn Mājah, #3578.

⁶³ Aḥmad in his *Musnad*, #13763 and Ibn Ḥibbān, #349.

‘When the Messenger of Allāh (ﷺ) used to wear a new garment (*thoub*), he would mention it by its name, [for example], turban (*‘imāmab*), or shirt (*qamiṣ*), or cloak (*ridā*). He would then say: “O Allāh, all praise and thanks to You for clothing me with this [garment]. I ask You for the good of it and the good of what it was made for, and I ask Your protection from the evil of it and the evil of what it was made for.”⁶⁴

٦١- حَدَّثَنَا هِشَامُ بْنُ يُنُسَ الْكُوفِيُّ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمُرِّيُّ. عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

61. Hishām Ibn Yūnus al-Kūfī narrated to us; Al-Qāsim Ibn Mālik al-Muzanī narrated to us; from Al-Jarīrī; from Abū Naḍrah; from Abū Sa‘īd al-Khudrī (*raḍiy-Allāhu ‘anhu*) that the Prophet (ﷺ) mentioned this in a similar form.

٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ يَلْبَسُهُ الْحَبْرَةَ».

62. Muḥammad Ibn Bashshār narrated to us; ‘Mu‘ādh Ibn Hishām narrated to us; my father narrated to me; from Qatādah that Anas Ibn Mālik (*raḍiy-Allāhu ‘anhu*) said:

“The dearest of garments to the Messenger of Allāh (ﷺ) was a Yemenite fabric with stripes (*ḥibarah*) that he used to wear”⁶⁵

⁶⁴ Abū Dāwūd, #4020, Tirmidhī, #1767 and Nasā’ī, #309.

⁶⁵ Bukhārī, #5713, Muslim, #2079, Abū Dāwūd, #4060 and Tirmidhī, #1787.

٦٣- حَدَّثَنَا عُمُودُ بْنُ غَيْلَانَ. قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْنِ بْنِ أَبِي جَحِينَةَ، عَنْ أَبِيهِ، قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقِيهِ»، قَالَ سُفْيَانُ: أَرَاهَا حَبْرَةَ.

63. Maḥmūd Ibn Ghaylān narrated to us; ‘Abdu’l-Razzāq narrated to us; Sufyān al-Thawrī narrated to us; from ‘Awn Ibn Abī Juhayfah that his father said:

‘I saw the Messenger of Allāh (ﷺ) wearing red clothing (*bullab*), it is as if I am looking at the radiance of his shins.’ Sufyān said: ‘I think it is a Yemenite fabric with stripes (*hibarab*).’⁶⁶

٦٤- حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ. قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ. عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: «مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ أَحْسَنَ فِي حُلَّةٍ حُمْرَاءَ مِنْ رَسُولِ اللَّهِ ﷺ، إِنْ كَانَتْ جُمَّتُهُ لَتَضْرِبُ قَرِيبًا مِنْ مَنْكِبَيْهِ».

64. ‘Alī Ibn Khashram narrated to us; ‘Isā Ibn Yūnus narrated to us; from Isrā’īl; from Abū Ishāq that Barā’a Ibn ‘Āzib (*radīy Allāhu ‘anhu*) said:

‘I have never seen anyone more handsome in red clothing (*bullab*) than the Messenger of Allāh (ﷺ), when the hair of his head reached his shoulders.’⁶⁷

٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. قَالَ:

⁶⁶ Bukhārī, #5859, Muslim, #503, Abū Dāwūd, #520 and Tirmidhī, #197.

⁶⁷ Bukhārī, #3549, Muslim, #2337, Abū Dāwūd, #1483 and Tirmidhī, #1724.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِيَادٍ، عَنْ أَبِيهِ، عَنْ أَبِي رِمَّةَ، قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ».

65. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; ‘Ubaydullāh Ibn Iyād narrated to us; from his father that Abū Rimthah (*radīy Allāhu ‘anhu*) said:

‘I saw the Prophet (ﷺ) wearing two green [coloured] garments (*burdah*).’⁶⁸

٦٦- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا عَنَّا أَبُو مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ، عَنْ جَدَّتَيْهِ دُحَيْبَةَ وَعَلِيَّةَ، عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، قَالَتْ: «رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ أَشْمَالٌ مَلْتَمِئَتَانِ كَانَتَا بَرَعَفَرَانِ، وَقَدْ نَفَضَتْهُ».

وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

66. ‘Abd Ibn Ḥumayd narrated to us; ‘Affān Ibn Muslim Ibn Muslim narrated to us; ‘Abdullāh Ibn Ḥassān al-‘Anbarī narrated to us; from his grandmothers, Duḥaybah and ‘Ulaybah and Qaylah that Qaylah bint Makhramah (*radīy Allāhu ‘anhumā*) said:

‘I saw the Prophet (ﷺ) [in such a state that] he was wearing [two] unstitched worn-out garments dyed in saffron whose colour had faded away.’⁶⁹

This tradition is part of a longer tradition.

⁶⁸ Abū Dāwūd, #4065, Tirmidhī, #2812 and Nasā’ī, #5319.

⁶⁹ Abū Dāwūd, #4065, Tirmidhī, #2814.

٦٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمَنْضَلِ، عَنْ عَبْدِ اللَّهِ ابْنِ عُثْمَانَ بْنِ حُنَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ، لِيَلْبَسَهَا أَحْيَاؤُكُمْ، وَكُنْتُمْ فِيهَا مَوْتَاكُمْ؛ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ».

67. Qutaybah Ibn Sa'īd narrated to us; Bishr Ibn al-Mufaddal narrated to us; from 'Abdullāh Ibn 'Uthmān Ibn Khuthaym; from Sa'īd Ibn Jubayr that Ibn 'Abbās (*radīy Allāhu 'anhumā*) said:

'You should [attain] white clothing, so that your living may wear them, and your deceased be shrouded in them, for they are [among] the best of your clothing.'⁷⁰

٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سَفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي تَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا الْبَيَاضَ؛ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ. وَكُنْتُمْ فِيهَا مَوْتَاكُمْ».

68. Muḥammad Ibn Bashshār narrated to us; 'Abdu'l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Ḥabīb Ibn Abī Thābit; from Maymūn Ibn Abī Shabīb that Samurah Ibn Jundub (*radīy Allāhu 'anhu*) said: "The Messenger of Allāh (ﷺ) said:

"Wear white clothing for it is more pure and pleasant, and you must shroud your deceased in it."⁷¹

⁷⁰ Abū Dāwūd, #3878, Tirmidhī, #2810 and Ibn Mājah, #3566.

⁷¹ Tirmidhī, #2810 and Ibn Mājah, #3567.

٦٩- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ . قَالَ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ . قَالَ : حَدَّثَنَا أَبِي . عَنْ مُضْعَبِ بْنِ شَيْبَةَ . عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ . عَنْ عَائِشَةَ . قَالَتْ : « خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ عَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعْرِ أَسْوَدٍ » .

69. Aḥmad Ibn Manīf narrated to us; Yaḥyā Ibn Zakariyyāh Ibn Abī Zā'idah narrated to us; my father narrated to me; from Muṣ'ab Ibn Shaybah; from Ṣafīyyah bint Shaybah that 'Aishah (*radīy>Allāhu 'anha*) said:

“The Messenger of Allāh (ﷺ) once left the house early morning, wearing a sheet (*mirt*) made of black strands of [camel] hair.”⁷²

٧٠- حَدَّثَنَا يُونُسُ بْنُ عِيسَى . قَالَ : حَدَّثَنَا وَكِيعٌ . قَالَ : حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ . عَنْ أَبِيهِ . عَنِ الشَّعْبِيِّ . عَنْ عُرْوَةَ بْنِ الْمُعِيزَةِ بْنِ شُعْبَةَ . عَنْ أَبِيهِ . أَنَّ النَّبِيَّ ﷺ لَبَسَ حِبَةَ رُومِيَّةٍ ضَيِّقَةَ الْكُمَيْنِ » .

70. Yūsuf Ibn 'Isā narrated to us; Wakīf narrated to us; Yūnus Ibn Abī Ishāq narrated to us; from his father; from Al-Sha'bī; from 'Urwah Ibn al-Mughīrah Ibn Shu'bah (*radīy>Allāhu 'anhu*) that his father said:

“The Prophet (ﷺ) wore a tight-sleeved Byzantine robe (*jubbah*).”⁷³

⁷² Muslim, #2082, Abū Dāwūd, #4032 and Tirmidhī, #2813.

⁷³ Muslim, #274 and Tirmidhī, #1768.

CHAPTER NINE

بَابُ مَا جَاءَ فِي عَيْشِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Living (*'aish*) of the Messenger of Allāh (ﷺ)

٧١- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. عَنْ أَيُّوبَ. عَنْ مُحَمَّدِ بْنِ سِيرِينَ. قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ، وَعَلَيْهِ ثَوْبَانِ مُشْتَقَانِ مِنْ كَتَّانٍ فَتَمَخَّطُ فِي أَحَدِهِمَا. فَقَالَ: بَخِ بَخِ، يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَّانِ. لَقَدْ رَأَيْتُنِي وَإِي لِأَخْرُ فِيهَا يَدُ مِنْبَرِ رَسُولِ اللَّهِ ﷺ وَحُجْرَةَ عَائِشَةَ مَعْشِيًا عَلَيَّ. فَيَجِيءُ الْحَائِي فَيَضَعُ رِجْلَهُ عَلَيَّ عُنْتِي يَرَى أَنَّ بِي جُنُونًا. وَمَا بِي جُنُونٌ. وَمَا هُوَ إِلَّا الْجُوعُ.

71. Qutaybah Ibn Sa'id narrated to us; Hammād Ibn Zayd narrated to us; from Ayyūb that Muḥammad Ibn Sirīn said:

'We were in the company of Abū Hurayrah, who happened to be wearing two linen garments dyed in red clay. He blew his nose in one of them and said: 'Bravo! Bravo! [Is] Abū Hurayrah blowing his nose in the linen? I have found myself falling down unconscious between the pulpit of the Messenger of Allāh (ﷺ) and the apartment of 'Ā'ishah until someone would come along and place their foot on my neck assuming that I am insane, when in reality

I was not insane; it is merely due to [extreme] hunger.”⁷⁴

٧٢- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الصُّبَعِيُّ، عَنْ مَالِكِ بْنِ دِينَارٍ
قَالَ: «مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْ خُبْزٍ قَطُّ وَلَا لَحْمٍ، إِلَّا عَلَى صَنْفٍ». قَالَ مَالِكُ:
«سَأَلْتُ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ: مَا الصَّنْفُ؟ قَالَ: أَنْ يَتَنَاوَلَ مَعَ النَّاسِ.»

72. Qutaybah narrated to us; Jā‘far Ibn Sulaymān al-Dab‘ī narrated to us that Mālik Ibn Dinār said:

‘The Messenger of Allāh (ﷺ) never had his fill of bread or meat except when he had guests (*dafaf*).’ I asked a Bedouin man: ‘What is meant by *dafaf*?’ He replied: ‘That he would eat with the people.’⁷⁵

⁷⁴ Bukhārī, #7324 and Tirmidhī, #2367.

⁷⁵ Ibn Ḥibbān, #6359. This ḥadīth is *mursal*—the name of the companion is missing.

CHAPTER TEN

بَابُ مَا جَاءَ فِي خُفِّ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Socks (*khuff*) of the Messenger of Allāh (ﷺ)

٧٣- حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ ذَلْهَمِ بْنِ صَالِحٍ، عَنْ
حَجْرِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ
أَسْوَدَيْنِ سَادَجَيْنِ، فَلَبَسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.

73. Hannād Ibn al-Sarī narrated to us; Wakīʿ narrated to us; from Dalham Ibn Ṣālīḥ; from Ḥujayr Ibn ʿAbdullāh; from Ibn Buraydah that his father said:

‘The Negus (Najāshī) gifted the Prophet (ﷺ) a pair of plain black *khuffs*. He wore them and then wiped over them after performing ablution.’⁷⁶

٧٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ
أَحْسَنِ بْنِ عِيَاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ الْمَغِيرَةُ بْنُ شُعْبَةَ: «أَهْدَى

⁷⁶ Abū Dāwūd, #155, Tirmidhī, #2820 and Ibn Mājah, #549.

٧٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ
 الْحَسَنِ بْنِ عِيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: «أَهْدَى
 دَخِيَةَ لِلنَّبِيِّ ﷺ خَفَيْنِ، فَلَبَسَهُمَا - وَقَالَ إِسْرَائِيلُ: عَنْ جَابِرٍ، عَنْ عَامِرٍ: وَجِيئَتْ
 فَلَبَسَهُمَا - حَتَّى تَحْرَقَا لَا يَدْرِي النَّبِيُّ ﷺ أَذَكِّي هُمَا أَمْ لَا. قَالَ أَبُو عَيْسَى: وَأَبُو
 إِسْحَاقَ هَذَا هُوَ أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، وَاسْمُهُ سُلَيْمَانٌ .

74. Qutaybah Ibn Sa'īd narrated to us; Yahyā Ibn Zakariyyāh Ibn Abī Zā'idah narrated to us; from Al-Ḥasan Ibn 'Ayyāsh; Abū Ishāq; from Al-Sha'bī that al-Mughīrah Ibn Shu'bah (*raḍiy Allāhu 'anhu*) said:

'Dihyah [al-Kalbī] gifted the Prophet (ﷺ) a pair of socks (*khuffis*) which he then wore.' Isrā'īl said: 'From Jābir on the authority of 'Amir: '[He was also gifted] a gown (*jub-bah*). He continued to wear them until they had holes in them, without the Prophet (ﷺ) knowing whether or not they were slaughtered lawfully."⁷⁷

Abū 'Isā said: 'The Abū Ishāq [mentioned] is Abū Ishāq al-Shaybānī and his name is Sulaymān.'

⁷⁷ Tirmidhī, #1769 and is classed as weak.

CHAPTER ELEVEN

بَابُ مَا جَاءَ فِي نَعْلِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Sandals (*na'ī*) of the Messenger of Allāh (ﷺ)

٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لَأَنَسِ بْنِ مَالِكٍ: «كَيْفَ كَانَ نَعْلُ رَسُولِ اللَّهِ ﷺ؟» قَالَ: لَهُمَا قِيَالَانِ.

75. Muḥammad Ibn Bashshār narrated to us; Abū Dāwūd al-Ṭayālīsī narrated to us; Hammām narrated to us that Qatādah said:

‘I asked Anas Ibn Mālik (*radīy Allāhu ‘anhu*): ‘How were the sandals (*na'ī*) of the Messenger of Allāh (ﷺ).’ He said: ‘Each sandal had two straps.’⁷⁸

٧٦- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُنَيَانَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «كَانَ لِنَعْلِ رَسُولِ اللَّهِ ﷺ قِيَالَانِ مَشِيٍّ شَرَاكُهُمَا».

⁷⁸ Bukhārī, #5858, Abū Dāwūd, #4134, Tirmidhī, #1772 and Ibn Mājah, #3615.

76. Abū Kurayb Muḥammad Ibn al-‘Alā’ narrated to us; Wakī’ narrated to us; from Sufyān; from Khālid al-Ḥadhdhā’; from ‘Abdullāh Ibn al-Ḥārith that Ibn ‘Abbās (*radīy>Allāhu ‘anhumā*) said:

‘The Messenger of Allāh’s (ﷺ) had (*na’l*) sandals, [each] had two double straps.’⁷⁹

٧٧- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا عَيْسَى
ابْنُ طَهْمَانَ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ نَعْلَيْنِ جِرْدَاوَيْنِ لَهُمَا قَبَالَانِ، قَالَ:
فَحَدَّثَنِي ثَابِتٌ بَعْدَ عَنِ أَنَسٍ أَنَّهَا كَانَتَا نَعْلِي النَّبِيِّ ﷺ.

77. Aḥmad Ibn Manī’ narrated to us; Abū Aḥmad al-Zubayrī narrated to us that ‘Isā Ibn Ṭahmān said:

‘Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) brought out for us a pair of hairless sandals with double straps. Then Thābit narrated to me afterwards; from Anas that they were the sandals of the Prophet (ﷺ).’⁸⁰

٧٨- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا مَعْنُ، قَالَ: حَدَّثَنَا
مَالِكٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْقُمْرِيُّ، عَنْ عَبْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لَابْنِ
عُمَرَ: رَأَيْتَكَ تَلْبَسُ النَّعَالَ السَّبِيئَةَ، قَالَ: «إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي
لَيْسَ فِيهَا شَعْرٌ، وَتَوَضَّأَ فِيهَا، فَأَنَا أَحِبُّ أَنْ أَلْبَسَهَا».

78. Ishāq Ibn Mūsā al-Anṣārī narrated to us; Ma’an narrated to us; Mālik narrated to us; Sa’id Ibn Abī Sa’id al-Maqburī narrated to us that ‘Ubayd Ibn Jurayj said to Ibn ‘Umar (*radīy>Allāhu ‘anhumā*):

⁷⁹ Ibn Mājah, #3614.

⁸⁰ Bukhārī, #5858 without the word “hairless”.

‘I saw you wearing tanned [leather] hairless (*sibtī*) sandals.’
He said: ‘I had seen the Messenger of Allāh (ﷺ) wear hairless sandals and he performed ritual ablution (*wūḍū*) in them, and therefore I love to wear them.’⁸¹

٧٩- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «كَانَ لِتَعْلِ رَسُولِ اللَّهِ ﷺ قِبَالَانِ.»

79. Ishāq Ibn Manṣūr narrated to us; ‘Abdu’l-Razzāq narrated to us; from Ma‘mar; from Ibn Abī Dhi’b; from Sāliḥ Mawlah al-Taw’āma that Abū Hurayrah (*radīy Allāhu ‘anhu*) said:

‘The sandals (*na’l*) of the Messenger of Allāh (ﷺ) had two straps.’⁸²

٨٠- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ السُّدِّيِّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَمْرَو بْنَ حَرْبٍ يَقُولُ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي نَعْلَيْنِ مَخْضُوفَتَيْنِ.»

80. Aḥmad Ibn Manī narrated to us; Abū Aḥmad narrated to us; Sufyān narrated to us that Al-Suddī said: ‘Someone narrated to me that he heard ‘Amr Ibn Ḥurayth (*radīy Allāhu ‘anhu*) saying:

‘I saw the Messenger of Allāh (ﷺ) performing the prayer while wearing the sandals [that had another leather] sole sewn onto them.’⁸³

⁸¹ Bukhārī, #5851, Muslim, #1187 and Abū Dāwūd, #1772

⁸² *Al-‘Ilal al-Kabīr* of al-Bukhārī, #291

⁸³ Nasā’ī in *al-Kubrāh*, #9179, it is weak but supported by a narration in the *Musnad*, #21587.

٨١- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِيَنَّ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيَنْعَلَهُمَا جَمِيعًا، أَوْ لِيُخْنِبَهُمَا جَمِيعًا».

81. Ishāq Ibn Mūsā al-Anṣārī narrated to us; Ma'an narrated to us; Mālik narrated to us; from Abū'l-Zinād; from Al-A'raj that Abū Hurayrah (*radīy Allāhu 'anhu*) said: "The Messenger of Allāh (ﷺ) said:

"Let none of you walk in a single sandal, let him either wear both sandals or take both of them off."⁸⁴

٨٢- حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ نَحْوَهُ.

82. Qutaybah narrated to us; from Mālik Ibn Anas that Abū'l-Zinād reported something similar.

٨٣- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَأْكُلَ - يَعْني الرَّجُلَ - بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ».

83. Ishāq Ibn Mūsā narrated to us; Ma'an narrated to us; Mālik narrated to us; from Abu'l-Zubayr that Jābir (*radīy Allāhu 'anhu*) said:

"The Prophet (ﷺ) forbade [a man] to eat with the left hand, or walk in a single sandal."⁸⁵

⁸⁴ Bukhārī, #5855, Muslim, #2097, Abū Dāwūd, #4136 and Tirmidhī, #1774.

⁸⁵ Muslim, #2099, Abū Dāwūd, #4137 and Nasāī, #5369.

٨٤- حَدَّثَنَا قُتَيْبَةُ. عَنْ مَالِكٍ، (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى. قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ. عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ. فَلْتَكُنِ الْيَمْنَى أَوْلَهُمَا تَنْعَلُ، وَأَخْرَهُمَا تَنْزَعُ» .

84. Qutaybah narrated to us; from Mālik; and Ishāq Ibn Mūsā narrated to us; Ma'an narrated to us; Mālik narrated to us; from Abū'l-Zinād; from Al-A'raj that Abū Hurayrah (*radīy>Allāhu 'anhu*) said: 'The Prophet (ﷺ) said:

“When one of you wants to wear his sandals, let him begin with the right [foot], and when he takes them off, let him begin with the left [foot]. The right [foot] should be first of the two for the sandal to be worn and the last of the two when taken off.”⁸⁶

٨٥- حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ. قَالَ: حَدَّثَنَا أَشْعَثُ - وَهُوَ ابْنُ أَبِي الشَّعْثَاءِ - عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ التَّيْمَنَ مَا اسْتَطَاعَ: فِي تَرَجُّلِهِ وَتَنْعَلِهِ وَطُهُورِهِ» .

85. Abū Mūsā Muḥammad Ibn al-Muthannā narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us; Ash'ath narrated to us; Ibn Abī al-Sha'thā' narrated to us; from his father; from Maṣrūq that 'Ā'ishah (*radīy>Allāhu 'anbā*) said:

‘The Messenger of Allāh (ﷺ) would love to begin on the right side as much as he could, in his combing, in wearing

⁸⁶ Bukhārī, #5856, Muslim, #2097, and Tirmidhī, #1779.

his sandals and in his purification.⁸⁷

٨٦ حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ أَبُو عَبْدِ اللَّهِ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ قَيْسِ
أَبُو مُعَاوِيَةَ. قَالَ: حَدَّثَنَا هِشَامٌ. عَنْ مُحَمَّدٍ. عَنْ أَبِي هُرَيْرَةَ. قَالَ: «كَانَ لِنُعْلِي
رَسُولِ اللَّهِ ﷺ قَيْطَالَانِ. وَأَبِي بَكْرٍ وَعُمَرُ. وَأَوَّلُ مَنْ عَقَدَ عَقْدًا وَاحِدًا عُثْمَانُ.»

86. Muḥammad Ibn Maṣrūq, Abū ‘Abdullāh narrated to us; ‘Abdu’l-Raḥmān Ibn Qays, Abū Mu‘āwiyah narrated to us; Hishām narrated to us; from Muḥammad [Ibn Sirīn] that Abū Hurayrah (*radīy Allāhu ‘anhu*) said:

‘The sandals of the Messenger of Allāh (ﷺ) had two straps, as did Abū Bakr and ‘Umar (*radīy Allāhu ‘anhumā*). The first person to tie a single strap was ‘Uthmān (*radīy Allāhu ‘anhu*).⁸⁸

⁸⁷ Bukhārī, #5854, Muslim, #268, Abū Dāwūd, #4140, Tirmidhī, #608 and others

⁸⁸ *Majma‘ al-Zawā‘id wa-Maba‘ al-Fawā‘id*, 5/141. This chain of narration is weak.

CHAPTER TWELVE

بَابُ مَا جَاءَ فِي ذِكْرِ خَاتَمِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Ring (*khātam*) of the Messenger of Allāh (ﷺ)

٨٧ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَبْرٌ وَاحِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «كَانَ خَاتَمَ النَّبِيِّ ﷺ مِنْ وَرِقٍ، وَكَانَ فَضُّهُ حَبَشِيًّا».

87. Qutaybah Ibn Sa'īd narrated to us; from 'Abdullāh Ibn Wahb; from Yūnus; from Ibn Shihāb that Anas Ibn Mālik (*radīy Allāhu 'anhu*) said:

“The ring (*khātam*) of the Prophet (ﷺ) was made of silver, and its gem stone was Abyssinian (*babashī*).”⁸⁹

٨٨ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ، «أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، فَكَانَ يُخْتَمُ بِهِ، وَلَا يَلْبَسُهُ».

قَالَ أَبُو عَيْسَى: أَبُو بَشِيرٍ اسْمُهُ: جَعْفَرُ بْنُ أَبِي وَحْشِيَّةٍ.

88. Qutaybah narrated to us; Abū 'Awānah narrated to us; from

⁸⁹ Bukhārī, #5870, Muslim, #2094, Abū Dāwūd, #4216, Tirmidhī, #1739 and others.

Abū Bishr; from Nafi' that Ibn 'Umar (*radīy>Allāhu 'anhumā*) said:

“The Prophet (ﷺ) kept a ring made of silver, he used it [as a signet] to seal [his letters], yet did not wear it.”⁹⁰

Abū 'Isā said: ‘The name of Abū Bishr is Jā'far Ibn Abī Wahshī.’

٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا حَنْصَلُ بْنُ عُمَرَ بْنِ عُبَيْدٍ - هُوَ الطَّنَافِيسِيُّ - قَالَ: حَدَّثَنَا زُهَيْرُ أَبُو حَيْمَةَ، عَنْ هَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ خَاتَمَ النَّبِيِّ ﷺ مِنْ فِضَّةٍ فَضَّهَ مِنْهُ» .

89. Maḥmūd Ibn Ghaylān narrated to us; Ḥafs Ibn 'Umar Ibn 'Ubayd al-Ṭanāfisi narrated to us; Zuhayr Abū Khaythamah narrated to us; from Ḥumayd that Anas Ibn Mālik (*radīy>Allāhu 'anhu*) said:

“The ring of the Messenger of Allāh (ﷺ) was made of silver, and its stone (*fāṣṣ*) [was also of silver].”⁹¹

٩٠- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الْعَجَمِ قِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ؛ فَاصْطَنَعَ خَاتَمًا، فَكَانَ يُنْظَرُ إِلَى بَيَاضِهِ فِي كُتُبِهِ» .

90. Ishāq Ibn Maṣṣūr narrated to us; Mu'ādh Ibn Hishām narrated to us; my father narrated to me; from Qatādah that Anas Ibn Mālik (*radīy>Allāhu 'anhu*) said:

⁹⁰ Bukhārī, #5865, Muslim, #2091, and Tirmidhī, #1741.

⁹¹ Bukhārī, #5870, Abū Dāwūd, #4217 and Tirmidhī, #1740.

‘When the Messenger of Allāh (ﷺ) wanted to write letters to [the kings of] the non-Arabs, he was told: ‘The non-Arabs do not accept [letters] unless it has a seal.’ He therefore created a signet ring, and it is as if I am looking at its whiteness in his palms.’⁹²

٩١- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ. قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: «كَانَ نَقَشَ خَاتَمِ رَسُولِ اللَّهِ ﷺ: مُحَمَّدٌ: سَطْرٌ. وَرَسُولٌ: سَطْرٌ. وَاللَّهُ: سَطْرٌ.»

91. Muḥammad Ibn Yaḥyā narrated to us; Muḥammad Ibn ‘Abdullāh al-Anṣārī narrated to us; my father narrated to me; from Thumāmah that Anas Ibn Mālik (*radīyAllāhu ‘anhu*) said:

“The inscription engraved on the signet ring of the Messenger of Allāh (ﷺ) was: ‘Muḥammad’ on a line, ‘Rasul’ on a line, and ‘Allāh’ on a line.”⁹³

٩٢- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ أَبُو عَمْرٍو، قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. «أَنَّ النَّبِيَّ ﷺ كَتَبَ إِلَى كِسْرَى وَفَيْصَرَ وَالنَّجَاشِيَّ، فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتَمٍ؛ فَصَاعَ رَسُولِ اللَّهِ ﷺ خَاتَمًا حَلَقَتْهُ فِضَّةٌ، وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.»

92. Abū ‘Amr Naṣr Ibn ‘Alī al Jahḍamī narrated to us; Nūḥ Ibn Qays narrated to us; from Khālīd Ibn Qays; from Qatādah that Anas Ibn Mālik (*radīyAllāhu ‘anhu*) said:

‘The Prophet (ﷺ) wrote letters to Chosroes, Caesar and the

⁹² Bukhārī, #5875, Muslim, #2092, and Tirmidhī, #1747.

⁹³ Bukhārī, #3104, and Tirmidhī, #1747.

Negus, he was told: ‘They do not accept letters unless they are sealed.’ Therefore, the Messenger of Allāh (ﷺ) had a signet ring produced for him, made from silver and had engraved on it, ‘Muḥammad is the Messenger of Allāh.’⁹⁴

٩٣- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، وَالْحَجَّاجُ بْنُ مِنْهَالٍ، عَنْ هَمَّامٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ.»

93. Ishāq Ibn Maṣṣūr narrated to us; Sa‘īd Ibn ‘Āmir and Al-Ḥajjāj Ibn Minhāl narrated to us; from Hammām; from Ibn Jurayj; from Al-Zuhrī that Anas Ibn Mālik (*raḍīy>Allāhu ‘anhu*) said:

“When the Prophet (ﷺ) entered the toilet, he used to remove his ring.”⁹⁵

٩٤- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: «الْمَخْدَرُ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ، فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، وَيَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ فِي بَيْتِ أَرِيْسَ، نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.»

94. Ishāq Ibn Maṣṣūr narrated to us; ‘Abdullāh Ibn Numayr narrated to us; ‘Ubaydullāh Ibn ‘Umar narrated to us; from Nāfi‘ that Ibn ‘Umar (*raḍīy>Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) kept a ring made of silver,

⁹⁴ Bukhārī, #5865, Muslim, #2091, and Tirmidhī, #1741.

⁹⁵ Tirmidhī, #1742, and he said the ḥadīth is ḥasan gharīb. Abū Dāwūd reported in his Sunan, #19 and said the ḥadīth is rejected.

and hence it used to be in his possession (*yad*) [until his demise]. Then it was in the possession of Abū Bakr and [then after him] it was in the possession of ‘Umar. Then [after him] it was in the possession of ‘Uthmān, until it fell into the well of Arīs. The inscription on this ring was “Muḥammad is the Messenger of Allāh.””⁹⁶

⁹⁶ Bukhārī, #5873, Muslim, #2091 and Abū Dāwūd, #4218

CHAPTER THIRTEEN

بَابُ مَا جَاءَ فِي أَنَّ النَّبِيَّ ﷺ كَانَ يَتَحْتَمُّ فِي يَمِينِهِ

What has been narrated concerning the Messenger of Allāh (ﷺ) wearing a [Signet] Ring on his Right Hand (*yamīn*)

٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرِ الْبَغْدَادِيِّ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي نَمِرٍ، عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنِ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ» .

95. Muḥammad Ibn Sahl Ibn ‘Askar al-Baghdādī and ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Yaḥyā Ibn Ḥassān informed us; Sulaymān Ibn Bilāl narrated to us; from Sarīk Ibn ‘Abdullāh Ibn Abī Namir; from Ibrāhīm Ibn ‘Abdullāh Ibn Ḥunayn; from his father that ‘Alī Ibn Abī Ṭālib (*radīy>Allāhu ‘anhu*) said:

“The Prophet (ﷺ) would wear his ring on the right hand (*yamīn*).”⁹⁷

⁹⁷ Abū Dāwūd, #4226 and Nasā’ī, #5203, although the chain has a weakness, it is supported by other texts as will come later.

٩٦- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، نَحْوَهُ.

96. Muḥammad Ibn Yaḥyā narrated to us; Aḥmad Ibn Ṣāliḥ narrated to us; ‘Abdullāh Ibn Wahb narrated to us; from Sulaymān Ibn Bilāl; from Sarīk Ibn ‘Abdullāh Ibn Abī Namir said something similar.

٩٧- حَدَّثَنَا أَحْمَدُ بْنُ مَيْسَعٍ، قَالَ: حَدَّثَنَا بَرِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، قَالَ: رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخْتَمُ فِي يَمِينِهِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَتَخْتَمُ فِي يَمِينِهِ، وَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَخْتَمُ فِي يَمِينِهِ».

97. Aḥmad Ibn Manī‘ narrated to us; Yazīd Ibn Hārūn narrated to us that Ḥammād Ibn Salamah said: ‘I saw Ibn Abī Rāfi’ wearing a [signet] ring on his right hand, so I asked him [the reason for] that and he said:

‘I saw ‘Abdullāh Ibn Jā‘far wearing a [signet] ring on his right hand, and he said: “The Messenger of Allāh (ﷺ) used to wear the [signet] ring on his right [hand].”⁹⁸

٩٨- حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ النَّضْلِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخْتَمُ فِي يَمِينِهِ».

98. Yaḥyā Ibn Mūsā narrated to us; ‘Abdullāh Ibn Abī Numayr nar-

⁹⁸ Tirmidhī, #1744.

rated to us; Ibrāhīm Ibn Al-Faḍl narrated to us; from ‘Abdullāh Ibn Muḥammad Ibn ‘Aqīl that ‘Abdullāh Ibn Jā‘far (*raḍiy>Allāhu ‘anhu*) said:

“He (ﷺ) used to wear the [signet] ring on his right [hand].”⁹⁹

٩٩- حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخْتَمُ فِي يَمِينِهِ.»

99. Abū'l-Khaṭṭāb Ziyād Ibn Yaḥyā narrated to us; ‘Abdullāh Ibn Maymūn narrated to us; from Jā‘far Ibn Muḥammad; from his father that Jābir Ibn ‘Abdullāh (*raḍiy>Allāhu ‘anhu*) said:

“The Prophet of Allāh (ﷺ) used to wear the [signet] ring on his right [hand].”¹⁰⁰

١٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الصَّلْتِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يَتَخْتَمُ فِي يَمِينِهِ وَلَا إِخَالَهَ إِلَّا قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَخْتَمُ فِي يَمِينِهِ.»

100. Muḥammad Ibn Ḥumayd al-Rāzī narrated to us; Jarīr narrated to us; from Muḥammad Ibn Ishāq that Ṣalt Ibn ‘Abdullāh said:

‘Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*) used to wear a [signet] ring on his right [hand], without adornment and he said: “The Messenger of Allāh (ﷺ) used to wear the [signet] ring on his right [hand].”¹⁰¹

⁹⁹ Ibn Mājah, #3647, Aḥmad in his *Musnad*, 3/195 and this ḥadīth is weak.

¹⁰⁰ *Al-‘Ilal al-Kabīr* of al-Bukhārī, #287 who said this report from Jabir (*raḍiy>Allāhu ‘anhu*) through this chain is not authentic.

¹⁰¹ Tirmidhī, #1742, and Abū Dāwūd, #4229. This tradition is supported by other authentic narrations.

١٠١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ أَخَذَ خَاتَمًا مِنْ بِيضَةٍ، وَجَعَلَ فِيهِ بِمِثْلِ كِفِّهِ، وَنَقَشَ فِيهِ (مُحَمَّدٌ رَسُولُ اللَّهِ). وَهِيَ أَنْ يَنْقُشَ أَحَدٌ عَلَيْهِ، وَهُوَ الَّذِي سَقَطَ مِنْ مَعْيَتَيْبٍ فِي بَيْتِ أَرِسٍ».

101. Muḥammad Ibn Abī ‘Umar narrated to us; Sufyān narrated to us; from Ayyūb Ibn Mūsā; from Nāfi’ that Ibn ‘Umar (*radīy Allāhu ‘anhumā*) said:

“The Prophet of Allāh (ﷺ) kept a [signet] ring made of silver and puts its stone in the part facing his palm, he engraved on it, ‘Muḥammad the Messenger of Allāh’ and he forbade anyone to engrave on it. It is [the same ring] which fell from [the hands of] Mu‘ayyib into the well of Arīs [during the reign of ‘Uthmān].”¹⁰²

١٠٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: «كَانَ الْحَسَنُ وَالْحُسَيْنُ يَتَخَتَّمَانِ فِي يَسَارِهِمَا».

102. Qutaybah Ibn Sa‘īd narrated to us; Ḥātim Ibn Ismā‘īl narrated to us; from Jā‘far Ibn Muḥammad that his father said:

“Al-Ḥasan and Ḥusayn both used to wear their [signet] ring on their left hand (*yasār*).”¹⁰³

١٠٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى - وَهُوَ ابْنُ الطَّبَّاعِ - قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ

¹⁰² Muslim, #2091 and Abū Dāwūd, #4219.

¹⁰³ Tirmidhī, #1743, this tradition has a broken chain of narration.

أنس بن مالك: «أنه سُرَّه كان يتحتم في يمينه».

103. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Muḥammad Ibn ‘Isā Ibn al-Ṭabbā’ narrated to us; ‘Abbād Ibn al-‘Awwām narrated to us; from Sa‘id Ibn Abī ‘Arūbah; from Qatādah that Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) said:

“He (ﷺ) used to wear the [signet] ring on his right hand.”¹⁰⁴

١٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُحَارِبِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: «اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ، فَكَانَ يَلْبَسُهُ فِي يَمِينِهِ، فَأَتَّخَذَ النَّاسُ حَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ ﷺ، وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا» فَطَرَحَ النَّاسُ حَوَاتِيمَهُمْ».

104. Muḥammad Ibn ‘Ubayd al-Muḥāribī narrated to us; ‘Abdu’l-‘Azīz Ibn Abī Ḥāzim narrated to us; from Mūsā Ibn ‘Uqbah; from Nāfi’ that Ibn ‘Umar (*radīy>Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) kept a [signet] ring of gold and he used to wear it on his right [hand]. The people [also] began to keep gold rings, so he (ﷺ) threw it away and said: “I will never wear it again!” Thereafter, the people threw their rings away [also].”¹⁰⁵

¹⁰⁴ Nasā’ī, #5204.

¹⁰⁵ Bukhārī, #5865, Muslim, #209, Abū Dāwūd, #4218 and Tirmidhī, #1741.

CHAPTER FOURTEEN

بَابُ مَا جَاءَ فِي صِفَةِ سَيْفِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Sword (*sayf*) of the
Messenger of Allāh (ﷺ)

١٠٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي،
عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: «كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ».

105. Muḥammad Ibn Bashshār narrated to us; Wahb Ibn Jarīr narrated to us; my father narrated to us; from Qatādah that Anas (*radīy Allāhu ‘anhu*) said:

“The pommel [handel] of the sword (*sayf*) of the Messenger (ﷺ) of was made of silver (*fiddab*).”¹⁰⁶

١٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ
قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: «كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ».

106. Muḥammad Ibn Bashshār narrated to us; Mu‘adh Ibn Hishām narrated to us; my father narrated to us; from Qatādah that Sa‘īd Ibn

¹⁰⁶ Abū Dāwūd, #2583 and Tirmidhī, #1691.

Abī al-Ḥasan (*raḍiy>Allāhu ‘anhu*) said:

“The pommel of the sword (*sayf*) of the Messenger (ﷺ) was made of silver.”¹⁰⁷

١٠٧- حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صُدْرَانَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ، عَنْ هُوْدٍ- وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ- عَنْ جَدِّهِ، قَالَ: «دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةَ يَوْمَ النَّتْحِ وَعَلَى سَيْبِهِ ذَهَبٌ وَفِضَّةٌ». قَالَ طَالِبٌ: فَسَأَلْتُهُ عَنِ الْفِضَّةِ فَقَالَ: «كَانَتْ قَبِيْعَةَ السَّيْفِ فِضَّةً».

107. Abū Jā‘far Muḥammad Ibn Ṣudrān al-Baṣrī narrated to us; Ṭālib Ibn Ḥujayr narrated to us; from Hūd Ibn ‘Abdullāh Ibn Sa‘d that his grandfather [Mazyadah Ibn Mālik (*raḍiy>Allāhu ‘anhu*)] said:

“The Messenger of Allāh (ﷺ) entered Makkah on the Day of Conquest (*yanm al-fath*) with a sword that had gold and silver on it.”

Ṭālib [Ibn Ḥujayr] said: ‘I asked [my teacher] about the silver, and he said:

“The pommel of the sword was made of silver.”¹⁰⁸

١٠٨- حَدَّثَنَا مُحَمَّدُ بْنُ شَجَاعٍ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ، عَنْ عَثْمَانَ ابْنِ سَعْدٍ، عَنْ ابْنِ سَبْرِينَ، قَالَ: «صَنَعْتُ سَيْبِي عَلَى سَيْبِ سَمُرَةَ بْنِ جُنْدَبٍ. وَرَزَعَمَ سَمُرَةَ أَنَّهُ صَنَعَ سَيْبَهُ عَلَى سَيْبِ رَسُولِ اللَّهِ ﷺ وَكَانَ حَقِيْقًا».

¹⁰⁷ Abū Dāwūd, #2584, Tirmidhī, #1691 and Nasā‘ī, #5375.

¹⁰⁸ Tirmidhī, #1690, this tradition is not established, as it is not known that the Messenger of Allāh (ﷺ) had or used gold on his sword.

108. Muḥammad Ibn Shujā‘ al-Baghdādī narrated to us; Abū ‘Ubadah al-Ḥaddād narrated to us; from ‘Uthmān Ibn Sa‘d that Ibn Sirīn said:

‘I made my sword [a replica of] to the sword of Samurah Ibn Jundub (*radīy Allāhu ‘anhu*). Samurah also said that his sword was [a replicate] to the sword of the Messenger of Allāh (ﷺ), and it was [a high quality sword manufactured by the tribe] of Banu Ḥanīfah.¹⁰⁹

١٠٩- حَدَّثَنَا عُثْبَةُ بْنُ مُكْرَمٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ
عُثْمَانَ بْنِ سَعْدٍ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

109. ‘Uqbah Ibn Mukhrim al-Baṣrī narrated to us; Muḥammad Ibn Bakr narrated to us; from ‘Uthmān Ibn Sa‘d, with this chain of narration.

¹⁰⁹ Tirmidhi, #1683—this chain of narration is weak.

CHAPTER FIFTEEN

بَابُ مَا جَاءَ فِي صِفَةِ دِرْعِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Body Armour (*dirʿ*) of the
Messenger of Allāh (ﷺ)

١١٠- حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ، قَالَ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، قَالَ: «كَانَ عَلَى النَّبِيِّ ﷺ يَوْمَ أُحُدٍ دِرْعَانِ، فَتَهَضَّ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ. فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، وَصَعِدَ النَّبِيُّ ﷺ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ» قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَوْجَبَ طَلْحَةَ» .

110. Abū Saʿīd ʿAbdullāh Ibn Saʿīd al-Ashajj narrated to us; Yūnus Ibn Bukayr narrated to us; from Muḥammad Ibn Ishāq; Yaḥyā Ibn ʿAbbād Ibn ʿAbdullāh Ibn al-Zubayr; from his father; from his grandfather ʿAbdullāh Ibn al-Zubayr that Al-Zubayr Ibn al-ʿAwwām said:

‘The Prophet of Allāh (ﷺ) wore two coats of armour [on his body] on the Day of Uhud, so he tried to jump on to the rock but was not able.¹¹⁰ He therefore requested

¹¹⁰ Due to the heavy weight of the two armors and the wounds he received on his noble head which resulted in losing a lot of blood.

Ṭalḥah (*raḍiy>Allāhu ‘anhu*) to sit beneath him [with his aid], the Prophet (ﷺ), climbed up the rock until he rose on it.’ He (*raḍiy>Allāhu ‘anhu*) said: ‘I heard the Prophet of Allāh (ﷺ) say: “Ṭalḥah has made [it] incumbent.”’¹¹¹

١١١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدِ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَيْهِ يَوْمَ أُحُدٍ دِرْعَانِ، قَدْ ظَاهَرَ بَيْنَهُمَا» .

111. Ibn Abi ‘Umar narrated to us; Sufyān Ibn ‘Uyaynah narrated to us; from Yazīd Ibn Khuṣayfah that Al-Sā’ib Ibn Yazīd (*raḍiy>Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) on the Day of Uhud was wearing two coats armour, one on top of the other.”¹¹²

¹¹¹ Tirmidhī, #1692—this is weak but the same tradition has been narrated in the *Musnad* of Imam Aḥmad, #1417.

¹¹² Abū Dāwūd, #2590 and Ibn Mājah, #2806.

CHAPTER SIXTEEN

بَابُ مَا جَاءَ فِي صِفَةِ مَغْفِرِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Helmet (*mighfar*) of the
Messenger of Allāh (ﷺ)

١١٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ
أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ مَغْفِرٌ، فَقِيلَ لَهُ: هَذَا ابْنُ خَطَّابٍ مُتَمَلِّقٌ
بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».

112. Qutaybah Ibn Sa'īd narrated to us; Mālik Ibn Anas narrated to us; from Ibn Shihāb that Anas Ibn Mālik (*radīy Allāhu 'anhu*) said:

‘The Prophet (ﷺ) entered Makkah wearing a helmet (*maghfir*).’ He was told: ‘Ibn Khaṭal is clinging to the curtains of the Ka‘bah.’ So he (ﷺ) said: “[Regardless] kill him.”¹¹³

¹¹³ Bukhārī, #3044, Muslim, #1357, Abū Dāwūd, #2685 and Tirmidhī, #1693.

١١٣- حَدَّثَنَا عَيْسَى بْنُ أَحْمَدَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، قَالَ: فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ، فَقَالَ لَهُ: ابْنُ حَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».

قَالَ ابْنُ شِهَابٍ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَوْمَئِذٍ مُحْرِمًا.

113. 'Isā Ibn Aḥmad narrated to us; 'Abdullāh Ibn Wahb narrated to us; Mālik Ibn Anas narrated to me; from Ibn Shihāb that Anas Ibn Mālik (*radīy Allāhu 'anhu*) said:

'The Prophet (ﷺ) entered Makkah in the Year of the Conquest (*'ām al-fath*) wearing on his head a helmet (*mighfar*).¹¹⁴ When he took it off, a man came up to him and said: 'Ibn Khaṭal is clinging to the curtains of the Ka'bah.' So he (ﷺ) said: "[Regardless] kill him."

Ibn Shihāb Zuhri said: 'It has also reached me that the Messenger of Allāh (ﷺ) was not in the state of *Ihrām* (*muḥrim*) on that day.'¹¹⁴

¹¹⁴ Bukhārī, #3044, Muslim, #1357, Abū Dāwūd, #2685, Tirmidhī, #1693 and Muwaṭṭā' Imām Mālik, #1271.

CHAPTER SEVENTEEN

بَابُ مَا جَاءَ فِي عِمَامَةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Turban (*imāmah*) of the
Messenger of Allāh (ﷺ)

١١٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: «دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ النَّتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ».

114. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; from Ḥammād Ibn Salamah, and Maḥmūd Ibn Ghaylān narrated to us; Wakī narrated to us; from Ḥammād Ibn Salamah narrated to us; from Ibn Abī al-Zubayr that Jābir (*radīy>Allāhu ‘anhu*) said:

“The Prophet (ﷺ) entered Makkah in the Year of the Conquest wearing a black turban (*imāmah suwdā*).”¹¹⁵

115. Ibn Abī ‘Umar narrated to us; Sufyān narrated to us; from Musāwir al-Warrāq; Jā‘far Ibn ‘Amr Ibn Ḥurayth that his father said:

¹¹⁵ Muslim, #1358, Abū Dāwūd, #4076 and Tirmidhī, #1735.

“I saw the Prophet (ﷺ) addressing the people from the pulpit while wearing a black turban.”¹¹⁶

١١٦- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، وَيُوسُفُ بْنُ عِيسَى، قَالَا: حَدَّثَنَا وَكَيْعٌ، عَنْ
مُسَاوِرِ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ خَطَبَ
النَّاسَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ .

116. Maḥmūd Ibn Ghaylān and Yūsuf Ibn ‘Isā narrated to us; Wakī’ narrated to us; from Musāwir al-Warrāq; Jā‘far Ibn ‘Amr Ibn Hurayth that his father said:

“The Prophet (ﷺ) addressed the people whilst wearing a black turban.”¹¹⁷

١١٧- حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ الْمَدَنِيِّ،
عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: «كَانَ
النَّبِيُّ ﷺ إِذَا اعْتَمَّ سَدَلَ عِمَامَتِهِ بَيْنَ كَتِفَيْهِ» .
قَالَ نَافِعٌ: وَكَانَ ابْنُ عَمْرٍو يَفْعَلُ ذَلِكَ؛ قَالَ عَبْدِ اللَّهِ: وَرَأَيْتُ الْقَاسِمَ ابْنَ مُحَمَّدٍ،
وَسَالِسًا يَنْعَلَانِ ذَلِكَ .

117. Hārun Ibn Ishāq al-Hamdānī narrated to us; Yahyā Ibn Muḥammad al-Madanī narrated to us; from ‘Abdu’l-‘Azīz Ibn Muḥammad; from ‘Ubaydullāh Ibn ‘Umar; from Nāfi’ that Ibn ‘Umar (*raḍiy>Allāhu ‘anhumā*) said:

“When the Prophet (ﷺ) wrapped a turban around his

¹¹⁶ Muslim, #359 and Abū Dāwūd, #4077.

¹¹⁷ Muslim, #359, Abū Dāwūd, #4077 and Ibn Mājah, #1104.

head, he would let [the tail of] his turban hang between his shoulders.”

Nāfi‘ said: ‘I saw Ibn ‘Umar (*radīy Allāhu ‘anhumā*) do it in the same manner.’

‘Ubaydullāh said: ‘I saw Qāsim Ibn Muḥammad and Sālim Ibn ‘Abdullāh do it in the same manner.’¹¹⁸

١١٨ - حَدَّثَنَا يُوسُفُ بْنُ عَيْسَى. قَالَ: حَدَّثَنَا وَكَيْعٌ. قَالَ: حَدَّثَنَا أَبُو سُلَيْمَانَ - وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ - عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عَصَابَةٌ دَسَاءٌ» .

118. Yūsuf Ibn ‘Isā narrated to us; Wakī‘ narrated to us; Abū Sulaymān ‘Abdu’l-Raḥmān Ibn Ghasīl narrated to us; from ‘Ikrimah that Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said:

“The Prophet (ﷺ) addressed the people whilst wearing a turban that was [stained with oil from his hair].”¹¹⁹

¹¹⁸ Tirmidhī, #1736, this is tradition is weak but does have other supporting evidence.

¹¹⁹ Bukhārī, #927.

CHAPTER EIGHTEEN

بَابُ مَا جَاءَ فِي صِفَةِ إِزَارِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Description of the Loincloth (*izār*) of the Messenger of Allāh (ﷺ)

١١٩- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ خُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: «أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مَلْبَدًا، وَإِزَارًا غَلِيظًا، فَقَالَتْ: قُبِضَ رُوحَ رَسُولِ اللَّهِ ﷺ فِي هَذَيْنِ.»

119. Aḥmad Ibn Manīʿ narrated to us; Ismāʿil Ibn Ibrāhīm narrated to us; Abū Ayyūb narrated to us; from Ḥumayd Ibn Hilāl; from Abū Burdah that his father said:

“Āʾishah (*radīy>Allāhu ʿanbā*) took out for us a patched (*mulabbad*) upper garment (*kisāʾ*) and a [thick] coarse loincloth (*izār*), then she said: “The soul of the Messenger of Allāh (ﷺ) was taken in these two.”¹²⁰

١٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ

¹²⁰ Bukhārī, #3108, Muslim, #2080, and Abū Dāwūd, #4036 and Tirmidhī, #1733.

الأشعث بن سليم، قال: سمعتُ عمَّتِي تُحَدِّثُ عَنْ عَمَّهَا، قَالَ: «بَيْنَا أَنَا أُمَيْي بِالمَدِينَةِ، إِذَا إِنْسَانٌ خَلْفِي يَقُولُ: «ارْفَعْ إِزَارَكَ؛ فَإِنَّهُ أَتَقَى وَأَبْقَى»، فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ، قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا هِيَ بُرْدَةٌ مَلْحَاءُ، قَالَ: «أَمَا لَكَ فِي أُسُوءَةٍ؟ فَتَنَظَّرْتُ فَإِذَا إِزَارُهُ إِلَى بَصْنِ سَاقَيْهِ».

120. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; from Shu‘bah that Al-Ash‘ath Ibn Sulaym said: ‘I heard my maternal aunt narrate from her paternal uncle:

‘While I was walking in Medīnah, someone behind me said: ‘Raise your loincloth (*izār*) as it is closer to piety (*atqā*) and makes it last longer.’ Lo and behold, it was the Messenger of Allāh (ﷺ), so I said: ‘O Messenger of Allāh, it is merely a black mantle with white stripes.’ He said: ‘Do you not have an example in me?’ I looked at him and I noticed that his loincloth (*izār*) reached the middle of his shins.’”¹²¹

١٢١- حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُيَيْدَةَ، عَنِ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: «كَانَ عُثْمَانُ بْنُ عَفَّانٍ يَأْتِرُ إِلَى أَنْصَافِ سَاقَيْهِ، وَقَالَ: هَكَذَا كَانَتْ إِزْرَةُ صَاحِبِي - يَعْنِي النَّبِيَّ ﷺ -».

121. Suwayd Ibn Naṣr narrated to us; ‘Abdullāh Ibn al-Mubārak narrated to us; from Mūsā Ibn ‘Ubaydah; from Iyās Ibn Salamah Ibn Akwa‘ (*raḍīy>Allāhu ‘anhu*) that his father said:

“Uthmān Ibn ‘Affān used to wear a loincloth (*izār*) reaching the middle parts of his shins and he said: “Thus was the manner in which my companion—meaning, the Prophet

¹²¹ Ahmad in his *Musnad*, #23086, # 23087 and #19472.

(ﷺ) wore his loincloth (*izār*).¹²²

١٢٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ
مُسْلِمِ بْنِ نَدِيرٍ، عَنْ خَدِيفَةَ بْنِ السَّيِّمِ، قَالَ: «أَخَذَ رَسُولُ اللَّهِ ﷺ بَعْضَ لِبَاسِ سَاقِي أَوْ
سَاقِي، فَقَالَ: هَذَا مَوْضِعُ الْإِرَارِ. فَإِنْ أُبَيْتَ فَأَسْتَلْ. فَإِنْ أُبَيْتَ فَلَا حَقَّ لِلْإِرَارِ فِي
الكَعْبَيْنِ.»

122. Qutaybah Ibn Sa'īd narrated to us; Abū'l-Aḥwaṣ narrated to us; from Abū Ishāq; from Muslim Ibn Nadhīr that Hudhayfah Ibn Al-Yamān (*radīy Allāhu 'anhumā*) said:

‘The Messenger of Allāh (ﷺ) grabbed hold of the calf muscle of my shin or his shin and said: “This is where the loincloth should reach. But if you object [to that], then let it hang lower, and if you even object [to that], then [realise] that the loincloth has no right on the ankles.”¹²³

¹²² This chain is weak due to Mūsā Ibn 'Ubaydah.

¹²³ Tirmidhī, #1783 and Ibn Mājah, #3574 and this ḥadīth has a weak chain.

CHAPTER NINETEEN

بَابُ مَا جَاءَ فِي مِشْيَةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Walking (*mishya*) of the
Messenger of Allāh (ﷺ)

١٢٣- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْسَةَ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «وَلَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ، كَانَ الشَّمْسُ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مِشْيَتِهِ مِنْ رَسُولِ اللَّهِ ﷺ، كَأَنَّمَا الْأَرْضُ تُطْوَى لَهُ، إِنَّا لَنَجْهَدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرَبٍ!».

123. Qutaybah Ibn Sa'id narrated to us; Abū Lahī'ah narrated to us; from Abū Yūnus that Abū Hurayrah (*radīy Allāhu 'anhu*) said:

“I have not seen anyone more handsome (*ahsan*) than the Messenger of Allāh (ﷺ); it was as if [the rays of] the sun permeated his face. Nor have I seen anyone walk faster than the Messenger of Allāh (ﷺ), it was as if the earth was folded up for him; we would exert ourselves [and found it difficult to keep up with him], while he would walk at a normal pace.”¹²⁴

¹²⁴ Tirmidhī, #3648 and Ibn Hibbān, 14/216.

١٢٤- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، وَعَبْدُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ
عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ، قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ، مِنْ وَلَدِ عَلِيِّ ابْنِ أَبِي
طَالِبٍ، قَالَ: كَانَ عَلِيٌّ إِذَا وَصَفَ النَّبِيَّ ﷺ قَالَ: «كَانَ إِذَا مَشَى تَقَلَّعَ كَأَنَّهَا يَنْحَطُّ مِنْ
صَبَبٍ».

124. ‘Ali Ibn Hujr narrated to us; ‘Isā Ibn Yūnus narrated to us; from ‘Umar Ibn ‘Abdullāh, the Mawlā of Ghufrah; Ibrāhīm Ibn Muḥammad one of the sons of ‘Ali Ibn Abī Ṭālib (*radīy>Allāhu ‘anhu*) told me:

‘When ‘Ali (*radīy>Allāhu ‘anhu*) described the Prophet (ﷺ), he used to say: “When he walked, he moved as if he were descending a downward slope.”¹²⁵

١٢٥- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا أَبِي، عَنِ الْمَسْعُودِيِّ، عَنْ عُثْمَانَ ابْنِ
مُسْلِمٍ بْنِ هُرْمُزٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «كَانَ النَّبِيُّ
ﷺ إِذَا مَشَى تَكَفَّمًا تَكْفَّمُوا، كَأَنَّهَا يَنْحَطُّ مِنْ صَبَبٍ».

125. Sufyān Ibn Wakī‘ narrated to us; my father narrated to us; from al-Mas‘ūdī; from ‘Uthmān Ibn Muslim Ibn Hurmuz; from Nāfi‘ Ibn Jubayr Ibn Muṭ‘im that ‘Ali Ibn Abī Ṭālib (*radīy>Allāhu ‘anhu*) said:

“When the Prophet (ﷺ) walked, he leant forward as if descending a downward slope.”¹²⁶

¹²⁵ Tirmidhī, #3637. This ḥadīth has a weak chain although some of the wording has been established in other authentic narrations.

¹²⁶ Tirmidhī, #3637, Ibn Hibbān, #6311, Ḥākim, 2/605-606 and Tirmidhī said this ḥadīth is ḥasan saḥīḥ.

CHAPTER TWENTY

بَابُ مَا جَاءَ فِي تَقَنُّعِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Description of the Head Covering (*taqannu'*) of the Messenger of Allāh (ﷺ)

١٢٦- حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى. قَالَ: حَدَّثَنَا وَكَيْعٌ. قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الْقِنَاعَ كَمَا كَانَ نُؤْبَةُ نُؤَبِ رِيَابٍ».

126. Yūsuf Ibn 'Isā narrated to us; Wakī' narrated to us; Al-Rabī' Ibn Ṣabīḥ narrated to us; from Yazīd Ibn Abān that Anas Ibn Mālik (*radīy-Allāhu 'anhu*) said:

“The Messenger of Allāh (ﷺ) would often wear a head cloth (*qinā'*), so much so that his clothing would resemble that of an oil seller.”¹²⁷

¹²⁷ Bayhaqī in *al-Sbu'ab*, 5/226. This ḥadīth is weak, due to a narrator having weak memory see Ibn Jawzī's *al-Du'afā' wa'l-Matrikin*, 1/281.

CHAPTER TWENTY-ONE

بَابُ مَا جَاءَ فِي جِلْسَةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Nature of Sitting (*jilsab*) of the Messenger of Allāh (ﷺ)

١٢٧- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ. قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ حَسَّانَ، عَنْ جَدَّتَيْهِ، عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، «أَنَّهَا رَأَتْ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَهُوَ قَاعِدٌ الْقَرْفُضَاءَ، قَالَتْ: فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْمُتَحَشِّعَ فِي الْجِلْسَةِ أُرْعِدْتُ مِنْ الْفَرَقِ» .

127. ‘Abd Ibn Ḥumayd narrated to us; ‘Affān Ibn Muslim narrated to us; ‘Abdullāh Ibn Ḥassān narrated to us; from his grandmother that Qaylah bint Makhramah (*radīy Allāhu ‘anbā*) said:

“That she saw the Messenger of Allāh (ﷺ) in the *masjid* squatting on his heels (*qurfaṣā*). She said: ‘When I saw the Messenger of Allāh (ﷺ) sitting humbly (*mutakhasbi*), I began trembling in fear [due to immense awe of him].’¹²⁸”

¹²⁸ Abū Dāwūd, #4847 and Tirmidhī, #2814.

١٢٨- حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْزُومِيُّ، وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، «أَنَّه رَأَى النَّبِيَّ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى».

128. Sa'īd Ibn 'Abdu'l-Raḥmān al-Makhzūmī and others narrated to us; Sufyān narrated to us; from Zuhri; from 'Abbād Ibn Tamīmī that his paternal uncle said:

“That he saw the Prophet (ﷺ) lying [flat] on his back (*mustalq*) in the *masjid*, placing one of his legs over the other.¹²⁹

١٢٩- حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْمَدَنِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ، عَنْ زَيْنِعِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي الْمَسْجِدِ احْتَبَى بِيَدَيْهِ».

129. Salmah Ibn Shayb narrated to us; 'Abdullāh Ibn Ibrāhīm al-Madanī narrated to us; Ishāq Ibn Muḥammad al-Anṣārī narrated to us; from Rabīḥ Ibn 'Abdu'l-Raḥmān Ibn Abī Sa'īd; from his father that his grandfather Abū Sa'īd al-Khudrī (*raḍiy>Allāhu 'anhu*) said:

“When the Messenger of Allāh (ﷺ) would sit in the *masjid*, he would do so by bringing his legs tightly against his stomach (*ibtibā'*) with his hands.¹³⁰

¹²⁹ Bukhārī, #6287, Muslim, #2100 and Tirmidhī, #2765.

¹³⁰ Abū Dāwūd, #4846

CHAPTER TWENTY-TWO

بَابُ مَا جَاءَ فِي تُكَاةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Reclining (*tukā'a*) of the Messenger of Allāh (ﷺ)

١٣٠- حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ البَغْدَادِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنِ إِسْرَائِيلَ، عَنِ سِمَاكِ بْنِ حَرْبٍ، عَنِ جَابِرِ بْنِ سَمُرَةَ، قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُتَكِبًا عَلَى وَسَادَةٍ عَلَى يَسَارِهِ» .

130. 'Abbās Ibn Muḥammad al-Dūrī al-Baghdādī narrated to us; Ishāq Ibn Manṣūr narrated to us; from Isrā'īl; from Simāk Ibn Ḥarb that Jābir Ibn Samurah (*radīy Allāhu 'anhū*) said:

“I saw the Messenger of Allāh (ﷺ) reclining on a cushion on his left side.”¹³¹

١٣١- حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعَدَةَ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا الْحَرَبِيُّ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «الإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ

¹³¹ Abū Dāwūd, #4143 and Tirmidhī, #2770.

الْوَالِدِينَ». قَالَ: وَجَلَسَ رَسُولُ اللَّهِ ﷺ وَكَانَ مُتَكِنًا قَالَ: «وَشَهَادَةُ الزُّورِ». أَوْ «قَوْلُ الزُّورِ» قَالَ: فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُنَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ!

131. Ḥumayd Ibn Mus‘adah narrated to us; Bishr Ibn Al-Mufaḍḍal narrated to us; Al-Jarīrī narrated to us; from ‘Abdu’l-Rahmān Ibn Abī Bakrah that his father [Abū Bakrah (*radīy Allāhu ‘anhu*)] said: ‘The Messenger of Allāh (ﷺ) said:

“Should I tell you about the greatest of the major sins (*akbar al-kabā’ir*)?” They said: ‘Certainly, O Messenger of Allāh.’ He said: “Associating partners with Allāh (*ishrāk billāh*), and defiance against parents (*uqūq al-walaydain*).” The Messenger of Allāh (ﷺ) sat up as he was reclining and added: “and false testimony (*shabadah al-zūr*) or false speech (*qawl al-zūr*).” The Messenger of Allāh (ﷺ) kept saying it so much that we said: ‘If only he would keep silent.’”¹³²

١٣٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي جَحِينَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا أَنَا فَلَا أَكُلُ مُتَكِنًا».

132. Qutaybah Ibn Sa‘īd narrated to us; Sharīk narrated to us; from ‘Alī Ibn al-Aqmar that Abū Juḥayfah (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) said: “As for me, I do not eat while reclining.”’¹³³

١٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، قَالَ: سَمِعْتُ أَبَا جَحِينَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

¹³² Bukhārī, #2653 and Muslim, #87.

¹³³ Bukhārī, #5398, Abū Dāwūd, #3769 and Tirmidhī, #1830.

«لَا أَكُلُ مُتَكِنًا.»

133. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us that ‘Alī Ibn al-Aqmar said: ‘I heard Abū Juḥayfah (*radīy>Allāhu ‘anhu*) say:

‘The Messenger of Allāh (ﷺ) said: “I do not eat while reclining.”¹³⁴

١٣٤- حَدَّثَنَا يُونُسُ بْنُ عَيْسَى. قَالَ: حَدَّثَنَا وَكَيْعٌ. قَالَ: حَدَّثَنَا إِسْرَائِيلُ. عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ مُتَكِنًا عَلَى وَسَادَةٍ.»
قَالَ أَبُو عَيْسَى: «لَمْ يَذْكُرْ وَكَيْعٌ عَلَى يَسَارِهِ». وَهَكَذَا رَوَى غَيْرٌ وَاجِدٌ عَنْ إِسْرَائِيلَ نَحْوَ رَوَايَةِ وَكَيْعٍ. وَلَا نَعْلَمُ أَحَدًا رَوَى فِيهِ «عَلَى يَسَارِهِ» إِلَّا مَا رَوَاهُ إِسْحَاقُ ابْنُ مَنْصُورٍ، عَنْ إِسْرَائِيلَ.

134. Yūsuf Ibn ‘Isā narrated to us; Wakī’ narrated to us; Isrā’īl narrated to us; from Simāk Ibn Ḥarb that Jābir Ibn Samurah (*radīy>Allāhu ‘anhu*) said:

“I saw the Messenger of Allāh (ﷺ) reclining on a cushion.”¹³⁵

Abū ‘Isā said: ‘Wakī’ did not mention: “...on his left side.” Similarly, others have reported similar to the narration of Wakī’ such as the report of Isrā’īl, and we do not know of any narration that mentions: “...on his left side,” except what has been reported by Ishāq Ibn Mansur from Isrā’īl.’

¹³⁴ Bukhārī, #5398, Abū Dāwūd, #3769 and Tirmidhī, #1830.

¹³⁵ Abū Dāwūd, #4143 and Tirmidhī, #2771.

CHAPTER TWENTY-THREE

بَابُ مَا جَاءَ فِي اتِّكَاءِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Leaning (*ittikā'*) of the Messenger of Allāh (ﷺ)

١٣٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُهَيْبٍ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ شَاكِنًا فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ بْنِ زَيْدٍ، وَعَلَيْهِ ثَوْبٌ قِطْرِيٌّ قَدْ تَوَشَّحَ بِهِ فَصَلَّى بِهِمْ».

135. 'Abdullāh Ibn 'Abdu'l-Raḥmān narrated to us; 'Amr Ibn 'Āṣim narrated to us; Ḥammād Ibn Salamah narrated to us; from Ḥumayd that Anas (*radīy Allāhu 'anhu*) said:

“The Prophet (ﷺ) was feeling ill, so he came out leaning on Usāmah Ibn Zayd, wearing a garment of Yemenī sheet made of cotton (*qitrī*), which he had thrown on loosely, he then led them in the prayer.”¹³⁶

١٣٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، قَالَ:

¹³⁶ Aḥmad in his *Musnad*, #13763 and Ibn Ḥibbān, #349.

حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَفَّافُ الْحَلَبِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي تُوُفِّي فِيهِ، وَعَلَى رَأْسِهِ عَصَابَةٌ صَفْرَاءُ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: «يَا فَضْلُ!»، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «أَشَدُّ بِهِ الْعِصَابَةُ رَأْسِي»، قَالَ: فَفَعَلْتُ، ثُمَّ قَعَدَ، فَوَضَعَ كَفَّهُ عَلَى مَنْكِبِي، ثُمَّ قَامَ فَدَخَلَ فِي الْمَسْجِدِ، وَفِي الْحَدِيثِ قِصَّةٌ.

136. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Muḥammad Ibn al-Mubārak narrated to us; ‘Aṭā’ Ibn Muslim al-Khaffāf al-Ḥalabī narrated to us; Jā’far Ibn Burqān narrated to us; from ‘Aṭā’ Ibn Abī Rabāḥ that Faḍl Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said:

‘I visited the Messenger of Allāh (ﷺ) during his illness in which he passed away, on his head was a yellow band. I greeted him and he said: “O Faḍl!” I said: “At your service, O Messenger of Allāh!” He said: “Fasten firmly this band on my head.” So I did. He then sat up and placed the palm of his hand on my shoulder. Then he stood up and entered the *masjid*.”¹³⁷

This tradition is part of a lengthier story.

¹³⁷ Ṭabarānī in *al-Kabir*, 18/280. This ḥadīth is weak.

CHAPTER TWENTY-FOUR

بَابُ مَا جَاءَ فِي صِفَةِ أَكْلِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Manner of the Eating (*akl*) of the Messenger of Allāh (ﷺ)

١٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ ابْنِ لَكْعَبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، «أَنَّ النَّبِيَّ ﷺ كَانَ يَلْعَقُ أَصَابِعَهُ ثَلَاثًا».

قَالَ أَبُو عَيْسَى: وَرَوَى عَزِيزُ مُحَمَّدِ بْنِ بَشَّارٍ هَذَا الْحَدِيثَ قَالَ: «يَلْعَقُ أَصَابِعَهُ الثَّلَاثَ».

137. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; from Sufyān; from Sa’d Ibn Ibrāhīm; Ibn al-Ka’b Ibn Mālik that his father (*raḍīy>Allāhu ‘anhu*) said:

“The Prophet (ﷺ) used to lick his fingers clean three times [after eating].”¹³⁸

Abū ‘Isā said: ‘This tradition has been narrated by other than Muḥammad Ibn Bashshār.’ He said: ‘He used to lick his three fingers.’

¹³⁸ Muslim, #2032 and Abū Dāwūd, #3848.

١٣٨- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ طَعَامًا لَبَعَهُ أَصَابِعَهُ الثَّلَاثَ» .

138. Al-Hasan Ibn ‘Alī al-Khallāl narrated to us; ‘Affān narrated to us; Ḥammād Ibn Salamah narrated to us; from Thābit that Anas (*radīy Allāhu ‘anhu*) said:

“When the Prophet (ﷺ) ate a meal, he used to lick his three fingers [clean after eating].”¹³⁹

١٣٩- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ يَزِيدَ الصُّدَائِيُّ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ - يَعْنِي: الْحَضْرَمِيُّ - قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي جَحِينَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَمَّا أَنَا فَلَا أَكُلُ مُتَكِنًا» .

139. Al-Husayn Ibn ‘Alī Ibn Zayd al-Ṣudāī al-Baghdādī narrated to us; Ya‘qūb Ibn Ishāq al-Ḥaḍramī narrated to us; Shu‘bah narrated to us; from Sufyān al-Thawrī; ‘Alī Ibn Al-Aqmar that Abū Juḥayfah (*radīy Allāhu ‘anhu*) said:

“The Prophet (ﷺ) said: “As for me, I do not eat while reclining.”¹⁴⁰

١٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ نَحْوَهُ.

140. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān

¹³⁹ Muslim, #2034 and Abū Dāwūd, #3845.

¹⁴⁰ Bukhārī, #5398, Abū Dāwūd, #3769 and Tirmidhī, #1830.

Ibn Mahdī narrated to us; Sufyān narrated to us; from ‘Alī Ibn Al-Aqmar, who narrated the same tradition with a different chain of narration.

١٤١- حَدَّثَنَا هَارُونَ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ ابْنِ لَكْنَبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ بِأَصَابِعِهِ الثَّلَاثَ وَيَلْعَقُهُنَّ.»

141. Hārūn Ibn Ishāq al-Hamdānī narrated to us; ‘Abdah Ibn Sulaymān narrated to us; from Hishām Ibn ‘Urwah; Ibn al-Ka‘b Ibn Mālik that his father (*raḍiy>Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) would eat with his three fingers and would clean them [after eating].”¹⁴¹

١٤٢- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُضْعَبُ بْنُ سَلِيمٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «أَبَى رَسُولُ اللَّهِ ﷺ بِتَمْرٍ فَرَأَيْتَهُ يَأْكُلُ وَهُوَ مُتَمَعٌ مِنَ الْجُوعِ.»

142. Aḥmad Ibn Manī‘ narrated to us; Al-Faḍl Ibn Dukayn narrated to us that Muṣ‘ab Ibn Sulaym said: ‘I heard Anas Ibn Mālik (*raḍiy>Allāhu ‘anhu*) say:

“The Messenger of Allāh (ﷺ) was gifted [some] dates. I saw him eat them while he was hunched over, due to hunger (*jū‘*).”¹⁴²

¹⁴¹ Muslim, #2032 and Abū Dāwūd, #3848.

¹⁴² Muslim, #2044 and Abū Dāwūd, #3771.

CHAPTER TWENTY-FIVE

بَابُ مَا جَاءَ فِي صِفَةِ خُبْزِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Bread (*khubbz*) of the
Messenger of Allāh (ﷺ)

١٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يُحَدِّثُ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: «مَا شَبِعَ آلَ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ».

143. Muḥammad Ibn al-Muthannā and Muḥammad Ibn Bashshār narrated to me; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us that Abū Ishāq said: 'I heard 'Abdu'l-Raḥmān Ibn Yazīd narrate from Al-Aswad Ibn Yazīd that 'Ā'ishah (*radīy Allāhu 'anbā*) said:

“The family of Muḥammad (ﷺ) never satiated on barley-bread (*khubbz al-sha'ir*) for two consecutive days, until the Messenger of Allāh (ﷺ) was taken from this world.”¹⁴³

¹⁴³ Muslim, #2970, Tirmidhī, #2357 and Ibn Mājah, #2346.

١٤٤- حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ سَلِيمِ بْنِ عَامِرٍ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ، يَقُولُ: «مَا كَانَ يَنْفُضُ عَنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ خُبْزَ الشَّعِيرِ».

144. ‘Abbās Ibn Muḥammad al-Dawrī narrated to us; Yaḥyā Ibn Abī Bukayr narrated to us; Ḥarīz Ibn ‘Uthmān narrated to us that Sulaym Ibn ‘Āmir said: ‘I heard Abū Umāmah al-Bāhili (*radīy>Allāhu ‘anhu*) say:

“There was never sufficient barley-bread for the people of the household (*Ablul-bayt*) of the Messenger of Allāh (ﷺ).”¹⁴⁴

١٤٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ، قَالَ: حَدَّثَنَا ثَابِتُ بْنُ زَيْدٍ، عَنْ هَلَالِ بْنِ خَبَّابٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَبِيتُ اللَّيْلَةَ الْمُتَابِعَةَ طَاوِنًا هُوَ وَأَهْلُهُ، لَا يَجِدُونَ عَشَاءً، وَكَانَ أَكْثَرَ خُبْزِهِمْ خُبْزَ الشَّعِيرِ».

145. ‘Abdullāh Ibn Mu‘āwiyah al-Jumanhī narrated to us; Thābit Ibn Yazīd narrated to us; from Hilāl Ibn Khabbāb; from ‘Ikrimah that Ibn ‘Abbās (*radīy>Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) and his family would spend consecutive nights starving, not finding any supper; and most of their bread was barley-bread.”¹⁴⁵

¹⁴⁴ Tirmidhī, #2359.

¹⁴⁵ Tirmidhī, #2359. This ḥadīth is supported by other narration which will come later in this book.

١٤٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنْتَمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ، أَنَّهُ قِيلَ لَهُ: «أَكَلَ رَسُولُ اللَّهِ ﷺ النَّعِيمَ؟» - يَعْنِي الْحَوَارَى - فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللَّهِ ﷺ النَّعِيمَ حَتَّى لَقِيَ اللَّهَ ﷻ؛ فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاجِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا كَانَتْ لَنَا مَنَاجِلُ؛ قِيلَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ؟ قَالَ: كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نَعْمِجُهُ.»

146. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; ‘Ubaydullāh Ibn ‘Abdu’l-Majid al-Hanafi narrated to us; ‘Abdu’l-Raḥmān Ibn ‘Abdullāh Ibn Dinār narrated to us; Abū Hāzim narrated to us; from Sahl Ibn Sa’d (*radīy Allāhu ‘anhu*) that he was asked:

‘Did the Messenger of Allāh (ﷺ) eat the finest flour, meaning white bread?’ Sahl said: ‘The Messenger of Allāh (ﷺ) never saw the finest flour up until he met Allāh, the Mighty and Masjestic.’ Then he was asked: ‘Did you have sieves in the time of the Messenger of Allāh (ﷺ)?’ He said: ‘We did not have sieves.’ He was then asked: ‘How did you prepare barely?’ He said: ‘We used to blow on it, so whatever [husks] on it would fly off, and then we would knead it into dough.’¹⁴⁶

١٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «مَا أَكَلَ نَبِيُّ اللَّهِ ﷺ عَلَى خَوَانٍ، وَلَا فِي سَكْرَجَةٍ، وَلَا خُبْرَ لَهُ مَرْفُوقٌ.»

147. Muḥammad Ibn Bashshār narrated to us; Mu‘ādh Ibn Hishām

¹⁴⁶ Bukhārī, #5413 and Tirmidhī, #2364.

narrated to us; My father narrated to me; from Qatādah that Anas Ibn Mālik (*raḍiy>Allāhu ‘anhu*) said:

‘The Prophet of Allāh (ﷺ) did not eat food on a table, nor in a bowl, and nor did he have refined bread.’ Yūnus said: ‘I asked Qatādah: ‘Then what did they eat on?’ He said: ‘On these leather mats (*sufur*).’¹⁴⁷

Muḥammad Ibn Bashshār said: ‘This Yūnus, who narrated from Qatādah, is Yūnus al-Iskāf.’

١٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، فَدَعَّتْ لِي بِطَعَامٍ، وَقَالَتْ: «مَا أَشْبِعَ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِيَ إِلَّا بِكَيْتٍ؛ قَالَ: قُلْتُ: لِمَ؟ قَالَتْ: أَدُكَّرُ الْحَالَ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ الدُّنْيَا، وَاللَّهِ مَا شَبِعَ مِنْ خُبْزٍ وَحَمٍّ مَرَّتَيْنِ فِي يَوْمٍ».

148. Aḥmad Ibn Manī‘ narrated to us; ‘Abbād Ibn ‘Abbād al-Muhallabī narrated to us; from Mujālid; from Al-Sha‘bī that Masrūq said:

‘I went to see ‘Ā’ishah (*raḍiy>Allāhu ‘anbā*), so she ordered food for me and said: ‘I never have my fill of food, and then want to cry, except I start crying!’ I said: ‘Why?’ She said: ‘I remember the state in which the Messenger of Allāh (ﷺ) departed from this world. By Allāh, he never had his fill of bread and meat twice in one day!’¹⁴⁸

¹⁴⁷ Bukhārī, #5415 and Tirmidhī, #1788.

¹⁴⁸ Tirmidhī, #2356, this ḥadīth is weak.

١٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يُحَدِّثُ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، قَالَتْ: «مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَابِعَيْنِ حَتَّى قُبِضَ.»

149. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu‘bah narrated to us that Abū Ishāq said: ‘I heard ‘Abdu’l-Raḥmān Ibn Yazīd narrate from Al-Aswad Ibn Yazīd that ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

“The Messenger of Allāh (ﷺ) never had his fill of barley-bread two consecutive days until he passed away.”¹⁴⁹

١٥٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، قَالَ: «مَا أَكَلَ رَسُولُ اللَّهِ ﷺ عَلَى جَوَانٍ، وَلَا أَكَلَ خُبْزًا مَرْفَقًا حَتَّى مَاتَ.»

150. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Abū Ma‘mar ‘Abdullāh Ibn ‘Amr narrated to us; ‘Abdu’l-Wāriṭh narrated to us; from Sa‘īd Ibn Abī ‘Arūbah; from Qatādah that Anas (*radīy>Allāhu ‘anhū*) said:

“The Messenger of Allāh (ﷺ) did not eat food on a table, and nor did he eat refined bread, until he passed away.”¹⁵⁰

¹⁴⁹ Bukhārī, #5416, Muslim, #2970 and Tirmidhī, #2357.

¹⁵⁰ Bukhārī, #5415 and Tirmidhī, #2363.

CHAPTER TWENTYSIX

بَابُ مَا جَاءَ فِي صِفَةِ إِدَامِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Condiments (*idām*) of the Messenger of Allāh (ﷺ)

١٥١- حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنِ عَسْكَرٍ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ». قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ فِي حَدِيثِهِ: «نِعْمَ الْإِدَامُ - أَوْ الْأُدْمُ - الْخَلُّ».

151. Muḥammad Ibn Sahl al-‘Askar and ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Yaḥyā Ibn Ḥassān narrated to us; Sulaymān Ibn Bilāl narrated to us; from Hisham Ibn ‘Urwah; from his father that ‘Ā’ishah (*radīy Allāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) said: “What an excellent condiment (*idām*) vinegar (*khal*) is!”¹⁵¹

‘Abdullāh Ibn ‘Abdu’l-Raḥmān in his tradition said: “How excellent is the condiment,” or “the condiment, vinegar!”

¹⁵¹ Muslim, #2051 and Tirmidhi, #1840.

١٥٢- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: «أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شَبِثْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَكُمْ ﷺ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بَطْنَهُ.»

152. Qutaybah narrated to us; Abū'l-Aḥwaṣ narrated to us that Simāk Ibn Ḥarb said: 'I heard al-Nu'mān Ibn Bashīr (*radīy>Allāhu 'anhu*) say:

'Do you not indulge in whatever food and drink you wish?'
I saw that your Prophet (ﷺ) was unable to find poor-quality dates (*daqal*) with which to fill his stomach.'¹⁵²

١٥٣- حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخَزَاعِمِيُّ، قَالَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ دِيثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَ الْإِدَامُ الْخَلُّ.»

153. 'Abdah Ibn 'Abdullāh al-Khuzā'ī narrated to us; Mu'āwiyah Ibn Hāshim narrated to us; from Sufyān; from Muḥārib Ibn Dithār that Jābir Ibn 'Abdullāh (*radīy>Allāhu 'anhu*) said:

'The Messenger of Allāh (ﷺ) said: "What an excellent condiment vinegar is!"'¹⁵³

١٥٤- حَدَّثَنَا هَنَّادٌ، قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ زُهْدَمِ الْجُرْمِيِّ، قَالَ: «كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَأَبَى بِلَحْمِ دَجَاجٍ فَتَنَحَّى

¹⁵² Muslim, #2977 and Tirmidhī, #2372.

¹⁵³ Muslim, #2052, Abū Dāwūd, #3820 and Tirmidhī, #1839.

رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ: مَا لَكَ؟ فَقَالَ: إِنِّي رَأَيْتَهَا تَأْكُلُ شَيْئًا فَحَلَنْتُ أَنْ لَا أَكُلَهَا،
قَالَ: اذْنُ؛ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ لَحْمَ دَجَاجٍ .

154. Hannād narrated to us; Wakī' narrated to us; from Sufyān; from Ayyūb; from Abū Qilābah that Zahdam Al-Jarmī (*radīy Allāhu 'anhu*) said:

'We were in the presence of Abū Mūsā Ash'arī when he was served chicken. [Upon seeing the dish] one of the men in the group withdrew, so he asked him: "What is the matter with you?" He replied: 'I saw it eat something, so I swore that I would not eat it.' Abū Mūsā Ash'arī (*radīy Allāhu 'anhu*) said: "Come close, for I have seen the Messenger of Allāh (ﷺ) eating the meat of chickens!"¹⁵⁴

١٥٥- حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجِيُّ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ
عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ بْنِ سَفِينَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ:
«أَكَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَحْمَ حُبَارَى» .

155. Al-Faḍl Ibn Sahl Al-A'raj al-Baghdādī narrated to us; Ibrāhīm Ibn 'Abdu'l-Raḥmān Ibn Mahdī narrated to us; from Ibrāhīm Ibn 'Umar Ibn Safīnah; from his father that his grandfather said:

"I ate meat of a bustard (*hubārah*) together with the Messenger of Allāh (ﷺ)."¹⁵⁵

¹⁵⁴ Bukhārī, #5517 and Muslim, #1649.

¹⁵⁵ Abū Dāwūd, #3797 and Tirmidhī, #1728, this ḥadīth is weak.

١٥٦- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ الْقَاسِمِ التَّمِيمِيِّ، عَنْ رَهْدَمِ الْجَرْمِيِّ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: فَقَدِمَ طَعَامُهُ وَقَدِمَ فِي طَعَامِهِ لَحْمٌ دَجَاجٍ؛ وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَخْخَرَ كَأَنَّهُ مَوْلَى، قَالَ: فَلَمْ يَدْنُ، فَقَالَ لَهُ أَبُو مُوسَى: أَدْنُ، فَإِنِّي قَدْ رَأَيْتَ رَسُولَ اللَّهِ ﷺ أَكَلَ مِنْهُ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدِرْتُهُ فَحَلَفْتُ أَنْ لَا أُطْعِمَهُ أَبَدًا.

156. 'Alī Ibn Ḥujr narrated to us; Ismā'il Ibn Ibrāhīm narrated to us; from Ayyūb; from Al-Qāsim al-Tamīmī that Zahdam al-Jarmī (*radīy>Allāhu 'anhu*) said:

'We were in the presence of Abū Mūsā Al-Ash'arī, when we were served food that had chicken meat in it. Among those present, was a man from the tribe Banu Taymullah, ruddy as if he were a freed slave, and he did not come close [to the food], so Abū Mūsā said: "Come closer, for I have seen the Messenger of Allāh (ﷺ) eat it." The man said: 'I saw it eat something unclean, so I swore that I would never eat it.'¹⁵⁶

١٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، وَأَبُو نَعِيمٍ، قَالَا: حَدَّثَنَا سُنَيْانٌ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ رَجُلٍ مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ: عَطَاءٌ، عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا الزَّيْتِ وَأَذْهَبُوا بِهِ؛ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ».

157. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad al-Zubayrī and Abū Nu'aym narrated to us; Sufyān narrated to us; from 'Abdullāh Ibn 'Isā that a man from the people of Syria, named 'Aṭā' Ibn Abī Asid (*radīy>Allāhu 'anhu*) said:

¹⁵⁶ Bukhārī, #5517, Muslim, #1649 and Tirmidhī, #1827.

‘The Messenger of Allāh (ﷺ) said: “Eat olive oil (*zayt*), and apply it, for indeed it is from a blessed tree (*shajra mubārakah*).”¹⁵⁷

١٥٨- حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا الزَّيْتِ وَادَّهِنُوا بِهِ؛ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ» .
 قَالَ أَبُو عِيسَى: وَعَبْدُ الرَّزَّاقِ كَانَ يَضْطَرِبُ فِي هَذَا الْحَدِيثِ فَرَبَّمَا أَسْنَدَهُ، وَرَبَّمَا أَرْسَلَهُ.

158. Yahyā Ibn Mūsā narrated to us; ‘Abdu’l-Razzāq narrated to us; Ma‘mar narrated to us; from Zayd Ibn Aslam; from his father that ‘Umar Ibn al-Khaṭṭāb (*radīy Allāhu ‘anhu*) said “The Messenger of Allāh (ﷺ) said:

“Eat olive oil, and apply it, for indeed it is from a blessed tree.”¹⁵⁸

Abū ‘Isā said: “Abdu’l-Razzāq was confused in his ascribing of this tradition, he may have provided a complete chain of transmission, and may not have.’

١٥٩- حَدَّثَنَا السُّنَجِيُّ - وَهُوَ أَبُو دَاوُدَ سُلَيْمَانَ بْنِ مَعْبُدِ السُّنَجِيِّ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنْ عُمَرَ .

¹⁵⁷ Tirmidhī, #1852, this ḥadīth is accepted due to supporting narrations such as the following ḥadīth.

¹⁵⁸ Tirmidhī, #1851 and Ibn Ḥibbān, #3319.

159. Abū Dāwūd Sulaymān Ibn Ma'bad al-Marwazī al-Sanjī narrated to us; 'Abdu'l-Razzāq narrated to us; from Ma'amar; from Zayd Ibn Aslam; from his father that the Prophet (ﷺ) said something similar but did not mention 'Umar in the chain.¹⁵⁹

١٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. وَعَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ. قَالَا: حَدَّثَنَا شُعْبَةُ. عَنْ قَتَادَةَ. عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: «كَانَ النَّبِيُّ ﷺ يَعْجِبُهُ الذُّبَابُ. فَأَبَى بِطَعَامِهِ. أَوْ دُعَى لَهُ. فَجَعَلْتُ أَتَّبِعُهُ فَأَضَعُهُ بَيْنَ يَدَيْهِ لِمَا أَعْلَمُ أَنَّهُ يُحِبُّهُ».

160. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn Jā'far and 'Abdu'l-Razzāq Ibn Mahdī narrated to us; Shu'bah narrated to us; from Qatādah that Anas Ibn Mālik (*radīy Allāhu 'anhu*) said:

“The Prophet (ﷺ) loved gourd (*dubbā*), and upon one occasion food was presented to him or he was invited by someone to partake of it, so I sought to seek out [the pieces in the dish and present them to him]; as I knew of his love for it.”¹⁶⁰

١٦١- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا حَنْصَلُ بْنُ عِيَّانٍ. عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ. عَنْ حَكِيمِ بْنِ جَابِرٍ. عَنْ أَبِيهِ. قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ فَرَأَيْتُ عِنْدَهُ ذُبَابًا يَقَطُّعُ. فَقُلْتُ: مَا هَذَا؟ قَالَ: «نُكْتُرُ بِهِ طَعَامَنَا».

قَالَ أَبُو عِيْسَى: وَجَابِرٌ هَذَا: هُوَ جَابِرُ بْنُ طَارِقٍ. وَيُقَالُ: ابْنُ أَبِي طَارِقٍ. وَهُوَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَلَا نَعْرِفُ لَهُ إِلَّا هَذَا الْحَدِيثَ الْوَّاحِدَ. وَأَبُو خَالِدٍ اسْمُهُ: سَعْدٌ.

¹⁵⁹ 'Abdu'l-Razzāq in his *Musannaf*, #19568.

¹⁶⁰ Aḥmad in his *Musnad*, #12911.

161. Qutaybah Ibn Sa'īd narrated to us; Ḥafṣ Ibn Ghiyāth narrated to us; from Ismā'īl Ibn Abī Khālid; from Ḥākim Ibn Jābir that his father (*radīy Allāhu 'anhu*) said:

'I came to visit the Prophet (ﷺ) and saw that he had gourd sliced into pieces, so I asked: 'What is this?' He replied: "We increase our food with it."¹⁶¹

Abū 'Isā said: "This Jābir is Jābir Ibn Ṭāriq and it is also said that he is Ibn Abī Ṭāriq. He is a man among the Companions of the Messenger of Allāh (ﷺ), and we know of no other tradition attributes to him. Abū Khālid named him Sa'd."

١٦٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ حَيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لِبَطْعَامٍ صَنَعَهُ، قَالَ أَنَسُ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَتَقَرَّبْتُ إِلَى رَسُولِ اللَّهِ ﷺ خَبْرًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دَبَاءٌ وَقَدِيدٌ، قَالَ أَنَسُ: فَرَأَيْتَ النَّبِيَّ ﷺ يَتَّبِعُ الدَّبَاءَ حَوْلَ الْإِصْبَعَةِ فَلَمْ أَرَلْ أَحَبُّ الدَّبَاءَ مِنْ يُومَيْدٍ .

162. Qutaybah Ibn Sa'īd narrated to us; from Mālik Ibn Anas; from Ishāq Ibn 'Abdullāh Ibn Abī Ṭalḥah, that he heard Anas Ibn Mālik (*radīy Allāhu 'anhu*) say:

'A tailor once invited the Messenger of Allāh (ﷺ) for a meal he had prepared. So I also attended the invitation with the Messenger of Allāh (ﷺ) to that meal. He presented the Messenger of Allāh (ﷺ) with some barley-bread and broth containing dried meat and gourd (pumpkin). Then I saw the Prophet (ﷺ) seek out the gourd around the sides of the bowl, thereafter, I never stopped loving

¹⁶¹ Ibn Mājah, #3304.

¹⁶² Bukhārī, #5379, Muslim, #2041, and Tirmidhī, #1850.

gourd.¹⁶²

١٦٣- حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، وَسَلَمَةُ بْنُ شَيْبٍ، وَعَمْرُو بْنُ غَيْلَانَ. قَالُوا: حَدَّثَنَا أَبُو أَسَامَةَ. عَنْ هِشَامِ بْنِ غُرُوءَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.»

163. Aḥmad Ibn Ibrāhīm al-Dawraqī, Salamah Ibn Shabīb and Maḥmud Ibn Ghaylān narrated to us; Abū Umāmah narrated to us; from Hisham Ibn ‘Urwah; from his father that ‘Ā’ishah (*radīy>Allāhu ‘anbā*) said:

“The Prophet (ﷺ) used to love sweets (*halwa*) and honey (*‘as*).”¹⁶³

١٦٤- حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ، قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُونُسَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ، أَخْبَرَتْهُ «أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللَّهِ ﷺ جَنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ.»

164. Al-Ḥasan Ibn Muḥammad al-Za‘farānī narrated to us; Al-Ḥajjāj Ibn Muḥammad narrated to us that Ibn Jurayj said:

‘Muḥammad Ibn Yūsuf informed me that ‘Aṭā’ Ibn Yasar informed him that Umm Salamah (*radīy>Allāhu ‘anbā*) informed him that she served a grilled flank to the Messenger of Allāh (ﷺ) and he ate it. He then stood up to pray without performing ritual abultion.¹⁶⁴

¹⁶³ Bukhārī, #5431, Muslim, #1473, and Tirmidhī, #1831.

¹⁶⁴ Tirmidhī, #1829.

١٦٥- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا ابْنُ لَيْعَةَ، عَنْ سُلَيْمَانَ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ، قَالَ: «أَكَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ شِوَاءً فِي الْمَسْجِدِ».

165. Qutaybah narrated to us; Ibn Lahī'ah narrated to us; from Sulaymān Ibn Ziyād that 'Abdullāh Ibn Hārith (*radīy Allāhu 'anhu*) said:

“We partook of grilled meat with the Messenger of Allāh (ﷺ) in the *masjid*.”¹⁶⁵

١٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ، قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَادٍ، عَنِ الْمُغْبِرَةِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ، قَالَ: ضَمِنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَأَتَى بِجَنْبِ مَشْوِيِّ، ثُمَّ أَخَذَ الشَّنْفُرَةَ، فَجَمَلَ بِحُرِّهِ، فَحَزَّ لِي بِهَا مِنْهُ، قَالَ: فَجَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ فَأَلْقَى الشَّنْفُرَةَ، فَقَالَ: «مَا لَهُ تَرَبَّتْ يَدَاهُ؟». قَالَ: وَكَانَ شَارِبُهُ قَدْ وَفَى، فَقَالَ لَهُ: «أَقْضَهُ لَكَ عَلَى سِوَالِكِ» أَوْ «قَضَهُ عَلَى سِوَالِكِ».

166. Maḥmūd Ibn Ghaylān narrated to us; Wakī' narrated to us; Mis'ar narrated to us; from Abū Ṣakhrah Jāmi' Ibn Shaddād; from Al-Mughīrah Ibn 'Abdullāh that Al-Mughīrah Ibn Shu'bah (*radīy Allāhu 'anhu*) said:

“I was a guest with the Messenger of Allāh (ﷺ) one night when a grilled flank was brought to him. He then took a knife and began to carve it into pieces, and he carved some of it for me. Bilāl arrived calling him to prayer, so he dropped the knife and said: “What is wrong with him? May his hands be struck to the ground!” His moustache hung down close to his mouth, so he said to him: “Shall

¹⁶⁵ Ibn Mājah, #3311, in the chain is Ibn Lahī'ah who is trustworthy but became confused after his books were burnt.

I trim it for you over a tooth-stick (*sinak*)?” or he said:
“Trim it over a tooth-stick.”¹⁶⁶

١٦٧- حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ التَّمِيمِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «أَبَى النَّبِيُّ ﷺ بِالْحَمِّ فَرَفَعَ إِلَيْهِ الذَّرَاعُ، وَكَانَتْ تُعْجِبُهُ فَتَهَسَّ مِنْهَا».

167. Wisāl Ibn ‘Abdu’l-A‘lā narrated to us; Muḥammad Ibn Fuḍayl narrated to us; from Abū Ḥayyān al-Taymī; from Abū Zur‘ah that Abū Hurayrah (*radīy Allāhu ‘anhu*) said:

“Some meat was brought to the Prophet (ﷺ), so the foreleg was given to him, and he liked it, so he took a bite of it [and ate it].”¹⁶⁷

١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ زُهَيْرِ بْنِ يُعْنَى بْنِ مُحَمَّدٍ - عَنِ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَّاضٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: «كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الذَّرَاعُ، قَالَ: وَوَسَمَّ فِي الذَّرَاعِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ سَمَّوْهُ».

168. Muḥammad Ibn Bashshār narrated to us; Abū Dāwūd narrated to us; from Zuhayr Ibn Muḥammad; Abū Ishāq; from Sa’d Ibn ‘Iyād that Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) said:

“The Prophet (ﷺ) used to like [the meat of] the foreleg.”
He also added: ‘He was poisoned with a foreleg,’ as he used to believe that the Jews had poisoned him.”¹⁶⁸

¹⁶⁶ Abū Dāwūd, #188

¹⁶⁷ Bukhārī, #4712, Muslim, #194, and Tirmidhī, #1837.

¹⁶⁸ Abū Dāwūd, #3780, this ḥadīth has other supporting narrations which make it hasan.

١٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا
 أَبَانُ بْنُ يَزِيدَ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي عُبَيْدٍ، قَالَ: طَبَخْتُ لِلنَّبِيِّ
 شَيْئًا قَدْرًا وَقَدْ كَانَ يُعْجِبُهُ الذَّرَاعُ فَنَآوَلْتُهُ الذَّرَاعَ، ثُمَّ قَالَ: «نَآوِلْنِي الذَّرَاعَ»، فَنَآوَلْتُهُ،
 ثُمَّ قَالَ: «نَآوِلْنِي الذَّرَاعَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَكَمْ لِلشَّاةِ مِنْ ذِرَاعٍ، فَقَالَ:
 «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ سَكَتَ لَنَآوَلْتَنِي الذَّرَاعَ مَا دَعَوْتُ».

169. Muḥammad Ibn Bashshar narrated to us; Muslim Ibn Ibrāhīm narrated to us; Abān Ibn Yazīd narrated to us; from Qatādah; from Shahr Ibn Ḥawshab that Abū ‘Ubayd (*radīy>Allāhu ‘anhu*) said:

‘I cooked a pot [of meat] for the Prophet (ﷺ), and he used to enjoy the foreleg, so I passed him the foreleg. Then he said: “Pass me the foreleg.” So I passed it to him. Then he said: “Pass me the foreleg.” So I passed it to him. Then he said: “Pass me the foreleg.” So I said: ‘O Messenger of Allāh, how many forelegs does a sheep have?’ He said: “By the One in whose Hand is my soul, had you remained silent, you would have kept passing me foreleg as long I asked for it.”¹⁶⁹

١٧٠- حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ، عَنْ فُلَيْحِ
 ابْنِ سَلِيمَانَ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي عَبَّادٍ، يُقَالُ لَهُ: عَبْدُ الْوَهَّابِ بْنُ يَحْيَى ابْنِ
 عَبَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَتْ الذَّرَاعُ أَحَبَّ اللَّحْمِ إِلَى
 رَسُولِ اللَّهِ ﷺ وَلَكِنَّهُ كَانَ لَا يَجِدُ اللَّحْمَ إِلَّا غَيًّا، وَكَانَ يُعْجَلُ إِلَيْهَا؛ لِأَنَّهَا أَعْجَلُهَا
 نُضْجًا.

¹⁶⁹ Aḥmad, 3/484-5, this ḥadīth has a weak chain although al-Albānī has mentioned other supporting evidence and declared it authentic in *Mukhtaṣir Shama‘il*, p.96.

170. Al-Ḥasan Ibn Muḥammad al-Za‘farānī narrated to us; Yaḥyā Ibn ‘Abbād narrated to us that Fulayh Ibn Sulaymān said: ‘A man from Banu ‘Abbād named ‘Abdu’l-Wahhab Ibn Yaḥyā Ibn ‘Abbād narrated to me; from ‘Abdullāh Ibn al-Zubayr (*radīy>Allāhu ‘anhumā*) that ‘Ā’ishah (*radīy>Allāhu ‘anbā*) said:

“The foreleg was not the meat dearest to the Messenger of Allāh (ﷺ), but he only got to consume meat occasionally, so he would take to the foreleg; because it was the quickest portion of meat to prepare.”¹⁷⁰

١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا بِسْعَةُ، قَالَ: سَمِعْتُ شَيْخًا مِنْ فَهْمٍ، قَالَ: سَمِعْتُ عَبْدِ اللَّهِ بْنَ جَعْفَرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَطْيَبَ اللَّحْمِ لَحْمَ الظَّهْرِ».

171. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad narrated to us; Mis‘ar narrated to us: ‘I heard a Shaikh from Fahm say: “Abdullāh Ibn Jā‘far (*radīy>Allāhu ‘anhu*) say:

‘I heard the Messenger of Allāh (ﷺ) say: “The best meat is the meat of the back.”¹⁷¹

١٧٢- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، عَنْ عَبْدِ اللَّهِ ابْنِ الْمُؤَمَّلِ، عَنْ ابْنِ أَبِي مَلِيكَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «نِعْمَ الإِدَامُ الخُلُّ».

172. Sufyān Ibn Wakī‘ narrated to us; Zayd Ibn al-Ḥubāb narrated to us; from ‘Abdullāh Ibn al-Mu‘ammal; from Ibn Abī Mulaykah that ‘Ā’ishah (*radīy>Allāhu ‘anbā*) said:

¹⁷⁰ Tirmidhī, #1838, this ḥadīth is weak.

¹⁷¹ Ibn Mājah, #3308, this ḥadīth is weak.

‘The Prophet (ﷺ) said: “What an excellent condiment vinegar is!”¹⁷²

١٧٣- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ نَابِتِ أَبِي حَمْرَةَ الثَّمَالِيِّ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ هَانِيٍّ، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقَالَ: «أَعْنَدُكَ شَيْءٌ؟» فَقُلْتُ: لَا إِلَّا خُبْزٌ يَابِسٌ وَخَلٌّ، فَقَالَ: «هَاتِي، مَا أَفْتَمَرَ بَيْتٌ مِنْ أَدَمٍ فِيهِ خَلٌّ».

173. Abū Kurayb Muḥammad Ibn al-‘Alā’ narrated to us; Aby Bakr Ibn ‘Ayyāsh narrated to us; from Thābit Ibn Ḥamzah al-Thumālī; from Al-Sha‘bī that Umm Hānī’ (*radīy>Allāhu ‘anhā*) said:

‘The Prophet (ﷺ) came in to visit me and said: “Do you have anything [to eat].” I said: ‘No, other than some dry bread and vinegar.’ So he said: “Bring it! For no household in which there is vinegar is devoid of seasoning!”¹⁷³

١٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ مَرْثَةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «فَضْلٌ عَائِشَةَ عَلَى النَّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

174. Muḥammad Ibn al-Muthannā narrated to us; Muḥammad Ibn Jā‘far narrated to us; Shu‘bah narrated to us; from ‘Amr Ibn Murrah; from Murrah al-Hamdānī that Abū Mūsā Ash‘arī (*radīy>Allāhu ‘anhū*) said that the Prophet (ﷺ) said:

“The superiority of ‘Ā’ishah over all other women is like

¹⁷² Muslim, #2051 and Tirmidhī, #1840.

¹⁷³ Tirmidhī, #1841, this ḥadīth is authentic with supporting evidence.

the superiority of *tharīd*¹⁷⁴ over all other food.”¹⁷⁵

١٧٥- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ الْأَنْصَارِيِّ أَبُو طَوَالَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَمَنْضِلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ» .

175. ‘Alī Ibn Ḥujr narrated to us; Ismā‘īl Ibn Jā‘far narrated to us; Abū Ṭuwāla ‘Abdullāh Ibn ‘Abdu’l-Raḥmān Ibn Ma‘mar al-Anṣārī narrated to us that he heard Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) say: ‘The Messenger of Allāh (ﷺ) said:

“The superiority of ‘Ā’ishah over all other women is like the superiority of *tharīd* over all other food.”¹⁷⁶

١٧٦- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ
أَبِي صَالِحٍ، عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِنْ أَكْلِ تَوْرٍ
أَقِطٍ، ثُمَّ رَأَاهُ أَكَلَ مِنْ كَتِفِ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

176. Qutaybah Ibn Sa‘īd narrated to us; ‘Abdu’l-‘Azīz Ibn Muḥammad narrated to us; from Suhayl Ibn Abī Sāliḥ that his father said: ‘Abū Hurayrah (*radīy>Allāhu ‘anhu*) said:

“He saw the Messenger of Allāh (ﷺ) perform ritual ablution after eating some pieces of cheese. Then he saw him eat from the flank of a sheep, and then perform the prayer without performing ritual ablution.”¹⁷⁷

¹⁷⁴ *Tharīd*: this is bread shredded in broth, usually containing meat.

¹⁷⁵ Bukhārī, #5418, Muslim, #2431, and Tirmidhī, #1834.

¹⁷⁶ Bukhārī, #5428, Muslim, #2446, and Tirmidhī, #3887.

¹⁷⁷ Aḥmad in his *Musnad*, #9049 and #9050.

١٧٧- حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ وَائِلِ بْنِ دَاوُدَ، عَنْ ابْنِهِ - وَهُوَ بَكْرُ بْنُ وَائِلٍ - عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أَوْلِمَ رَسُولُ اللَّهِ ﷺ عَلَى صَفِيَّةَ بِتَمْرٍ وَسَوِيقٍ» .

177. Ibn Abī ‘Umar narrated to us; Sufyān Ibn ‘Uyaynah narrated to us; from Wā’il Ibn Dāwūd; from Bakr Ibn Wā’il from Al-Zuhrī that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) gave a wedding banquet for [his marriage with] Ṣafīyyah with dates (*tamr*) and a drink made from barley (*sawīq*).”¹⁷⁸

١٧٨- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي فَإِدُ مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَلِيٍّ، عَنْ جَدِّهِ سَلْمَى، أَنَّ الْحَسَنَ بْنَ عَلِيٍّ، وَابْنَ عَبَّاسٍ، وَابْنَ جَعْفَرٍ أَتَوْهَا فَقَالُوا لَهَا: «اصْنَعِي لَنَا طَعَامًا بِمَا كَانَ يُعْجِبُ رَسُولَ اللَّهِ ﷺ وَنُحْسِنُ أَكْلَهُ، فَقَالَتْ: يَا بُنَيَّ! لَا تَشْتَهِيهِ الْيَوْمَ، قَالَ: بَلَى اصْنَعِيهِ لَنَا؛ قَالَ: فَقَامَتْ فَأَخَذَتْ شَيْئًا مِنْ شَعِيرٍ فَطَحَّتْهُ، ثُمَّ جَعَلَتْهُ فِي قَدْرٍ، وَصَبَّتْ عَلَيْهِ شَيْئًا مِنْ زَيْتٍ وَدَقَّتِ الْفُلْفُلَ وَالتَّوَابِلَ فَتَرَبَّتْهُ إِلَيْهِمْ، فَقَالَتْ: هَذَا بِمَا كَانَ يُعْجِبُ رَسُولَ اللَّهِ ﷺ وَنُحْسِنُ أَكْلَهُ» .

178. Al-Ḥusayn Ibn Muḥammad al-Baṣrī narrated to us; Al-Fuḍayl Ibn Sulaymān narrated to us; from Fā’id, the freed slave of ‘Ubaydullāh Ibn ‘Alī Ibn Abī Rāfi’, the freed slave of the Messenger of Allāh (ﷺ) narrated to me; ‘Ubaydullāh Ibn ‘Alī narrated to me; from his grandmother Salmāh that Al-Ḥasan Ibn ‘Alī, Ibn ‘Abbās

¹⁷⁸ Abū Dāwūd, #3744, Tirmidhī, #1090 and Ibn Mājah, #1909.

and Ibn Jā'far (*radīy>Allāhu 'anhum*) came to her and said:

'Prepare for us a meal which the Messenger of Allāh (ﷺ) used to like and enjoy eating.' She said: 'O my dear sons, you will not enjoy [such food] today.' They said: 'Surely we will, prepare it for us.' She stood up, took some barley and ground it; then place it in a pot and poured olive oil over it, crushed the pepper and the spices, and presented it to them, and said: 'This is what the Messenger of Allāh (ﷺ) used to like and enjoy eating.'¹⁷⁹

١٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ
الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحِ الْعَنْزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: «أَنَا النَّبِيُّ ﷺ فِي مَنْزِلِنَا
فَدَبَّحْنَا لَهُ شَاءً، فَقَالَ: كَأَنَّكُمْ عَلِمُوا أَنَّا نَحِبُّ اللَّحْمَ» وَفِي الْحَدِيثِ قِصَّةٌ.

179. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad narrated to us; Sufyān narrated to us: from Al-Aswad Ibn Qays; from Nubayḥ al-'Anazī that Jābir Ibn 'Abdullāh (*radīy>Allāhu 'anhu*) said:

'The Prophet (ﷺ) came to us in our house, so we slaughtered a sheep for him. He (ﷺ) said: "It is as if they knew that we love meat."' This ḥadīth is part of a longer incident.¹⁸⁰

١٨٠- حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
ابْنِ عَقِيلٍ، أَنَّهُ سَمِعَ جَابِرًا، قَالَ سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ:
«خَرَجَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ فَدَخَلَ عَلَى امْرَأَةٍ مِنَ الْأَنْصَارِ، فَدَبَّحَتْ لَهُ شَاءً فَأَكَلَّ

¹⁷⁹ Tabarānī in *al-Kabir*, 24/299, this chain of narration is weak.

¹⁸⁰ Aḥmad in his *Musnad*, #14245.

مِنْهَا، وَأَتَتْهُ بِقِنَاعٍ مِنْ زُطَبٍ، فَأَكَلَ مِنْهُ، ثُمَّ تَوَضَّأَ لِلظُّهْرِ وَصَلَّى بِرَبِّهِ، ثُمَّ انْصَرَفَ، فَاتَتْهُ بِعِلَالَةٍ مِنْ غِلَالَةِ الشَّأَةِ، فَأَكَلَ ثُمَّ صَلَّى الْعَصْرَ وَلَمْ يَتَوَضَّأْ .

180. Ibn Abī ‘Umar narrated to us; Sufyān narrated to us; ‘Abdullāh Ibn Muḥammad Ibn ‘Aqīl narrated to us that he heard Jābir, Sufyān said: ‘Muḥammad Ibn al-Munkadir narrated to us that Jābir (*radīy>Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) once went out together with me to visit one of the women from among the Ansar. She slaughtered for him a sheep for and he ate some of it. She then served him a dish of fresh dates, and he ate some of them also. He then performed ablution for the noon prayer (*ḡubr*) and performed the prayer. After praying, he returned and she served him with the remaining meat from the sheep, and he ate it. He then performed the afternoon prayer (*‘asr*) without performing ablution.”¹⁸¹

١٨١- حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُتَدِيرِ، قَالَتْ: «دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَمَعَهُ عَلِيٌّ، وَلَنَا دَوَالٍ مُعَلَّقَةٌ، قَالَتْ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ وَعَلِيٌّ مَعَهُ يَأْكُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: مَهْ يَا عَلِيُّ! فَإِنَّكَ نَاقَةٌ، قَالَتْ: فَجَلَسَ عَلِيٌّ وَالنَّبِيُّ ﷺ يَأْكُلُ، قَالَتْ: فَجَعَلْتُ لَهُمْ سِلْعًا وَشَعِيرًا، فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: مِنْ هَذَا فَاصْبِ؛ فَإِنَّ هَذَا أَوْفَقُ لَكَ» .

181. Al-‘Abbās Ibn Muḥammad al-Durī narrated to us; Yūnus Ibn Muḥammad narrated to us; Fulayḥ Ibn Sulaymān narrated to us;

¹⁸¹ Abū Dāwūd, #191 and Tirmidhī, #80.

from ‘Uthmān Ibn ‘Abdu’l-Raḥmān; from Ya‘qūb Ibn Abī Ya‘qūb that Umm al-Mundhir (*radīy>Allāhu ‘anḥā*) said:

‘The Messenger of Allāh (ﷺ) came to visit me together with ‘Alī. We had some dates hanging, so the Messenger of Allāh (ﷺ) began to eat them. When ‘Alī (*radīy>Allāhu ‘anḥu*) also began to eat with him, the Messenger of Allāh (ﷺ) said to ‘Alī: “Stop, O ‘Alī as you have just recovered from an illness.” ‘Alī then sat down while the Prophet (ﷺ) continued to eat, I then prepared for them some chards (*silq*) and barley (*shā’ir*). The Prophet (ﷺ) said to ‘Alī: “Eat of this, for indeed it is more suitable for you.”¹⁸²

١٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ السَّرِيِّ، عَنْ سَفْيَانَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَأْتِينِي فَيَقُولُ: أَعِنْدِكَ عَدَاءٌ؟ فَأَقُولُ: لَا، قَالَتْ: فَيَقُولُ: إِي صَائِمٌ، قَالَتْ: فَأَتَانِي يَوْمًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَهْدَيْتَ لَنَا هَدِيَّةً، قَالَ: وَمَا هِيَ؟ قُلْتُ: حَيْسٌ، قَالَ: أَمَا إِي أَصْبَحْتُ صَائِمًا قَالَتْ: ثُمَّ أَكَلُ.»

182. Maḥmūd Ibn Ghaylān narrated to us; Bishr Ibn al-Sarī narrated to us; from Sufyān; from Ṭalḥah Ibn Yahyā; from ‘Ā’ishah bint Ṭalḥah that ‘Ā’ishah, the Mother of the Believers (*radīy>Allāhu ‘anḥā*) said:

‘The Prophet (ﷺ) used to come to me and say: “Do you have any breakfast?” I would say: “No.” He would then say: “I shall fast.” One day, when he came to me, I said: ‘O Messenger of Allāh, we have been given a gift!’ He said:

¹⁸² Tirmidhī, #2037, and he said: ‘This tradition is ḥasan gharīb. We only know this tradition from Fulayh.

“What is it?” I said: ‘It is a dish of dates mixed with butter and cheese (*hays*).’ He said: “As for me, I began fasting in the morning,” and [then] he ate it.’¹⁸³

١٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَنْصَلٍ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى الْأَسْلَمِيِّ، عَنْ يَزِيدَ بْنِ أَبِي أُمَيَّةَ الْأَعْمُورِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أَخَذَ كِسْرَةً مِنْ خُبْزِ الشَّعِيرِ فَوَضَعَ عَلَيْهَا تَمْرَةً، وَقَالَ: «هَذِهِ إِذَا مَ هَذِهِ» وَأَكَلَ.

183. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; ‘Umar Ibn Ḥafs Ibn Ghiyāth narrated to us; my father narrated to us; from Muḥammad Ibn Abi Yaḥyā al-Aslamī; from Yazīd Ibn Abi Umayyah al-A‘war that Yūsuf Ibn ‘Abdullāh Ibn Salām (*radīy Allāhu ‘anhu*) said:

‘I saw the Prophet (ﷺ) take a slice of barley-bread, then placed dates upon it and said: “This compliments this.” He then ate it.’¹⁸⁴

١٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سَلِيمَانَ، عَنْ عَبَادِ بْنِ الْعَوَّامِ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْجِبُهُ النَّفْلُ»، قَالَ عَبْدُ اللَّهِ: يَعْنِي مَا بَقِيَ مِنَ الطَّعَامِ.

184. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Sa‘īd Ibn Sulaymān narrated to us; from ‘Abbād Ibn al-‘Awwām; from Ḥumayd that Anas (*radīy Allāhu ‘anhu*) said about the Messenger of Allāh (ﷺ):

¹⁸³ Muslim, #1154, and Tirmidhī, #734.

¹⁸⁴ Abū Dāwūd, #3260, this ḥadīth is weak.

“He used to like the food left over (*al-thuff*).”

‘Abdullāh said: “That means what is left over from the meal.”¹⁸⁵

¹⁸⁵ Aḥmad in his *Musnad*, #13300.

CHAPTER TWENTY-SEVEN

بَابُ مَا جَاءَ فِي صِفَةِ وُضُوءِ رَسُولِ اللَّهِ ﷺ عِنْدَ الطَّعَامِ

What has been narrated concerning the Description of the Ablution (*wūdu*) of the Messenger of Allāh (ﷺ) at Mealtime

١٨٥- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ فَتَقَرَّبَ إِلَيْهِ الطَّعَامُ، فَقَالُوا: أَلَا تَأْتِيكَ بِوُضُوءٍ؟ قَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ».

185. Aḥmad Ibn Manī‘ narrated to us; Ismā‘īl Ibn Ibrāhīm narrated to us; from Ayyub; from Ibn Abū Mulaykah that Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) came out of the toilet, a meal was brought to him and they asked: ‘Shall we not bring you water for ablution?’ He replied: “I have only been ordered to perform ablution (*wūdu*) when I stand up for prayer.”¹⁸⁶

¹⁸⁶ Abū Dāwūd, #3760 and Tirmidhī, #1847.

١٨٦- حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ
عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحَوْرِيثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ
الْعَائِطِ فَأَبَى بِطَعَامٍ، فُقِيلَ لَهُ: أَلَا تَتَوَضَّأُ؟ فَقَالَ: أَأَصَلِّي فَأَتَوَضَّأُ؟!»

186. Sa'īd Ibn 'Abdu'l-Raḥmān al-Makhzūmī narrated to us; Sufyān Ibn 'Uyaynah narrated to us; from 'Amr Ibn Dinār; Sa'īd Ibn al-Huwayrith that Ibn 'Abbās (*radīy Allāhu 'anhumā*) said:

'The Messenger of Allāh (ﷺ) came out after relieving himself from the call of nature and he was brought a meal, so he was asked: 'Will you not perform ablution?' He replied: "Am I going to perform the prayer, so that I need to perform ablution!?"¹⁸⁷

١٨٧- حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا قَيْسُ
ابْنُ الرَّبِيعِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْكَرِيمِ الْحُرَجَانِيُّ، عَنْ قَيْسِ ابْنِ
الرَّبِيعِ، عَنْ أَبِي هَاشِمٍ، عَنْ زَادَانَ، عَنْ سَلْمَانَ، قَالَ: قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكَةَ الطَّعَامِ
الْوَضُوءَ بَعْدَهُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، وَأَخْبَرْتَهُ بِمَا قَرَأْتُ فِي التَّوْرَةِ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «بَرَكَةَ الطَّعَامِ الْوَضُوءَ قَبْلَهُ وَالْوَضُوءَ بَعْدَهُ» .

187. Yahyā Ibn Mūsā narrated to us; 'Abdu'llāh Ibn Numayr narrated to us; Qays Ibn Al-Rabī' and Qutaybah narrated to us; 'Abdu'l-Karīm al-Jurjānī narrated to us; from Qays Ibn Al-Rabī'; from Abū Hāshim; from Zādhān that Salmān [al-Farsī] (*radīy Allāhu 'anhu*) said:

'I read in the Torah, that the blessings of food are [at-tained] by performing ablution [washing the hands and

¹⁸⁷ Muslim, #374, Abū Dāwūd, #3760 and Tirmidhī, 1847

rinsing the mouth] after it, so I mentioned this to the Prophet (ﷺ), and I informed him what I read in the Torah.’ The Messenger of Allāh (ﷺ) said: “The blessing of food are [attained] by performing ablution [washing the hands and rinsing the mouth] before it and ablution after it.”¹⁸⁸

¹⁸⁸ Abū Dāwūd, #3761 and Tirmidhī, #1846, this ḥadīth is weak.

بَابُ مَا جَاءَ فِي قَوْلِ رَسُولِ اللَّهِ ﷺ قَبْلَ الطَّعَامِ وَبَعْدَهَا يَفْرُغُ مِنْهُ

What has been narrated concerning the
Saying (*qawl*) of the Messenger of Allāh (ﷺ)
Before and after Eating

١٨٨- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا ابْنُ لَيْعَةَ، عَنْ بَرِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ رَاشِدِ
ابْنِ جَنْدَلِ الْيَافِعِيِّ، عَنْ حَبِيبِ بْنِ أَوْسٍ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، قَالَ: كُنَّا عِنْدَ
النَّبِيِّ ﷺ يَوْمًا، فَقَرَّبَ إِلَيْهِ طَعَامٌ، فَلَمْ أَرِ طَعَامًا كَانَ أَعْظَمَ بَرَكَهَ مِنْهُ أَوْلَّ مَا أَكَلْنَا،
وَلَا أَقَلَّ بَرَكَهَ فِي آخِرِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ هَذَا؟ قَالَ: «إِنَّا ذَكَرْنَا اسْمَ اللَّهِ
حِينَ أَكَلْنَا، ثُمَّ قَعَدَ مَنْ أَكَلَ وَلَمْ يُسَمِّ اللَّهَ تَعَالَى فَأَكَلَ مَعَهُ الشَّيْطَانُ» .

188. Qutaybah narrated to us; Ibn Lahī'ah narrated to us; from Yazīd Ibn Abī Ḥabīb; from Rashīd Ibn Jandal al-Yāfi'ī; from Ḥabīb Ibn Aws that Abū Ayyūb al-Anṣārī (*raḍiy Allāhu 'anhu*) said:

'We were with the Prophet (ﷺ) one day, when a meal was brought to him. I had never seen a meal that possessed greater blessing (*barakah*) at the beginning of our eating, nor possessing less blessing at the end of it. We said: 'O Messenger of Allāh, how is this?' He said: "We mentioned

the name of Allāh when we began to eat. Then sat someone who ate and failed to mention the name of Allāh, the Exalted, so Satan ate with him.”¹⁸⁹

١٨٩- حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا هِشَامُ الدُّسْتَوَائِيُّ، عَنْ بُدَيْلِ الْعُقَيْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ بْنِ عَمِيرٍ، عَنْ أُمِّ كَلثُومٍ، عَنْ غَائِثَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَتَسْبِي أَنْ يَذْكُرَ اللَّهَ تَعَالَى عَلَى طَعَامِهِ: فَلْيَقُلْ: بِاسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ».

189. Yaḥyā Ibn Mūsā narrated to us; Abū Dāwūd narrated to us; Hisham Al-Dastuwā’ī narrated to us; from Budayl al-‘Uqaylī; from ‘Abdullāh Ibn ‘Ubayd Ibn ‘Umayr; from Umm Kulthum that ‘Ā’ishah (*radīy>Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) said: “If one of you eats but forgets to mention the name of Allāh, the Exalted during his meal, let him say: “*Bismillāhi anwalahu wa ākhirahu*”—“I began with name of Allāh at its beginning and at its end.”¹⁹⁰

١٩٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ طَعَامٌ، فَقَالَ: «أَذُنْ يَا بَنِي! فَسَمَّ اللَّهُ تَعَالَى، وَكُلْ بِمِيمِكَ، وَكُلْ بِمَا يَلِيكَ».

¹⁸⁹ Ahmad in his *Musnad*, #23522, this ḥadīth is weak but the meaning is authentic because of other supporting evidences.

¹⁹⁰ Abū Dāwūd, #3767 and Tirmidhī, #1858, this ḥadīth is supported by other evidence in the *Musnad* of Abū Ya’lā, #7153 with slightly different wording.

190. ‘Abdullāh Ibn al-Sabbāḥ al-Hashimī al-Baṣrī narrated to us; ‘Abdu’l-A’lā narrated to us; from Ma‘mar; from Hisham Ibn ‘Urwah; from his father that ‘Umar Ibn Abī Salamah (*radīy Allāhu ‘anhu*) said:

‘He went to see the Messenger of Allāh (ﷺ) who had a meal before him, so he said: “Come close, dear son, mention the name of Allāh, the Exalted, eat with your right hand, and eat what is directly in front of you.”¹⁹¹

١٩١- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي هَاشِمٍ، عَنِ إِسْمَاعِيلَ بْنِ رِيَّاحٍ، عَنْ أَبِيهِ رِيَّاحِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا فَرَعَ مِنْ طَعَامِهِ، قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا، وَسَقَانَا، وَجَعَلَنَا مُسْلِمِينَ».

191. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad al-Zubayrī narrated to us; Sufyān Ibn al-Thawrī narrated to us; from Abū Hishām; from Ismā‘il Ibn Riyāḥ; from his father Riyāḥ that Abū Sa‘īd al-Khudrī (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) used to say when he finished his meal: “*Al-ḥamdulillābi-aladbi at’amanā wa-saqā-nā wa-ja’alanā muslimin*”—“Praise be to Allāh, who fed us and quenched our thirst, and has made us Muslims.”¹⁹²

١٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا تَوْزُّ بْنُ بَزِيدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أَمَامَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رُفِعَتِ الْمَائِدَةُ

¹⁹¹ Tirmidhī, #1857, and Ibn Mājah, #3265.

¹⁹² Abū Dāwūd, #3850, and Tirmidhī, #3457, there is an unknown narrator in the chain.

مَنْ يَنْ يَدِيهِ يَقُولُ: «الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. غَيْرَ مُودَعٍ، وَلَا مُسْتَعْنَى غَنَّهُ رَبَّنَا» .

192. Muḥammad Ibn Bashshār narrated to us; Yahyā Ibn Sa‘īd narrated to us; Thawr Ibn Yazīd narrated to us; from Khālid Ibn Ma’dān that Abū Umāmah (*radīy Allāhu ‘anhu*) said:

‘When the table [mat] was removed from in front of him [after finishing his meal] the Messenger of Allāh (ﷺ) used to say:

“Al-ḥamdulillāhi ḥamdan kathīran ṭayyiban mubarakan fībi-ghayra muwadda’in wa-laa mus-taghnan ‘anhu rabbanā.” —“Praise be to Allāh, praise which is abundant, good and blessed that is neither insufficient, nor abandoned, nor from our Lord”¹⁹³

١٩٣- حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعَقِيلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُيَيْنَةَ بْنِ عُمَيْرٍ، عَنْ أُمِّ كَلثُومٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَأْكُلُ الطَّعَامَ فِي سِتَّةٍ مِنْ أَصْحَابِهِ، فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلِقْمَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ سَمَى لَكُنَّاكُمْ» .

193. Abū Bakr Muḥammad Ibn Abān narrated to us; Wakī‘ narrated to us; from Hishām Al-Dastuwā‘ī; from Budayl Ibn Maysarah al-‘Uqaylī; from ‘Abdullāh Ibn ‘Ubayd Ibn ‘Umayr; from Umm Kulthum that ‘Ā’ishah (*radīy Allāhu ‘anhumā*) said:

‘The Prophet (ﷺ) was eating with six of his Companions, when a Bedouin came and finished the meal in two mor-

¹⁹³ Bukhārī, #5358, and Tirmidhī, #3456.

sels. The Messenger of Allāh (ﷺ) said: “Had he begun with the name of Allāh, it would have been enough for you all.”¹⁹⁴

١٩٤ - حَدَّثَنَا هَنَّادٌ، وَمَحْمُودُ بْنُ غَيْلَانَ، قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا» .

194. Hannād and Maḥmūd Ibn Ghaylān narrated to us; Abū Usāmah narrated to us; from Zakariyyāh Ibn Abī Zā'idah; from Sa'īd Ibn Abī Burdah that Anas Ibn Mālik (*radīy Allāhu 'anhu*) said:

“The Messenger of Allāh (ﷺ) said: “Allāh is pleased with a servant who eats a morsel and thereafter praises Him for it, or has a drink and thereafter praises Him for it.”¹⁹⁵

¹⁹⁴ Tirmidhī, #1858, this ḥadīth is supported by other evidence in the *Musnad* of Abū Ya'la, #7153 with slightly different wording.

¹⁹⁵ Muslim, #2734, and Tirmidhī, #1816.

CHAPTER TWENTY-NINE

بَابُ مَا جَاءَ فِي قَدَحِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Drinking Vessel (*qadah*) of the Messenger of Allāh (ﷺ)

١٩٥- حَدَّثَنَا الْحُسَيْنُ بْنُ الْأَسْوَدِ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَيْسَى بْنُ طَهْمَانَ، عَنْ ثَابِتٍ، قَالَ: «أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ، قَدَحَ خَشَبٍ غَلِيظًا مُضَيَّبًا بِحَدِيدٍ، فَقَالَ: يَا ثَابِتُ! هَذَا قَدَحُ رَسُولِ اللَّهِ ﷺ».

195. Al-Husayn Ibn al-Aswad al-Baghdādī narrated to us; ‘Amr Ibn Muḥammad narrated to us; ‘Isā Ibn Ṭahmān narrated to us that Thābit said: ‘Anas Ibn Mālik (*radīy Allāhu ‘anhu*) brought out to us a wooden drinking vessel (*qadah*), clamped with iron, and said:

“O Thābit, this is the drinking vessel of the Messenger of Allāh (ﷺ).”¹⁹⁶

١٩٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: أُنْبَأَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: أُنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: أُنْبَأَنَا حُمَيْدٌ، وَثَابِتٌ، عَنْ أَنَسِ، قَالَ: «لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ».

¹⁹⁶ This is a weak ḥadīth. Although Bukhārī does report something similar, #5638.

بِهَذَا الْقَدَحِ الشَّرَابِ كُلَّهُ؛ الْمَاءَ وَالنَّبِيذَ وَالْعَسَلَ وَاللَّبَنَ .

196. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; ‘Amr Ibn ‘Āṣim informed us; Ḥammād Ibn Salamah informed us; Ḥumayd and Thābit informed us that Anas (*radīy Allāhu ‘anhu*) said:

‘I gave the Messenger of Allāh (ﷺ) all types of drinks from this vessel, water, drink made from dates or grapes (*nabīdh*), honey and milk.’¹⁹⁷

¹⁹⁷ Muslim, #2008.

CHAPTER THIRTY

بَابُ مَا جَاءَ فِي فَاكِهَةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Fruits (*fākihah*) Eaten by the
Messenger of Allāh (ﷺ)

١٩٧- حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ: «كَانَ النَّبِيُّ ﷺ يَأْكُلُ الْقَيْثَاءَ بِالرُّطْبِ» .

197. Ismā'īl Ibn Mūsā al-Fazārī narrated to us; Ibrāhīm Ibn Sa'd narrated to us; from his father that 'Abdullāh Ibn Jā'far (*radīy Allāhu 'anhu*) said:

“The Prophet (ﷺ) used to eat cucumber (*qithā'*) with fresh ripe dates (*rutab*).”¹⁹⁸

١٩٨- حَدَّثَنَا عَبْدُ اللَّهِ الْخَزَاعِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ الْبَطِيخَ بِالرُّطْبِ» .

¹⁹⁸ Bukhārī, #5440, Muslim, #2043, and Tirmidhī, #1844.

198. ‘Abdah Ibn ‘Abdullāh al-Khuzā‘ī al-Baṣrī narrated to us; Mu‘āwiyah Ibn Hishām narrated to us; from Sufyān; from Hishām Ibn ‘Urwah; from his father that ‘Ā’ishah (*radīy Allāhu ‘anhā*) said:

“The Prophet (ﷺ) used to eat watermelon (*biṭṭikh*) with fresh ripe dates (*ruṭab*).”¹⁹⁹

١٩٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ حَمِيدًا - أَوْ قَالَ: حَدَّثَنِي حَمِيدٌ - قَالَ وَهْبٌ: وَكَانَ صَدِيقًا لَهُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الْخَرْبِزِ وَالرُّطَبِ» .

199. Ibrāhīm Ibn Ya‘qūb narrated to us; Wahb Ibn Jarīr narrated to us; my father narrated to—he heard Ḥumayd say or Ḥumayd narrated to me—Wahb a friend of his, said:

‘Anas Ibn Mālik (*radīy Allāhu ‘anhū*) said: “I saw the Messenger of Allāh (ﷺ) combined between watermelon (*khirbiz*) and fresh ripe dates.”²⁰⁰

٢٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ الصَّلْبِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ أَكَلَ الْبِطِخَ بِالرُّطَبِ» .

200. Muḥammad Ibn Yaḥyā narrated to us; Muḥammad Ibn ‘Abdu’l-‘Azīz al-Ramlī narrated to us; ‘Abdullāh Ibn Yazīd Ibn Ṣalt narrated to us; from Muḥammad Ibn Ishāq; from Yazīd Ibn Rūmān; from ‘Urwah that ‘Ā’ishah (*radīy Allāhu ‘anhā*) said:

¹⁹⁹ Abū Dāwūd, #3836, and Tirmidhī, #1834.

²⁰⁰ Aḥmad in his *Musnad*, #12449, #12460.

“The Prophet (ﷺ) ate watermelon with fresh ripe dates.”²⁰¹

٢٠١- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَفِي مَدَّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدَكَ وَخَلِيلَكَ وَنَبِيَّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ» قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدِ بَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ .

201. Qutaybah Ibn Sa‘id narrated to us; from Mālik Ibn Anas and Ishāq Ibn Mūsā narrated to us; Mālik narrated to us; Ma‘an narrated to us; from Suhayl Ibn Abī Ṣāliḥ; from his father that Abū Hurayrah (*radīy Allāhu ‘anhu*) said:

“When the people saw the first fruits [of the harvest], they would bring it to the Messenger of Allāh (ﷺ), and when the Messenger of Allāh (ﷺ) would take them, he said:

“Allāhum mā barik lanā fī thimārrinā, wa barik lanā fī madīnatinā, wa barik lanā fī sā‘īna wa fī muddinā.

Allāhum mā inna Ibrāhīma ‘abduka wa khalīluka wa nabīyuka, wa innī ‘abduka wa nabīyuka wa innahu da‘āka li-makka, wa innī ad‘ūka li-l-madīnah bimithli mā da‘āka bibi li-makka wa mithlibi ma‘abu.”

“O Allāh, grant us blessing in our fruits, grant us blessing in our city, grant us blessing in our [measures of grain of]

²⁰¹ Abū Dawūd, #3836, and Tirmidhī, #1834.

sāʿ and *mudd*.²⁰²

O Allāh, Ibrāhīm is Your servant (*ʿabd*), Your intimate friend (*ḵhalīl*) and Your Prophet (*nabī*), I am Your servant (*ʿabd*) and Your Prophet (*nabī*).²⁰³ He supplicated to You for Makkah, and I supplicate to You for Medīnah as he supplicated to You Makkah and more like it.” He then would call the youngest child he could see and give him that fruit.²⁰⁴

٢٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ. قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ. عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ. عَنِ الرَّبِيعِ بْنِ مَعْوَدِ بْنِ عَفْرَاءَ، قَالَتْ: «بَعَثَنِي مُعَاذُ بْنُ عَفْرَاءَ بِقِنَاعٍ مِنْ زَطَبٍ وَعَلَيْهِ أَجْرٌ مِنْ قِنَاءِ زُعْبٍ، وَكَانَ النَّبِيُّ ﷺ يُحِبُّ الْقِنَاءَ، فَأَتَيْتُهُ بِهِ وَعِنْدَهُ جَلِيَّةٌ قَدْ قَدِمَتْ عَلَيْهِ مِنَ الْبَحْرَيْنِ، فَمَلَأَ يَدَهُ مِنْهَا فَأَعْطَانِي.»

202. Muḥammad Ibn Ḥumayd al-Rāzī narrated to us; Ibrāhīm Ibn al-Mukhtār narrated to us; from Muḥammad Ibn Ishāq; from Abū ‘Ubaydah Ibn Muḥammad Ibn ‘Ammār Ibn Yāsir that Al-Rabī‘ bint Mu‘awwidh Ibn ‘Afrā’ (*radīy Allāhu ‘anhā*) said:

‘[My uncle] Mu‘ādh Ibn ‘Afrā’ sent me with a tray of fresh ripe dates, on which there were pieces of cucumbers, as he [the Prophet (ﷺ)] used to love cucumbers, so I brought them to him. He has some jewellery that had been sent to

²⁰² These are two units of measurement: *Sāʿ* is equal to four *mudds* and each *mudd* is two handfuls.

²⁰³ The Prophet (ﷺ) due to his great humility and humbleness did not say: “*wa ḵhalīluka*”—“and Your intimate friend” when describing himself, even though his own rank is more distinguished and higher than that Prophet Ibrāhīm (*alayhis-salām*) and Allāh knows best.

²⁰⁴ Muslim, #2037, and Tirmidhī, #3454.

him from Bahrain. He took hold of a handful and gave it to me.²⁰⁵

٢٠٣- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بِنْتِ مَعْوِذِ بْنِ عَفْرَاءَ، قَالَتْ: «أَتَيْتُ النَّبِيَّ ﷺ بِقِنَاعٍ مِنْ زَطَبٍ وَأَجْرٍ زُعْبٍ، فَأَعْطَانِي مِلَّةً كَفَّهُ حَلِيًّا، أَوْ قَالَتْ: ذَهَبًا.»

203. 'Alī Ibn Ḥujr narrated to us; Sharīk narrated to us; from 'Abdullāh Ibn Muḥammad Ibn 'Aqīl that Al-Rabī' bint Mu'awwidh Ibn 'Afrā' (*radīy Allāhu 'anhā*) said:

'I came to the Prophet (ﷺ) with a tray of fresh ripe dates and pieces of cucumber. He gave me a handful of jewelry or she said gold.²⁰⁶

²⁰⁵ *Sharh al-Sunnah* of al-Baghawi, #2897, this ḥadīth is weak.

²⁰⁶ Aḥmad in his *Musnad*, #27020.

CHAPTER THIRTY-ONE

بَابُ مَا جَاءَ فِي صِفَةِ شَرَابِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Drinks (*sharāb*) of the
Messenger of Allāh (ﷺ)

٢٠٤- حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: «كَانَ أَحَبَّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْحَلْوُ الْبَارِدُ».

204. Ibn Abī ‘Umar narrated to us; Sufyān narrated to us; from Ma‘mar; from Al-Zuhrī; from ‘Urwah that ‘Ā’ishah (*radīy>Allāhu ‘anḥā*) said:

‘The drink (*sharāb*) dearest to the Messenger of Allāh (ﷺ) was sweet and cold.²⁰⁷

٢٠٥- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، قَالَ: حَدَّثَنَا عَلِيُّ
ابْنُ رَيْدٍ، عَنْ عُمَرَ هُوَ ابْنُ أَبِي حَزْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ مَعَ رَسُولِ اللَّهِ
ﷺ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ، فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ

²⁰⁷ Tirmidhī, #1895.

وَأَنَا عَلَى يَمِينِهِ وَخَالِدٌ عَلَى شِمَالِهِ، فَقَالَ لِي: «الشَّرْبَةُ لَكَ؛ فَإِنْ شِئْتَ أَتَرْتِ بِهَا خَالِدًا»
 فَقُلْتُ: مَا كُنْتُ لِأُوْتِرَ عَلَى سُورِكَ أَحَدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطْعَمَهُ اللَّهُ
 طَعَامًا، فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعَمْنَا حَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ شَيْئًا لَنَا، فَلْيَقُلْ:
 اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ»، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ شَيْءٌ يُجْزِي مَكَانَ
 الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ».

205. Aḥmad Ibn Manīʿ narrated to us; Ismāʿīl Ibn Ibrāhīm narrated to us; ‘Alī Ibn Zayd narrated to us; from ‘Umar Ibn Abī Harmala that Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*) said:

“Together with the Messenger of Allāh (ﷺ), Khālid Ibn al-Walīd and I, visited Maymūnah. She brought for us a vessel filled with milk and the Messenger of Allāh (ﷺ) drank. I was on his right side while Khālid was on his left. So he said to me: “The drink is yours, but if you wish, you can prefer Khālid have it.” I said: ‘I would not give up your [blessed] leftover drink for anyone.’ Then the Messenger of Allāh (ﷺ) said: “If Allāh feeds someone a meal, let him say: ‘O Allāh, grant us blessing in it, and feed us something better than it.’ If Allāh gives someone milk to drink, let him say: ‘O Allāh grant us blessings in it and increase it for us.’ Then the Messenger of Allāh (ﷺ) said: “There is nothing that suffices in place of food and drink other than milk.”²⁰⁸

Abū ‘Isā said: ‘Maymūnah bint al-Ḥārithah is the wife of the Prophet (ﷺ) as well as the maternal aunt of Khālid Ibn al-Walīd, the maternal aunt of Ibn ‘Abbās and the maternal aunt of Yazīd Ibn al-Asamm (*raḍiy>Allāhu ‘anhum*).

²⁰⁸ Abū Dāwūd, #3730, and Tirmidhī, #2455, this ḥadīth is weak but does have supporting evidence refer to *Silsilah al-Sahīḥah*, #2320.

CHAPTER THIRTY-TWO

بَابُ مَا جَاءَ فِي صِفَةِ شَرَابِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Manner of Drinking (*shurb*) of the
Messenger of Allāh (ﷺ)

٢٠٦- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَاصِمُ الْأَحْوَلِ،
وَمُغْبِرَةُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زُمَزَمَ وَهُوَ قَائِمٌ» .

206. Aḥmad Ibn Manī‘ narrated to us; Hushīm narrated to us; ‘Āṣim al-Aḥwal and Muḡhīrah narrated to us; from Al-Sha‘bī that Ibn ‘Abbās (*raḍiy Allāhu ‘anhumā*) said:

“The Prophet (ﷺ) drank *Zamzam* [water] while standing.”²⁰⁹

٢٠٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنِ حُسَيْنِ الْمَعْلَمِ،
عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ. عَنْ جَدِّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا
وَقَاعِدًا» .

²⁰⁹ Bukhārī, #5617, Muslim, #2027, and Tirmidhī, #1882.

207. Qutaybah Ibn Sa'īd narrated to us; Muḥammad Ibn Jā'far narrated to us; from Ḥusayn al-Mu'allim; from 'Amr Ibn Shu'ayb; from his father that his grandfather said:

“I saw the Messenger of Allāh (ﷺ) drink while standing and sitting.”²¹⁰

٢٠٨- حَدَّثَنَا عَلِيُّ بْنُ حَجْرٍ. قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ».

208. 'Alī Ibn Ḥujr narrated to us; Ibn al-Mubārak narrated to us; from 'Aṣim al-Aḥwal; from Al-Sha'bī that Ibn 'Abbās (*raḍiy>Allāhu 'anhumā*) said:

“I gave the Prophet (ﷺ) *Zamzam* water, and he drank it while standing.”²¹¹

٢٠٩- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، وَمُحَمَّدُ بْنُ طَرِيبِ الْكُوفِيِّ، قَالَا: حَدَّثَنَا ابْنُ الْفَضِيلِ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ قَالَ: أَتَى عَلِيٌّ بِكُوزٍ مِنْ مَاءٍ وَهُوَ فِي الرَّحْبَةِ، فَأَخَذَ مِنْهُ كَفًّا فغَسَلَ يَدَيْهِ، وَمَضْمَضَ وَاسْتَنْشَقَ، وَمَسَحَ وَجْهَهُ، وَذَرَعَيْهِ، وَرَأْسَهُ، ثُمَّ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَذَا وَضُوءٌ مَنْ لَمْ يُحِدْثْ، هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ .

209. Abū Kurayb Muḥammad Ibn al-'Alā' and Muḥammad Ibn Tarif al-Kufī narrated to us; Ibn Al-Fuḍayl narrated to us; from Al-A'mash; 'Abdu'l-Mālik Ibn al-Maysarah that Al-Nazzāl Ibn Sabrah said:

²¹⁰ Abū Dāwūd, #653, Tirmidhī, #1883, and Ibn Mājah, #931.

²¹¹ Bukhārī, #5617, Muslim, #2027, and Tirmidhī, #1882

“Alī was presented with a jug of water while he was in al-Rahbah. He took a handful of it and washed his hands, gargled, sniffed water up the nose, and then wiped his face, forearms and head. He then drank from it while standing. Then he said: ‘This is the ablution of one who is not ritually impure. This is how I saw the Messenger of Allāh (ﷺ) perform it.’”²¹²

٢١٠- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيُوسُفُ بْنُ حَمَّادٍ، قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ، عَنْ أَبِي عَصَامٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ: «كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا إِذَا شَرِبَ، وَيَقُولُ: هُوَ أَمْرٌ وَأَرْوَى» .

210. Qutaybah Ibn Sa‘īd and Yūsuf Ibn Ḥammād narrated to us; ‘Abdu’l-Wārith Ibn Sa‘īd narrated to us; from Abū ‘Aṣām that Anas Ibn Mālik (*radīyAllāhu ‘anhu*) said:

‘The Prophet (ﷺ) used to take three breaths in a vessel when he drank, and would say: “It is more palatable and thirst-quenching.”’²¹³

٢١١- حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ رَشْدِيِّ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا شَرِبَ تَنَفَّسَ مَرَّتَيْنِ» .

211. ‘Alī Ibn Khasham narrated to us; ‘Isā Ibn Yūnus narrated to us; from Rishdayn Ibn Kurayb; from his father that Ibn Abbās (*radīyAllāhu ‘anhumā*) said:

‘When the Prophet (ﷺ) drank, he used to take two

²¹² Bukhārī, #5615 and Abū Dāwūd, #3718.

²¹³ Muslim, #2028, and Tirmidhī, #1884.

breaths.²¹⁴

٢١٢- حَدَّثَنَا ابْنُ أَبِي عَمْرٍو. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرٍو، عَنْ جَدَّتِهِ كُبَيْشَةَ، قَالَتْ: «دَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَشَرِبَ مِنْ فِي قِرْبَةٍ مُعَلَّقَةٍ قَاتِبًا، فَتَمَّتْ إِلَيَّ فِيهَا فَتَقَطَّعْتُهَا.»

212. Ibn Abī ‘Umar narrated to us; Sufyān narrated to us; from Yazīd Ibn Yazīd Ibn Jābir; from ‘Abdu’l-Raḥmān Ibn Abī ‘Amrah that his grandmother Kabshah [bint Thabit] (*radīy>Allāhu ‘anhā*) said:

‘The Prophet (ﷺ) entered my house, then he drank from the mouth of a hanging waterskin while standing, so I stood up and and cut it off [in order to preserve where he placed his mouth upon and keep it for blessings].²¹⁵

٢١٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عَزْرَةَ بْنُ نَابِتِ الْأَنْصَارِيِّ، عَنْ ثَمَامَةَ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ، يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا، وَرَعِمَ أَنَسٌ «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.»

213. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; ‘Urwah Ibn Thābit al-Anṣārī that Thumāmah Ibn ‘Abdullāh (*radīy>Allāhu ‘anhū*) said:

‘Anas Ibn Mālik used to take three breaths in a vessel when he drank, and Anas Ibn Mālik asserted that the Prophet (ﷺ) also used to take three breaths in a vessel.²¹⁶

²¹⁴ Tirmidhī, #1886 and Ibn Mājah, #3417, this ḥadīth is weak.

²¹⁵ Tirmidhī, #1892 and Ibn Mājah, #3423.

²¹⁶ Bukhārī, #5631, Muslim, #2028, and Tirmidhī, #1884.

٢١٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ،
عَنْ عَبْدِ الْكَرِيمِ، عَنِ الْبَرَاءِ بْنِ زَيْدٍ - ابْنِ ابْنَةِ أَنَسِ بْنِ مَالِكٍ - عَنْ أَنَسِ بْنِ مَالِكٍ:
«أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أُمِّ سَلِيمٍ وَفَرْبَتُهُ مَعْلَقَةٌ، فَشَرِبَ مِنْ فَمِ الْفَرْبَةِ وَهُوَ قَائِمٌ،
فَقَامَتْ أُمُّ سَلِيمٍ إِلَى رَأْسِ الْفَرْبَةِ فَقَطَعَتْهَا» .

214. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Abū ‘Āṣim narrated to us; from Ibn Jurayj; from ‘Abdu’l-Karīm; from Al-Barā’ Ibn Zayd, the son of Anas Ibn Mālik’s daughter that Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) said:

‘The Prophet (ﷺ) entered the house of Umm Sulaym, and a waterskin was hanging there, so he drank from the mouth of the waterskin while standing. Umm Sulaym stood up and cut off the mouth of the waterskin.’²¹⁷

٢١٥- حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ،
قَالَ: حَدَّثَنَا عُبَيْدَةُ بِنْتُ نَابِلٍ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ أَبِيهَا «أَنَّ
النَّبِيَّ ﷺ كَانَ يَشْرَبُ قَائِمًا». قَالَ أَبُو عَيْسَى: وَقَالَ بَعْضُهُمْ: عُبَيْدَةُ بِنْتُ نَابِلٍ .

215. Aḥmad Ibn Naṣr al-Naysābūrī narrated to us; Ishāq Ibn Muḥammad al-Farwī narrated to us; ‘Ubaydah bint Nā’il narrated to us; from ‘Ā’ishah bint Sa’d Ibn Ibn Abī Waqqāṣ that her father (*radīy>Allāhu ‘anhu*) said:

‘The Prophet (ﷺ) drank water while standing.’²¹⁸

Abū ‘Isā said: ‘Some of them said ‘Ubaydah bint Nābil.’

²¹⁷ Aḥmad in his *Musnad*, #12188.

²¹⁸ In this chain there is an unknown narrator which makes the ḥadīth weak.

CHAPTER THIRTY-THREE

بَابُ مَا جَاءَ فِي تَعَطُّرِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Perfuming (*ta'attur*) of the Messenger of Allāh (ﷺ)

٢١٦- حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ:
حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ:
«كَانَ لِرَسُولِ اللَّهِ ﷺ سَكَّةٌ يَتَطَيَّبُ مِنْهَا» .

216. Muḥammad Ibn Rāfi' and others narrated to us; Abū Aḥmad al-Zubayrī narrated to us; Shaybān narrated to us; from 'Abdullāh Ibn al-Mukhtār; from Mūsā Ibn Anas Ibn Mālik that his father (*raḍiy>Allāhu 'anhū*) said:

'The Messenger of Allāh (ﷺ) used to have a vial of perfume blend (*sukkab*) from which he used to perfume himself.'²¹⁹

٢١٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا
عَزْرَةَ بْنُ ثَابِتٍ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ لَا يَرُدُّ الطِّيبَ. وَقَالَ
أَنَسُ: «إِنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطِّيبَ» .

²¹⁹Tirmidhī, #991, Nasā'ī, #1905, and Aḥmad, #11311.

217. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; ‘Urwah Ibn Thābit al-Anṣārī that Thumāmah Ibn ‘Abdullāh (*raḍiy>Allāhu ‘anhū*) said:

‘Anas Ibn Mālik never refused perfume (*tayyib*), and he would say: “The Prophet (ﷺ) never refused perfume (*tayyib*).”²²⁰

٢١٨- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي فَدَيْكٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مُسْلِمِ بْنِ جُنْدُبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ، وَالذَّهْنُ، وَاللَّبَنُ» .

218. Qutaybah Ibn Sa‘īd narrated to us; Ibn Abī Fudayk narrated to us; from ‘Abdullāh Ibn Muslim Ibn Jundub; from his father that Ibn ‘Umar (*raḍiy>Allāhu ‘anhuma*) said:

“The Messenger of Allāh (ﷺ) said: “Three things should not be rejected: a cushion [to lean upon], [fragrant] oils (*dubn*) and milk.”²²¹

٢١٩- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنِ الْجَزَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طِيبُ الرِّجَالِ: مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ: مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ» .

219. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd al-Ḥafārī narrated to us; from Sufyān; from Al-Jarīrī; from Abū Naḍrah; from a man from Al-Tafāwī that Abū Hurayrah (*raḍiy>Allāhu ‘anhū*) said:

“The Messenger of Allāh (ﷺ) said: “The perfume of men

²²⁰ Bukhārī, #5929, and Tirmidhī, #2789.

²²¹ Tirmidhī, #2890.

is such that its fragrance is apparent, yet its colour is hidden, and the perfume of women is such that its colour is apparent, yet its fragrance is hidden.”²²²

٢٢٠- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطَّنَاوِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ بِمَعْنَاهُ .

220. ‘Alī Ibn Ḥujr narrated to us; Ismā‘īl Ibn Ibrāhīm informed us; from Al-Jarīrī; from Abū Naḍrah; from Al-Taḥāwī; from Abū Hurayrah (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) made similar statement with the same meaning.²²³

٢٢١- حَدَّثَنَا مُحَمَّدُ بْنُ خَلِيفَةَ، وَعَمْرُو بْنُ عَلِيٍّ، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا حَجَّاجُ الصَّوَّافِ، عَنْ حَنَّانِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيَ أَحَدُكُمْ الرَّيْحَانَ فَلَا يَزِدْهُ؛ فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ» . قَالَ أَبُو عِيْسَى: وَلَا نَعْرِفُ لِحَنَّانٍ غَيْرَ هَذَا الْحَدِيثِ.

221. Muḥammad Ibn Khalīfah and ‘Amr Ibn ‘Alī narrated to us; Yazīd Ibn Zuray‘ narrated to us; Ḥajjāj al-Ṣawwāf narrated to us; from Hannān that Abū ‘Uthmān al-Nahdī said:

‘The Messenger of Allāh (ﷺ) said: “If anyone of you is offered a flower (*rayḥān*), he should not refuse it, for it comes from Paradise.”²²⁴

Abū ‘Isā said: ‘We do not know of any other tradition narrated

²²² Abū Dāwūd, #2174, and Tirmidhī, #2787.

²²³ Tirmidhī, this ḥadīth is weak due to an unknown narrator.

²²⁴ Tirmidhī, #2791, this ḥadīth does not necessitates that the perfume itself is from Paradise but that pure fragrances and pleasant smells come from Paradise and Allah knows best.

by Hannān other than this.’

٢٢٢- حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدِ اهْمَدَانِيٌّ، قَالَ:
حَدَّثَنَا أَبِي، عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ:
عَرَضْتُ بَيْنَ يَدَيْ عُمَرَ بْنِ الْخَطَّابِ، فَأَلْقَى جَرِيرٌ رِدَاءَهُ وَمَشَى فِي إِزَارٍ، فَقَالَ
لَهُ: خُذْ رِدَاءَكَ؛ فَقَالَ عُمَرُ لِلْقَوْمِ: مَا رَأَيْتُ رَجُلًا أَحْسَنَ إِلَّا مَا بَلَّغْنَا مِنْ
صُورَةِ يُوسُفَ عَلَيْهِ السَّلَامُ.

222. ‘Umar Ibn Ismā‘īl Ibn Mujālid Ibn Sa‘īd al-Hamdānī narrated to us; my father narrated to me; from Bayān; from Qays Ibn Abī Hāzim that Jarīr Ibn ‘Abdullāh (*radīy>Allāhu ‘anhu*) said:

‘I was brought before ‘Umar Ibn al-Khaṭṭāb (*radīy>Allāhu ‘anhu*), whereupon Jarir removed his upper garment and walked only in his loincloth (*izār*), he said to him: ‘Take your upper garment.’ Then ‘Umar said to the people: ‘I have not seen a man with a more handsome form than Jarīr, except for what has reached us regarding the [handsome] form of [Prophet] Yūsuf (*‘alayhis-salām*).’²²⁵

²²⁵ *Musnad al-Fariq* of Ibn Kathīr, 2/682, this is a weak ḥadīth. However this narration has no relevance to this chapter. Some of the scholars have given their explanations to why this narration is in this chapter; from them is that it was added mistakenly by the transcribers or that a handsome form necessitates a pleasant smell and Allah knows best.

CHAPTER THIRTY-FOUR

بَابُ كَيْفَ كَانَ كَلَامُ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Manner of Speech (*kalām*) of the Messenger of Allāh (ﷺ)

٢٢٣- حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْرُدُ سِرْدَكُمْ هَذَا، وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَ فَضْلِ، يُحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ» .

223. Ḥumayd Ibn Mas‘adah al-Baṣrī narrated to us; Ḥumayd Ibn al-Aswad narrated to us; from Usāmah Ibn Zayd; from Al-Zuhri; from ‘Urwah that ‘Ā’ishah (*radīy>Allāhu ‘anha*) said:

‘The Messenger of Allāh (ﷺ) would not hasten [or speak relentlessly in] his speech as you do. Rather, he would speak clearly and distinctly (*faṣl*), so that those who sat with him would remember what he said.’²²⁶

٢٢٤- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو قَتَيْبَةَ سَلَمُ بْنُ قَتَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُعِيدُ

²²⁶ Tirmidhī, #3639, the source of this ḥadīth is found in Bukhārī, #3568 and Muslim, #2493 with a slightly different wording.

الكَلِمَةُ ثَلَاثًا لِيُفْعَلَ عَنْهُ .

224. Muḥammad Ibn Yahyā narrated to us; Abū Qutaybah Salm Ibn Qutaybah narrated to us; from ‘Abdullāh Ibn Muthannā; from Thumāmah that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) used to repeat each expression (*kalimah*) three times, so that it may be understood from him.’²²⁷

٢٢٥- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ. قَالَ: حَدَّثَنَا جَمِيعُ بْنُ عَمْرِ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ رَوْحٍ حَدِيحَةٍ يَكْنَى أَبُو عَبْدِ اللَّهِ. عَنْ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَافًا، فَقُلْتُ: صِفْ لِي مَنْطِقَ رَسُولِ اللَّهِ ﷺ. قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ مُتَوَاصِلَ الْأَخْرَازِ، دَائِمَ الْفِكْرَةِ، لَيْسَتْ لَهُ رَاحَةٌ، طَوِيلَ السَّكْتِ، لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ، يَفْتَتِحُ الْكَلَامَ وَيَخْتِمُهُ بِاسْمِ اللَّهِ تَعَالَى. وَيَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ، كَلَامُهُ فَضْلٌ، لَا فَضُولَ وَلَا تَقْصِيرَ، لَيْسَ بِالْحَافِي وَلَا الْمَهِينِ، يُعْظَمُ النِّعْمَةَ وَإِنْ دَقَّتْ، لَا يَذُمُّ مِنْهَا شَيْئًا، غَيْرَ أَنَّهُ لَمْ يَكُنْ يَذُمُّ ذَوَاقًا وَلَا يَمْدَحُهُ، وَلَا تُغَضِبُهُ الدُّنْيَا، وَلَا مَا كَانَ لَهَا، فَإِذَا تُعَدِّي الْحَقُّ لَمْ يَقُمْ لِعَظْمِهِ شَيْءٌ حَتَّى يَنْتَصِرَ لَهُ، وَلَا يَغْضَبُ لِنَفْسِهِ، وَلَا يَنْتَصِرُ لَهَا، إِذَا أَسَارَ بِكَفِّهِ كُلَّهَا، وَإِذَا تَعَجَّبَ فَلَهَا، وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا، وَضَرَبَ بِرَاحَتِهِ الْيُمْنَى بَطْنَ إِهَامِهِ الْيُسْرَى، وَإِذَا غَضِبَ أَعْرَضَ وَأَشَاحَ، وَإِذَا فَرِحَ غَضَّ طَرْفَهُ، جَلَّ صَاحِبِهِ التَّبَسُّمُ، يُفْتَرُّ عَنْ مِثْلِ حَبِّ الْعَمَامِ» .

225. Sufyān Ibn Waki‘ narrated to us; Jumay‘ Ibn ‘Umar Ibn ‘Abdu’l-Raḥmān al-‘Ijlī narrated to us; a man from Banu Tamīm, one

²²⁷ Bukhārī, #6244, and Tirmidhī, #3640.

of the sons of Abū Ḥālāh, the husband of Khadījah, Abū ‘Abdullāh narrated to me; from Ibn Abī Ḥālāh that Ḥasan Ibn ‘Alī (*radīy. Allāhu ‘anhumā*) said:

‘I asked my maternal uncle, Hind Ibn Abī Ḥālāh, who was skilled at describing [the Prophet (ﷺ)]. I said: ‘Describe for me the manner in which the Messenger of Allāh (ﷺ) would speak.’ He said: ‘The Messenger of Allāh was constantly sympathetic with sorrows (*mutawāsīl al-abḡān*), and always in deep thought, and he never found a moment in which he was free of thought. He would remain silent for prolonged periods, and would not speak unnecessarily (*ghayr ḥājāb*). He would begin and conclude his speech with the name of Allāh, the Most High. He would speak using simple words bearing profound meanings (*jawāmi‘ al-kalīm*), his words would be distinct (*faṣṭ*), neither excessive (*fudūl*) nor inadequate (*taqsīr*). He was neither harsh (*jāfi*) nor one to shame others (*mubīn*). He would appreciate a blessing (*ni‘ma*), however small, and he would not find fault with any aspect of it. He neither condemned nor praised food and drink, and he would not be angered by this world [and what was for it]. If, however, a right was violated, then nothing could stand in the way of his anger until he defended it. He would not be angry for his own sake, nor come to his own defence. When he pointed towards something, he would do so with his entire hand, and when he was astonished, he turned it over, and when spoke, he gestured with his hands, and placed his right palm over the base of his left thumb. When he was angered, he would direct his attention away [from that person], and when he was happy, he lowered his gaze. Most of his laughter was but a smile, beautifully revealing [his teeth] as white as hailstones.’²²⁸

²²⁸ Tabarānī in *al-Kabīr*, 22/155-159. This ḥadīth has a weak chain although some of the wording has been established in other authentic narrations.

CHAPTER THIRTY-FIVE

بَابُ مَا جَاءَ فِي ضَحِكِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Laughter (*ḍahik*) of the Messenger of Allāh (ﷺ)

٢٢٦- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، قَالَ أَخْبَرَنَا الْحَجَّاجُ وَهُوَ ابْنُ أَرْطَاءَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: «كَانَ فِي سَاقِي رَسُولِ اللَّهِ ﷺ مُمُوشَةٌ، وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا، فَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ: أَكْحَلُ الْعَيْنَيْنِ، وَلَيْسَ بِأَكْحَلَ.»

226. Aḥmad Ibn Manīʿ narrated to us; ‘Abbad Ibn ‘Awwām narrated to us; Al-Ḥajjāj Ibn Arṭā’a informed us; from Simāk Ibn Ḥarb that Jābir Ibn Samurah (*radīy Allāhu ‘anhu*) said:

“The shins of the Messenger of Allāh (ﷺ) were slender, and his laughter would only consist of a joyful smile, so when I looked at him, I would say to myself: ‘His eyes were applied with kohl (*kahl*), when in fact they were not.”²²⁹

²²⁹ Tirmidhī, #3645 and this ḥadīth is weak.

٢٢٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا ابْنُ لَيْعَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ، أَنَّهُ قَالَ: «مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ ﷺ» .

227. Qutaybah Ibn Sa'id narrated to us; Ibn Lahī'ah informed us; from 'Ubaydullāh Ibn al-Mughīrah that 'Abdullāh Ibn Hārith Ibn Jaz' (*radīy Allāhu 'anhu*) said:

'I never saw anyone who smiled more abundantly than the Messenger of Allāh (ﷺ).²³⁰

٢٢٨- حَدَّثَنَا أَحْمَدُ بْنُ حَالِدِ الْخَلَّالِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحَانِيُّ، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: «مَا كَانَ ضَحِكُ رَسُولِ اللَّهِ ﷺ إِلَّا تَبَسُّمًا» .

228. Aḥmad Ibn Khālīd al-Khallāl narrated to us; Yahyā Ibn Ishāq al-Saylahānī narrated to us; Layth Ibn Sa'd narrated to us; from Yazīd Ibn Abī Ḥabīb that 'Abdullāh Ibn Hārith (*radīy Allāhu 'anhu*) said:

'The laughter of the Messenger of Allāh (ﷺ) was nothing but a smile.²³¹

٢٢٩- حَدَّثَنَا أَبُو عَمَّارِ الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لِأَعْلَمُ

²³⁰ Tirmidhī, #3641 and Bayhaqī in *Sbu'ab al-Īmān*, 6/251.

²³¹ Tirmidhī, #3642, and he said this ḥadīth is ṣaḥīḥ gharīb.

أَوَّلَ رَجُلٍ يَدْخُلُ الْجَنَّةَ، وَآخِرَ رَجُلٍ يُخْرَجُ مِنَ النَّارِ، يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيَقَالُ:
اغْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ، وَنَجِّبْنَا عَنْهُ كِبَارَهَا، فَيَقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا كَذَا،
وَهُوَ مُقِرٌّ لَا يُنْكِرُ، وَهُوَ مُشْفِقٌ مِنْ كِبَارِهَا، فَيَقَالُ: أَعْطُوهُ مَكَانَ كُلِّ سَيِّئَةٍ عَمِلَهَا
حَسَنَةً، فَيَقُولُ: إِنَّ لِي ذُنُوبًا مَا أَرَاهَا هَهُنَا!»، قَالَ أَبُو ذَرٍّ: «فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ
صَحِيحَكَ حَتَّى بَدَتْ نَوَاجِذُهُ» .

229. Abū ‘Ammar al-Husayn Ibn Hārith narrated to us; Waki‘ narrated to us; Al-A‘mash narrated to us; from Al-Ma‘rūr Ibn Suwayd that Abū Dhārr (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) said: “I know the first man who will enter Paradise and the last man who will exit from the Fire of Hell. The man will be brought on Day of Resurrection and it will be said to him: ‘Present to him his minor sins and let his major sins be hidden from him!’ He will be told: ‘On such-and-such a day, you committed such-and-such sins.’ He will acknowledge it and will not deny, while being fearful of those sins that are major. Then it will be said: ‘Give him in place of every bad deed he committed a good deed.’ He will then say: ‘I have sins [greater] that I do not see here.’”

Abū Dharr (*radīy Allāhu ‘anhu*) said: ‘I saw the Messenger of Allāh (ﷺ) laugh until his molar teeth were visible.’²³²

٢٣٠- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ،

²³² Muslim, #190 and Tirmidhī, #2596.

عَنْ بَيَّانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: «مَا حَجَّجَنِي رَسُولُ اللَّهِ ﷺ مِنْذُ أُسْلِمْتُ، وَلَا رَأَى إِلَّا ضَحِكَ».

230. Aḥmad Ibn Manī' narrated to us; Mu'āwiyah Ibn 'Amr narrated to us; Zā'idah narrated to us; from Bayān; from Qays Ibn Abī Hāzim that Jarīr Ibn 'Abdullāh (*radīy Allāhu 'anhu*) said:

'The Messenger of Allāh (ﷺ) never shunned me after I embraced Islām, nor did he ever see me except he would laugh (*dahik*).²³³

٢٣١- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو. قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ جَرِيرٍ، قَالَ: «مَا حَجَّجَنِي رَسُولُ اللَّهِ ﷺ وَلَا رَأَى مِنْذُ أُسْلِمْتُ إِلَّا تَبَسَّمَ».

231. Aḥmad Ibn Manī' narrated to us; Mu'āwiyah Ibn 'Amr narrated to us; Zā'idah narrated to us; from Ismā'il Ibn Abī Khālid; from Qays that Jarīr (*radīy Allāhu 'anhu*) said:

'The Messenger of Allāh (ﷺ) never shunned me after I embraced Islām, nor did he ever see me except he would smile (*tabassam*).²³⁴

٢٣٢- حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا، رَجُلٌ يُخْرَجُ مِنْهَا رَحْفًا، فَيَقَالُ لَهُ: انْطَلِقْ فَأَدْخِلِ الْجَنَّةَ».

²³³ Bukhārī #3035, Muslim, #2475, and Tirmidhī, #3820.

²³⁴ Tirmidhī, #3821.

قَالَ: فَيَنْهَبُ لِيَدْخُلَ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ. فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ! قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ، فَيَقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ. فَيَقُولُ: نَعَمْ. قَالَ: فَيَقَالُ لَهُ: تَمَنَّ. قَالَ: فَيَتَمَنَّى، فَيَقَالُ لَهُ: فَإِنَّ لَكَ الَّذِي تَمَنَيْتَ وَعَشْرَةَ أَضْعَافِ الدُّنْيَا، قَالَ: فَيَقُولُ: تَسْخَرُ بِي وَأَنْتَ الْمَلِكُ! قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

232. Hannād Ibn al-Sarī narrated to us; Abū Mu‘āwiyah narrated to us; from Al-A‘mash; from Ibrāhīm; from ‘Ubaydah al-Salmānī that ‘Abdullāh Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) said: “I surely know of the last person to exit the Hellfire, a man who will exit crawling, and it will be said to him: ‘Go and enter Paradise!’ He will go to enter only to find that the people have taken their places of residence, so he will return and say: ‘O my Lord, the people have taken their places of residence!’ Then he will be asked: ‘Do you remember the time you were in?’ He will say: ‘Yes.’ It will be said to him: ‘Make a wish!’ So he will make a wish. Then it will be said to him: ‘You have what you wished for, the world and ten times over.’ He will say: ‘Are You mocking me and You are the King?’”

He (*radīy Allāhu ‘anhu*) said: ‘I saw the Messenger of Allāh (ﷺ) laugh until his molar teeth became visible.’²³⁵

٢٣٣- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: شَهِدْتُ عَلِيًّا، أَنِ بَدَأَتْهُ لِبَرَكَبِهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِأَسْمِ اللَّهِ! فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا، قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا

²³⁵ Bukhārī, #6571, Muslim, #186, and Tirmidhī, #2595.

هَذَا وَمَا كُنَّا لَهُ مُقَرَّبِينَ ﴿١٣﴾ [سُورَةُ الْحَجِّ: ١٣]. ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ ثَلَاثًا، وَاللَّهُ أَكْبَرُ ثَلَاثًا، سُبْحَانَكَ إِيَّيْ ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقُلْتُ لَهُ: مِنْ أَيِّ شَيْءٍ ضَحِجْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ كَمَا صَنَعْتُ، ثُمَّ ضَحِكَ، فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِجْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: رَبِّ اغْفِرْ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرَكَ .

233. Qutaybah Ibn Sa'id narrated to us; Abū'l-Aḥwas narrated to us; from Abū Ishāq that 'Alī Ibn Rabī'ah (*radīy Allāhu 'anhu*) said:

I was present with 'Alī (*radīy Allāhu 'anhu*) when a [riding] beast was brought for him to ride on. When he placed his foot in the stirrup, he said: "*Bismillah*"—"In the Name of Allāh." Then, when he sat up straight on its back, he said:

"Subhāna lladbi saḥḥkbara lana hādha wa mā kunnālahu muqrinin wa innā ilā Rabbina la-munqalibūn"

"Glory to Him who has subjected this [beast] for [to ride on], for we could never have accomplished this [by ourselves]. And to our Lord, surely, we will return."²³⁶

Then he said:

"Alḥamdulillah"—"Praise be to Allāh," three times, and: *"Allāhu Akbar"*—"Allāh is Supremely Great," three times, then:

"Subhānaka inni ḥalamku nafsī faḡfirli fa-inna-hu lā yaḡfiru"

²³⁶ *Al-Zukhruf* (43): 13-14

al-dhunub illā anta”

“Glory be to You! I have wronged myself, so forgive me, for no one forgives sins but You.” Then he laughed, so I said to him: ‘What has made you laugh, O Leader of the Believers?’ He said: ‘I saw the Messenger of Allāh (ﷺ) do as I did and then laughed, so I said: ‘What has made you laugh, O Messenger of Allāh?’ He (ﷺ) said: “Your Lord is pleased at His servant when he says: ‘My Lord forgive me my sins,’ knowing that none other than Him forgives sins.”²³⁷

٢٣٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَسْوَدِ، عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ: قَالَ سَعْدٌ: «لَقَدْ رَأَيْتَ النَّبِيَّ ﷺ صَحَّحَكَ يَوْمَ الْخَنْدَقِ حَتَّى بَدَتْ نَوَاجِذُهُ؛ قَالَ: قُلْتُ: كَيْفَ كَانَ؟ قَالَ: كَانَ رَجُلٌ مَعَهُ نُرْسٌ، وَكَانَ سَعْدٌ رَامِيًا، وَكَانَ يَقُولُ كَذَا وَكَذَا بِالنُّرْسِ يُعْطِي جَبْهَتَهُ، فَتَرَعَّ لَهُ سَعْدٌ بِسَهْمٍ، فَلَمَّا رَفَعَ رَأْسَهُ رَمَاهُ فَلَمْ يُخْطِئْ هَذِهِ مِنْهُ - يَعْنِي جَبْهَتَهُ - وَانْقَلَبَ الرَّجُلُ، وَشَالَ بِرِجْلِهِ، فَصَحَّحَكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ؛ قَالَ: قُلْتُ: مِنْ أَيِّ شَيْءٍ صَحَّحَكَ؟ قَالَ: مِنْ فِعْلِهِ بِالرَّجُلِ.»

234. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn ‘Abdullāh al-Anṣārī narrated to us; ‘Abdullāh Ibn ‘Awn narrated to us; from Muḥammad Ibn Muḥammad Ibn al-Aswad that ‘Āmir Ibn Sa’d said: ‘Sa’d [Ibn Abī Waqqāṣ] (*radīy>Allāhu ‘anhu*) said:

‘I saw the Prophet (ﷺ) laugh on the Day of the Battle of of the Trench (*al-Khandaq*) until his molar teeth became visible.’ I said: ‘What made him laugh.’ He said: ‘There was a man holding a shield and Sa’d was an archer, and the

²³⁷ Abū Dāwūd, #2602 and Tirmidhī, #3446.

man was saying such-and-such with the shield covering his forehead. So Sa'd aimed an arrow at him and shot it when he raised his head, and did not miss his forehead. The man fell to the ground and his feet were raised upwards. The Prophet (ﷺ) then laughed until his molar teeth were visible. He said: 'I asked: 'What made him laugh?' He replied: 'What he did to the man.'²³⁸

²³⁸ Aḥmad in his *Musnad*, #1620, and the chain has an unknown narrator in it which makes this ḥadīth weak.

CHAPTER THIRTY-SIX

بَابُ مَا جَاءَ فِي صِفَةِ مَزَاحِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Jesting (*muḥābah*) of the Messenger of Allāh (ﷺ)

٢٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شَرِيكِ، عَنْ
عَاصِمِ الْأَخْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا ذَا الْأُذُنَيْنِ!».
قَالَ مُحَمَّدٌ: قَالَ أَبُو أُسَامَةَ: يَعْنِي يُمَازِحُهُ.

235. Maḥmūd Ibn Ghaylān narrated to us; Abū Usāmah narrated to us; from Sharīk; from ‘Āṣim al-Aḥwal that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

‘The Prophet (ﷺ) said to him: “O one with the two ears.”’²³⁹

Maḥmūd said: ‘Abū Usāmah said: ‘It means that he was jesting with him.’

٢٣٦- حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ،

²³⁹ Abū Dāwūd, #5002 and Tirmidhī, #1992, the chain is weak.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَخَالِطَنَا حَتَّى يَقُولَ لِأَخِي لِصَغِيرٍ:
«يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّعَيْرُ؟».

236. Hannād Ibn al-Sarī narrated to us; Wakī' narrated to us; from Shu'bah; from Abū'l-Tayyāh that Anas Ibn Mālik (*radīy Allāhu 'anhu*) said:

“The Messenger of Allāh (ﷺ) used to interact with us that he said to my younger brother: “O Abū Umayr, what happened to the little red-beaked sparrow (*al-nughayr*)?”²⁴⁰

قَالَ أَبُو عِيسَى: وَفَقَهُ هَذَا الْحَدِيثَ أَنَّ النَّبِيَّ ﷺ كَانَ يُهَازِخُ، وَفِيهِ أَنَّهُ كَتَبَ غُلَامًا صَغِيرًا، فَقَالَ لَهُ: «يَا أَبَا عُمَيْرٍ!»، وَفِيهِ أَنَّهُ لَا بَأْسَ أَنْ يُعْطَى الصَّبِيُّ الطَّيْرَ لِلْعَبَبِ بِهِ، وَإِنَّمَا قَالَ لَهُ النَّبِيُّ ﷺ: «يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّعَيْرُ؟»: لِأَنَّهُ كَانَ لَهُ نُعَيْرٌ يَلْعَبُ بِهِ فَمَاتَ، فَحَزَنَ الْغُلَامُ عَلَيْهِ، فَهَازَحَهُ النَّبِيُّ ﷺ فَقَالَ: «يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّعَيْرُ».

Abū 'Isā said: ‘What is understood from this tradition is that the Prophet (ﷺ) used to joke, and that he nicknamed a young boy, for he said to him: ‘Abū Umayr!’ It also proves that there is no harm in a young child playing with a bird, since the Prophet (ﷺ) said to him: “O Abū Umayr, what happened to the little red-beaked sparrow?” for the boy had a little bird that he would play with, but died which saddened him, so the Prophet (ﷺ) joked with him [in order to cheer him up] and said: “O Abū Umayr, what happened to the little red-beaked sparrow?”

²⁴⁰ Bukhārī, #6129, Muslim, #2150, and Tirmidhī, #1989.

٢٣٧- حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: أَتَيْنَا عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، عَنِ أَسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّكَ تُنَادِعُنَا؟ قَالَ: «إِنِّي لَا أَقُولُ إِلَّا حَقًّا» .

237. ‘Abbās Ibn Muḥammad al-Durī narrated to us; ‘Alī Ibn Al-Ḥasan Ibn Shaqīq narrated to us; ‘Abdullāh Ibn al-Mubārak informed us; from Usāmah Ibn Zayd; from Sa‘īd al-Maqburī that Abū Hurayrah (*radīy>Allāhu ‘anhu*) said:

‘They [the Companions] said: ‘O Messenger of Allāh, you joke with us?’ He (ﷺ) said: “Yes, but I only speak the truth.”²⁴¹

٢٣٨- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا اسْتَحْمَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنِّي حَامِلُكَ عَلَى وِلْدِ نَاقَةٍ»، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا أَصْنَعُ بِوِلْدِ النَّاقَةِ؟ فَقَالَ ﷺ: «وَهَلْ تَلِدُ الْإِبِلَ إِلَّا التُّوْقَ» .

238. Qutaybah Ibn Sa‘īd narrated to us; Khālid Ibn ‘Abdullāh narrated to us; from Ḥumayd that Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) said:

‘A man asked the Messenger of Allāh (ﷺ) to give him a mount, so he said: “I will give you an offspring of a she-camel.” The man said: ‘O Messenger of Allāh, what am I supposed to do with an offspring of a she-camel.’ He (ﷺ) said: “Do other than she-camels give birth to camels?”²⁴²

²⁴¹ Tirmidhī, #1990 and Aḥmad in his *Musnad*, 2/360.

²⁴² Abū Dāwūd, #3998 and Tirmidhī, #1991.

٢٣٩- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا وَكَانَ يُهْدِي إِلَى النَّبِيِّ ﷺ هَدِيَّةً مِنَ الْبَادِيَةِ، فَيَجْهَرُ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ زَاهِرًا بَادِيَتَنَا وَنَحْنُ حَاضِرُوهُ، وَكَانَ ﷺ يُحِبُّهُ، وَكَانَ رَجُلًا دَمِيمًا، فَأَتَاهُ النَّبِيُّ ﷺ يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ فَاحْتَضَمَتْهُ مِنْ خَلْفِهِ وَهُوَ لَا يُبْصِرُهُ، فَقَالَ: مَنْ هَذَا؟ أُرْسِلْنِي، فَالْتَمَتْ فَعَرَفَ النَّبِيُّ ﷺ فَجَعَلَ لَا يَأْلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ ﷺ حِينَ عَرَفَهُ، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «مَنْ يَشْتَرِي هَذَا الْعَبْدَ؟» فَقَالَ: يَا رَسُولَ اللَّهِ! إِذَا وَانَّه تَجِدُنِي كَاسِدًا، فَقَالَ النَّبِيُّ ﷺ: «لَكِنْ عِنْدَ اللَّهِ لَسْتُ بِكَاسِدٍ»، أَوْ قَالَ: «أَنْتَ عِنْدَ اللَّهِ غَالٌ».

239. Ishāq Ibn Mansūr narrated to us; ‘Abdu’l-Razzāq narrated to us; Ma‘mar narrated to us; from Thābit that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

“There was a man from the people of the desert, his name was *Zābir*, and he used to bring the Prophet (ﷺ) a gift from the desert, and the Prophet (ﷺ) would equip him [with provisions of the city] when he wanted to return [to his family]. The Prophet (ﷺ) said: “*Zābir* is our desert, and we are his valleys.” He (ﷺ) used to love him [dearly], though he was an unattractive man (*damim*). One day, while he was selling his merchandise, the Prophet (ﷺ) came up to him and embraced him from behind so that he could not see who it was. He asked: ‘Who is this? Let go of me!’ Then, when he turned around and recognised it was the Prophet (ﷺ), he began to press his back against the Prophet’s chest, so the Prophet (ﷺ) began to say: “Who will purchase this slave (*‘abd*).” He said: ‘O Messenger of Allāh, in that case, by Allāh, you will find me to be unsellable (*kaśīd*).’ The

Prophet (ﷺ) said: “But with Allāh you are not unsellable.”
Or he said: “You are valuable to Allāh!”²⁴³

٢٤٠- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُضْعَبُ بْنُ الْمُقْدَامِ، قَالَ: حَدَّثَنَا
الْمُبَارَكُ بْنُ فَضَالَةَ، عَنِ الْحَسَنِ، قَالَ: أَتَتْ عَجُوزٌ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ
الله! اذْغِ اللهُ أَنْ يُدْخِلَنِي الْجَنَّةَ، فَقَالَ: «يَا أُمَّ فُلَانٍ! إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا عَجُوزٌ»، قَالَ:
فَوَلَّتْ تَبْكِي، فَقَالَ: «أُحِبُّوْهَا أَنْهَا لَا تَدْخُلُهَا وَهِيَ عَجُوزٌ، إِنَّ اللهُ تَعَالَى يَقُولُ: ﴿إِنَّمَا
أَنشَأْنَهُمْ إِنشَاءً ۖ جَعَلْنَاهُمْ أَزْوَاجًا ۖ عُرُوقًا أَرْوَاهُ﴾ [سُورَةُ الرَّحْمٰنِ: ١٥٠]» .

240. ‘Abd Ibn Humayd narrated to us; Muṣ‘ab Ibn al-Miqdām narrated to us; Al-Mubārak Ibn Faḍalah narrated to us that Al-Ḥasan [al-Baṣri] said:

‘An old woman came to the Prophet (ﷺ) and said: ‘O Messenger of Allāh, pray to Allāh that He enters me into Paradise.’ He (ﷺ) replied: “O Mother of so-and-so, no old woman will enter Paradise!” She went off weeping, so he said: “Inform her that she will not enter it as an old woman, as Allāh the Most High says:

“We have created them a new creation. And made them virgins, loving, equal in age.”^{244,245}

²⁴³ Aḥmad in his *Musnad*, #12669.

²⁴⁴ *Al-Waḳ‘ah* (56): 35-37

²⁴⁵ This ḥadīth is weak but supported by another narration found in Tabarani in *Al-Awsat*, #5545 on the authority of ‘A‘ishah (*radīy Allāhu ‘anḥa*).

CHAPTER THIRTY-SEVEN

بَابُ مَا جَاءَ فِي صِفَةِ كَلَامِ رَسُولِ اللَّهِ ﷺ فِي الشُّعْرِ

What has been narrated concerning the Poetry (*shi'r*) of the Messenger of Allāh (ﷺ)

٢٤١- حَدَّثَنَا عَلِيُّ بْنُ حَجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قِيلَ لَهَا: هَلْ كَانَ النَّبِيُّ ﷺ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشُّعْرِ؟ قَالَتْ: «كَانَ يَتَمَثَّلُ بِشُعْرِ ابْنِ رَوَاحَةَ، وَيَتَمَثَّلُ بِقَوْلِهِ: وَمَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَزُودَ».

241. 'Alī Ibn Ḥujr narrated to us; Sharīk narrated to us; from Al-Miqdām Ibn Shurayḥ; from his father that 'Ā'ishah (*radīy Allāhu 'anḥā*) said that she was asked:

'Did the Prophet (ﷺ) imitate any form of poetry (*shi'r*)?'
She said: 'He used imitate the poetry of [ʿAbdullāh] Ibn Rawāḥah and he would cite his couplets:

*"You will be brought the news by one whom you have not supplied with provisions."*²⁴⁶

٢٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا

²⁴⁶ Tirmidhī, #2848.

سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرِو، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَضَدَّقَ قَالَهَا الشَّاعِرُ كَلِمَةً لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ»، وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسَلِمَ .

242. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdi narrated to us; Sufyān al-Thawrī narrated to us; from ‘Abdu’l-Mālik Ibn ‘Umayr; Abū Salamah narrated to us that Abū Hurayrah (*radīy Allāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) said: “The truest words spoken by a poet is the saying of Labid [Ibn Rabī’ah]: ‘Indeed everything besides Allāh is futile.’ [The poet] Umayyah Ibn Abī Ṣalt was on the verge of embracing Islām.”²⁴⁷

٢٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ الْبَجَلِيِّ، قَالَ: أَصَابَ حَجْرٌ أُضْبِعَ رَسُولَ اللَّهِ ﷺ، فَدَمِيَتْ، فَقَالَ:

«هَلْ أَنْتِ إِلَّا أُضْبِعُ دَمِيَتْ وَفِي سَبِيلِ اللَّهِ مَا لَقِيَتْ»

243. Muḥammad Ibn al-Muthannāh narrated to us; Muḥammad Ibn Jā’far narrated to us; Shu’bah narrated to us; from Al-Aswad Ibn Qays that Jundub Ibn Sufyān al-Bajalī said:

‘A stone struck the toe of the Messenger of Allāh (ﷺ) [in battle], causing it to bleed, so he said:

“You are nothing except a toe that bled
What you endured was on the path of Allāh.”²⁴⁸

²⁴⁷ Bukhārī, #3841, Muslim, #2246, and Tirmidhī, #2849.

²⁴⁸ Bukhārī, #2802, Muslim, #1796, and Tirmidhī, #3345.

٢٤٤- حَدَّثَنَا ابْنُ أَبِي عُمَرَ. قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْأَسْوَدِ ابْنِ

قَيْسٍ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، نَحْوَهُ.

244. Ibn Abī ‘Umar narrated to us; Sufyān Ibn ‘Uyaynah narrated to us; from Al-Aswad Ibn Qays that Jundub Ibn ‘Abdullāh al-Bajalī said something similar to the above tradition.

٢٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ

الثَّوْرِيُّ، قَالَ: أُنْبِئْنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ لَهُ رَجُلٌ: أَفَرَرْتُمْ
عَنْ رَسُولِ اللَّهِ ﷺ يَا أَبَا عُمَارَةَ؟! فَقَالَ: لَا، وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ ﷺ، وَلَكِنْ وَلَّى
سَرَعَانَ النَّاسِ تَلَقَّتْهُمْ هَوَازِنُ بِالْبَيْلِ، وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَتِهِ، وَأَبُو سُفْيَانَ ابْنُ
الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ آخِذٌ بِلِحَامِهَا، وَرَسُولُ اللَّهِ يَقُولُ:

«أَنَا النَّبِيُّ لَا كَذِبٌ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

245. Muḥammad Ibn Bashshār narrated to us; Yaḥyā Sa‘īd narrated to us; Sufyān al-Thawrī narrated to us; Abū Ishāq informed us that Barā’a Ibn ‘Āzib (*radīy>Allāhu ‘anhu*) said:

‘A man said to him: ‘Did you all flee [at the Day of Hunayn], leaving the Messenger of Allāh (ﷺ) exposed, O Abū ‘Umārah?’ He replied: ‘No, by Allāh, the Messenger of Allāh (ﷺ) did not retreat. But some who were hasty retreated, and were received by arrows from the Hawāzin. The Messenger of Allāh (ﷺ) was mounted on a mule with Abū Sufyān Ibn al-Ḥārith Ibn ‘Abdul-Muṭṭalib (*radīy>Allāhu ‘anhu*) holding onto its rein, and the Messenger of Allāh (ﷺ) was reciting:

“I am the Prophet, no lie!

*I am the son of 'Abdu'l-Muttālib!'*²⁴⁹

٢٤٦- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا
جَعْفَرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي عُمْرَةِ
الْقَضَاءِ، وَابْنُ رَوَاحَةَ يَمْشِي بَيْنَ يَدَيْهِ. وَهُوَ يَقُولُ:
خَلُّوا بَيْتِي الْكُنَّارِ عَنْ سَبِيلِهِ الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ
ضَرْبًا يُزِيلُ الْأَمَّ عَنْ مَقِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ
فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَةَ! بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، وَفِي حَرَمِ اللَّهِ تَقُولُ
الشُّعْرَ! فَقَالَ ﷺ: «خَلَّ عَنْتَهُ يَا عُمَرُ! فَلَهِيَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ» .

246. Ishāq Ibn Manṣūr narrated to us; 'Abdu'l-Razzāq narrated to us; Jā'far Ibn Sulaymān narrated to us; Thābit narrated to us that Anas (*radīy Allāhu 'anhū*) said:

'The Prophet (ﷺ) entered Makkah during his missed 'umrah (*'umrah al-qadā'*), and Ibn Rawāhah walked in front of him, chanting:

*'Clear, O children of the disbelievers, from his path,
For today we shall strike you with such force,
A blow that will sever the head from its neck,
And distract a dear friend from his dear friend.'*

'Umar (*radīy Allāhu 'anhū*) said to him: 'O Ibn Rawāhah, in the presence of the Messenger of Allāh (ﷺ) and in Allāh's Sanctuary, you chant poetry?' He (ﷺ) said: "Leave him alone, O 'Umar, for it will strike them down quicker than the firing of arrows."²⁵⁰

²⁴⁹ Bukhārī, #2824, Muslim, #1796, and Tirmidhī, #1688.

²⁵⁰ Tirmidhī, #2847 and others

٢٤٧- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ سَمَّاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: «جَالَسْتُ النَّبِيَّ ﷺ أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ، وَكَانَ أَصْحَابُهُ يَتَنَاشَدُونَ الشُّعْرَ، وَيَتَذَكَّرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَاكِتٌ، وَرَبَّمَا تَبَسَّمَ مَعَهُمْ».

247. 'Alī Ibn Ḥujr narrated to us; Sharīk narrated to us; from Simāk Ibn Ḥarb that Jābir Ibn Samurah (*radīy>Allāhu 'anhu*) said:

“I sat with Prophet (ﷺ) more than a hundred times, and his Companions used to recite poetry to one another. They would reminisce about things from the Jāhiliyyah (pagan era), while he would sit silently, and sometimes even smile with them.”²⁵¹

٢٤٨- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَشْعُرُ كَلِمَةٍ تَكَلَّمْتُ بِهَا الْعَرَبُ كَلِمَةً لَيْدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ».

248. 'Alī Ibn Ḥujr narrated to us; Sharīk narrated to us; from 'Abdu'l-Mālik Ibn 'Umayr; from Abū Salamah that Abū Hurayrah (*radīy>Allāhu 'anhu*) said:

'The Prophet (ﷺ) said: “The best of poetic saying spoken by the Arabs is the saying of Labeed:

‘Indeed everything besides Allāh is futile.’”²⁵²

²⁵¹ Tirmidhī, #2850, this is a weak tradition but is supported by another narration reported in Nasā'ī, #1359.

²⁵² Bukhārī, #3841, Muslim, #2246, and Tirmidhī, #2849.

٢٤٩- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ، عَنْ عُمَرُو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ رَدَفَ النَّبِيِّ ﷺ فَأَنْشَدْتُهُ مِائَةَ قَافِيَةٍ مِنْ قَوْلِ أُمِّيَّةَ بْنِ أَبِي الصَّلْتِ الثَّقَفِيِّ، كُلَّمَا أَنْشَدْتُهُ بَيْتًا قَالَ لِي النَّبِيُّ ﷺ: «هَيْه»، حَتَّى أَنْشَدْتُهُ مِائَةَ- يَعْنِي بَيْتًا- فَقَالَ النَّبِيُّ ﷺ: «إِنْ كَادَ لِكَيْسَلِمُ» .

249. Aḥmad Ibn Manī' narrated to us; Marwān Ibn Mu'āwiyah narrated to us; from 'Abdullāh Ibn 'Abdu'l-Raḥmān al-Ṭā'ifi; from 'Amr Ibn Sharīd that his father (*radīy>Allāhu 'anhū*) said:

'I rode behind the Prophet (ﷺ), and I recited to him a hundred poetic verses of Umayyah Ibn Abī Ṣalt al-Thaqafī. Whenever I recited a verse to him, the Prophet (ﷺ) said to me: "Recite more to me!" until I eventually recited a hundred verses to him.' The Prophet (ﷺ) then said: "He was on the verge of embracing Islām."²⁵³

٢٥٠- حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَرَارِيُّ، وَعَلِيُّ بْنُ حُجْرٍ، وَالْمَعْنَى وَاحِدٌ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ لِحْسَانَ بْنِ ثَابِتٍ مِثْرًا فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ قَاتِمًا يُفَاجِرُ عَنْ رَسُولِ اللَّهِ ﷺ- أَوْ قَالَ: يُنَافِحُ- عَنْ رَسُولِ اللَّهِ ﷺ، وَيَقُولُ ﷺ: «إِنَّ اللَّهَ يُؤَيِّدُ حَسَانَ بِرُوحِ الْقُدْسِ مَا يُنَافِحُ- أَوْ يُفَاجِرُ- عَنْ رَسُولِ اللَّهِ ﷺ» .

250. Ismā'īl Ibn Mūsā al-Fazarī and 'Alī Ibn Ḥujr—one and the same—narrated to us; 'Abdu'l-Raḥmān Ibn Abī al-Zinnād narrated to us; from Hishām Ibn 'Urwah; from his father that 'Ā'ishah (*radīy>Allāhu 'anhā*) said:

²⁵³ Muslim, #2255.

‘The Prophet (ﷺ) used to set up a pulpit in the *masjid* for Ḥassān Ibn Thābit. He would stand upon it, praising the Messenger of Allāh (ﷺ)—or he said—defending the Messenger of Allāh (ﷺ). He (ﷺ) would say: “Allāh the Most High supports Ḥassān with the Spirit (*Rūḥ al-Quds*),²⁵⁴ as long as he praises—or defends—the Messenger of Allāh (ﷺ).”²⁵⁵

٢٥١- حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، وَعَلِيُّ بْنُ حُجْرٍ، قَالَا: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

251. Ismā‘īl Ibn Mūsā al-Fazarī and ‘Alī Ibn Ḥujr—one and the same—narrated to us; ‘Abdu’l-Raḥmān Ibn Abī al-Zinnād narrated to us; from Hisham Ibn ‘Urwah; from his father; ‘Ā’ishah (*radīy Allāhu ‘anbā*) reported a similar tradition through a different chain.

²⁵⁴ *Rūḥ al-Quds* refers to the Archangel Jibrā’īl (*‘alayhis-salām*).

²⁵⁵ Abū Dāwūd, #5015 and Tirmidhī, #2846.

CHAPTER THIRTY-EIGHT

بَابُ مَا جَاءَ فِي كَلَامِ رَسُولِ اللَّهِ ﷺ فِي السَّمْرِ

What has been narrated concerning the
Conversations at night (*samar*) of the
Messenger of Allāh (ﷺ)

٢٥٢- حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحِ الْبَرَّازِ، قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ الثَّقَفِيُّ عَبْدُ اللَّهِ بْنُ عَقِيلٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: حَدَّثَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ نِسَاءَهُ حَدِيثًا، فَقَالَتِ الْمَرْأَةُ مِنْهُنَّ: كَأَنَّ الْحَدِيثَ حَدِيثَ خُرَافَةٍ، فَقَالَ: «أَتَدْرُونَ مَا خُرَافَةٌ؟ إِنَّ خُرَافَةَ كَانَ رَجُلًا مِنْ عُدْرَةَ، أَسْرَتَهُ الْجِنُّ فِي الْجَاهِلِيَّةِ فَمَكَثَ فِيهِمْ دَهْرًا، ثُمَّ رَدَّوهُ إِلَى الْإِنْسِ فَكَانَ يُحَدِّثُ النَّاسَ بِمَا رَأَى فِيهِمْ مِنَ الْأَعَاجِيبِ، فَقَالَ النَّاسُ: حَدِيثُ خُرَافَةٍ».

252. Al-Ḥasan Ibn Subbāḥ al-Bazzār narrated to us; Abū Naḍr narrated to us; Abū ‘Aqīl al-Thaqafī ‘Abdullāh Ibn ‘Aqīl narrated to us; from Mujālid; from Al-Sha‘bī; from Masrūq that ‘Ā’ishah (*radīyAllāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) narrated to his wives a story one night, and one of them said: ‘It is as if you are relating a story of Khurāfah?’ He replied: “Do you know Khurāfah? Khurāfah was a man from [the tribe

of] 'Udhrah. The jinn kidnapped him in *al-jābiliyyah*, so he stayed with them for a while. When they eventually returned him to the people, he began to narrate to the people about the extraordinary things that he saw among them, so the people said: "The story of Khurāfah."²⁵⁶

٢٥٣- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ. قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: جَلَسْتُ إِحْدَى عَشْرَةَ امْرَأَةً فَتَعَاهَدْنَ وَتَعَاقدْنَ أَنْ لَا يَكْتُمَنَّ مِنْ أَخْبَارِ أَرْوَاجِهِنَّ شَيْئًا: فَقَالَتِ الْأُولَى: رَوْجِي لَحْمٌ جَمَلٌ غَثٌّ، عَلَى رَأْسِ جَبَلٍ وَعِجْرٌ، لَا سَهْلٌ فَيَرْتَقِي، وَلَا سَمِينٌ فَيَسْتَقِلُّ.

قَالَتِ الثَّانِيَةُ: رَوْجِي لَا أَبْتُ حَبْرَهُ؛ إِنِّي أَخَافُ أَنْ لَا أَدْرَهُ، إِنْ أَذْكَرُهُ أَذْكَرُ عَجْرَهُ وَبَجْرَهُ.

قَالَتِ الثَّلَاثَةُ: رَوْجِي الْعَشْتَقُ؛ إِنْ أَنْطَقَ أَطْلَقُ، وَإِنْ أَسْكَتْ أَعْلَقُ.
قَالَتِ الرَّابِعَةُ: رَوْجِي كَلِيلٌ تَهَامَةٌ؛ لَا حَرٌّ وَلَا قُرٌّ، وَلَا نَحَافَةٌ وَلَا سَامَةٌ.
قَالَتِ الْخَامِسَةُ: رَوْجِي إِنْ دَخَلَ فَهَدَى، وَإِنْ خَرَجَ أَسَدَى، وَلَا يَسْأَلُ عَمَّا عَهَدَى.
قَالَتِ السَّادِسَةُ: رَوْجِي إِنْ أَكَلَّ لَفَّ، وَإِنْ شَرِبَ اسْتَفَّ، وَإِنْ اضْطَجَعَ التَّفَّ، وَلَا يُولِجُ الْكَفَّ لِيَعْلَمَ الْبَثَّ.

قَالَتِ السَّابِعَةُ: رَوْجِي عَيَابَاءُ - أَوْ عَيَابَاءُ - طَبَاقَاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَحٌ أَوْ فَلَكَ، أَوْ جَمَعَ كُلًّا لِكَ.

قَالَتِ الثَّامِنَةُ: رَوْجِي الْمَسُّ مَسُّ أَرْوَبٍ، وَالرَّيْحُ رَيْحُ رَزْنَبٍ.

²⁵⁶ Ahmad in his *Musnad*, #25244, this hadith is weak.

قَالَتِ النَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ
مِنَ النَّادِ.

قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ وَمَا مَالِكٌ! مَالِكٌ حَيٌّ مِنْ ذَلِكَ، لَهُ إِبِلٌ كَثِيرَاتُ
الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَتَقَنَّ أَتَهَنَّ هُوَالِكُ.
قَالَتِ الْحَادِيَةُ عَشْرَةَ: زَوْجِي أَبُو زُرْعٍ وَمَا أَبُو زُرْعٍ؟ أَنَاَسَ مِنْ حُلِيِّ أَدْنِيٍّ، وَمَلَأَ مِنْ
شَحْمِ عَضْدِيٍّ، وَبَجَحَنِي فَبَجَحْتُ إِلَيْ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةَ بِشَوْقٍ، فَجَعَلَنِي فِي
أَهْلِ صَهْلٍ، وَأَطِيطُ، وَدَانِسٍ، وَمُنْتَقٍ، فَعِنْدَهُ أَقُولُ: فَلَا أَقْبَحُ، وَأَرْقُدُ فَاتَّصَحَّ، وَأَشْرَبُ
فَاتَّمَّحَّ.

أُمُّ أَبِي زُرْعٍ قَمَا أُمُّ أَبِي زُرْعٍ؟! عَكُومُهَا رَدَاخٌ، وَيَبْنُهَا فَسَاخٌ.
ابْنُ أَبِي زُرْعٍ، قَمَا ابْنُ أَبِي زُرْعٍ؟! مَضْجَعُهُ كَمَسَلٍ شَطِيءٍ، وَتَشْبَعُهُ ذِرَاعُ الْجَنْفَرَةِ.
بُنْتُ أَبِي زُرْعٍ، قَمَا بِنْتُ أَبِي زُرْعٍ؟! طَوْعُ أَبِيهَا وَطَوْعُ أُمَّهَا، بِلَاءُ كِسَائِنِهَا، وَعَظِظُ
جَارَتِهَا.

جَارِيَةُ أَبِي زُرْعٍ، قَمَا جَارِيَةُ أَبِي زُرْعٍ؟! لَا تَبْتُ حَدِيثَنَا تَبِيئًا، وَلَا تُنْقُتْ مِيرَتَنَا
تَنْفِيئًا، وَلَا تَمْلَأْ بَيْنَنَا تَعْمِيشًا.

قَالَتْ: خَرَجَ أَبُو زُرْعٍ وَالْأَوْطَابُ مُنْحَضٌ، فَلَقِيَّ امْرَأَةً مَعَهَا وَلَدَانٌ مَأَا كَالْفَهْدَيْنِ،
يَلْعَبَانِ مِنْ تَحْتِ خَضْرَاهَا بِرَمَاتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَكَكَّحْتُ بَعْدَهُ رَجُلًا سَرِيًّا، رَكِبَ
سَرِيًّا، وَأَخَذَ حَطِيًّا، وَأَزَاحَ عَلَيَّ نَعْمًا نَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَابِحَةٍ رُوجًا، وَقَالَ: كُلِّي أُمَّ
زُرْعٍ، وَبِيرِي أَهْلِكَ، فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أُعْطَانِيهِ، مَا بَلَغَ أَصْغَرَ آتِيَةِ أَبِي زُرْعٍ.

قَالَتْ عَائِشَةُ: فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «كُنْتُ لَكَ كَأَبِي زُرْعٍ لَأُمَّ زُرْعٍ».

253. 'Alī Ibn Ḥujr narrated to us; 'Isā Ibn Yūnus narrated to us; from Hishām Ibn 'Urwah; from his brother; from 'Urwah that

‘Ā’ishah (*radīy>Allāhu ‘anbā*) said:

‘Eleven women sat together, pledged and committed themselves that they would not conceal anything about their husbands.

The first said: ‘My husband is like the meat of a scrawny camel (*jamaḥ*) which is kept on the top of a mountain which is neither easy to climb, nor is the meat fleshy enough for it to be carried away [by people to eat].’

The second said: ‘My husband, I do not reveal information about him, for fear that I may not be able to finish with him; for if I mention him, I shall mention his apparent and hidden defects.’

The third said: ‘My husband is extremely tall and bad mannered (*‘ashannaq*). If I speak [about his faults], I will be divorced, and if I remain silent, I am left hanging.’

The fourth said: ‘My husband is [moderate] like the night of Tihamah which is neither extremely hot nor cold; neither fearful nor boring.’

The fifth said: ‘My husband, if he enters [the house], he pounces like a leopard, and if he leaves, he is bold like a lion, and does not ask about whatever happened [to his wealth].’

The sixth said: ‘My husband, if he eats, he eats excessively [due to his gluttonousness], and if he drinks, he gulps all of it, and if he lies down to sleeps, he wraps himself up, and he does not feel his palm [inside my clothes] to know my sorrow.’

The seventh said: ‘My husband is incompetent (*‘ayāyā*),

misguided (*ghayyā*) and impotent (*tabāqā*), [he is] sick with every sickness (*dā*), [if he beats] he will cause injury to your skull, or break your bones, or do both to you.'

The eighth said: 'My husband's touch is like the [soft] touch of a rabbit (*arnab*), and [his] scent is like the scent of a sweetsmelling perfume (*zarnab*).'

The ninth said: 'My husband has the loftest of houses (*rafi' al-'imād*), is tall of stature (*tawil al-najād*), is abundantly hospitable (*'azim al-ramād*), and has a house close to the people's assembly (*bayt al-nād*).'

The tenth said: 'My husband is Mālik, and what is [that I can say about] Mālik? Mālik is better than that; he has many camels that are kept [ready to be slaughtered for guests] and a few roam the pastures. If they hear the sound of the lute, they know for certain that they are about to be slaughtered.'

The eleventh said: 'My husband is Abū Zar' and what is [that I can say about] Abū Zar?'

'He has made my ears dangle with jewellery, filled my upper arms with fat, and honoured me until I felt proud of myself. He found me among the poor sherherds in dire straits and then placed me among the owners of horses, camels, and cows that trample crops and workers who thresh seeds. In his presence I can speak, for I shall not be scolded [or rebuked], and when I sleep, I sleep till late in the morning, and when I drink, I drink until I satisfy my thirst.'

'The mother of Abū Zar' and what is [that I can say about] the mother of Abū Zar? Her sacks are heavy [with provision] and her house is spacious.'

‘The son of Abū Zar‘ and what is [that I can say about] the son of Abū Zar‘? His bed is like a palm-stick stripped of its leaves [because he is very slender], and he is satiated by the foreleg of a lamb (*jafrab*).’

‘The daughter of Abū Zar‘ and what is [that I can say about] the daughter of Abū Zar‘? She is obedient to her father and to her mother. She fills her clothes [and is corpulent], and enrages her female neighbours [because of her beauty].’

‘The maidservant of Abū Zar‘ and what is [that I can say about] the maidservant of Abū Zar‘? She does not broadcast what we say in our conversation, nor does she waste our provisions, and nor does she leave the litter scattered in our house.’

She then added: ‘One day it so happened that Abū Zar‘ went out at the time when the milkskins were being churned [to extract butter], and he encountered a woman who had with her two children, like two leopards playing under her waist with two pomegranates. [On seeing her] he divorced me and married her. Thereafter I married a nobleman who rode a sturdy horse and held a spear in his hand, and brought home to me ample livestock, and used to say to me: ‘Eat Umm Zar‘, and feed your family [and relatives]!’ Yet, were I to gather everything that he gave me, it would not amount to the smallest of vessels of Abū Zar‘!’

‘Ā’ishah (*radīy Allāhu ‘anbā*) said: ‘The Messenger of Allāh (ﷺ) said to me: “I have been to you as Abū Zar‘ was to Umm Zar‘.”’²⁵⁷

²⁵⁷ Bukhārī, #5189, and Muslim, #2448.

CHAPTER THIRTY-NINE

بَابُ مَا جَاءَ فِي نَوْمِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Sleep (*nawm*) of the
Messenger of Allāh (ﷺ)

٢٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا
إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ النَّبِيَّ ﷺ
كَانَ إِذَا أَخَذَ مَضْجَعَهُ وَصَعَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الْيُمْنِ، وَقَالَ: «رَبِّ قِنِي عَذَابَكَ
يَوْمَ تَبْعَثُ عِبَادَكَ».

254. Muḥammad Ibn al-Muthannā narrated to us; Abdu'l-Raḥmān Ibn Mahdī narrated to us; Isrā'īl narrated to us; from Abū Ishāq; from 'Abdullāh Ibn Yazīd that al-Barā'a Ibn 'Āzib (*radīy>Allāhu 'anhu*) said:

'When the Prophet (ﷺ) lay down to sleep, he placed his right palm under his right cheek, and said: "*Rabbi qiyni 'adbābaka yawma tab'athu 'ibādak.*"—"O my Lord, protect me from Your torment on the day when You resurrect Your servants."²⁵⁸

²⁵⁸ Ahmad in his *Musnad*, #18672.

٢٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ مِثْلَهُ، وَقَالَ: «يَوْمَ تَجْمَعُ عِبَادَكَ».

255. Muḥammad Ibn al-Muthannā narrated to us; ‘Abdu’l-Raḥmān narrated to us; Isrā’īl narrated to us; from Abū Ishāq; from Abū ‘Ubadah that ‘Abdullāh [Ibn Mas‘ūd] said the same but with the exception of:

“...*yawma tajma’ ‘ibādak.*”—“...on the Day You will gather Your servants.”

٢٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُدَيْفَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

256. Maḥmūd Ibn Ghaylān narrated to us; ‘Abdu’l-Razzāq narrated to us; Sufyān narrated to us; from ‘Abdu’l-Mālik Ibn ‘Umayr; from Rabī Ibn Harāsh that Hudhayfah (*radīy-Allāhu ‘anhu*) said:

‘When the Prophet (ﷺ) would retire to his bedding (firāsh), he would say: “*Allābumma bi’smika amūtu wa ahyā.*”—“O Allāh! By Your Name I shall die and live.”

When he woke up, he would say: “*Al-ḥamdu-li’llābi ‘illabi ahyānā ba’da mā amātānā wa ilaybi-l-nushūr.*”—“Praise be to Allāh [who] revived us after He caused us to die, and to Him is [our] final return.”²⁵⁹

²⁵⁹ Bukhārī, #6312, Abū Dāwūd, #5049 and Tirmidhī, #3418.

٢٥٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا الْمُتَضَّلُ بْنُ فَصَّالَةَ. عَنْ عَقِيلِ بْنِ أَرَاهَةَ عَنِ الزُّهْرِيِّ. عَنْ عُرْوَةَ. عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ كَلَّ لَيْلَةً جَمَعَ كَفَّيْهِ فَتَنَّتَ فِيهِمَا، وَقَرَأَ فِيهِمَا ﴿فَلْهُوَ اللَّهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾. ثُمَّ مَسَحَ بِهَيَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ. يُبَدِّئُ بِهَا رَأْسَهُ وَوَجْهَهُ. وَمَا أَقْبَلَ مِنْ جَسَدِهِ. يُصْنَعُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.»

257. Qutaybah Ibn Sa'īd narrated to us; Al-Mufaddal Ibn Fudālah narrated to us; from 'Uqayl; from al-Zuhrī; from 'Urwah that 'Ā'ishah (radiy>Allāhu 'anha) said:

'When the Messenger of Allāh (ﷺ) would retire to his bedding each night, he would join the palms of his hands, then blow into them and recite into them: "*Qul Hum>Allāhu Aḥad...*"—"Say: 'He is Allāh, One...!'" [*al-Ikblās* (112): 1] and: "*Qul a'ūdhu bi-Rabbi'l-falaq...*"—"Say: 'I take refuge with the Lord of the Daybreak...'" [*al-Falaq* (113): 1] and: "*Qul a'ūdhu bi-Rabbi'l-nās...*"—"Say: 'I take refuge with the Lord of mankind...'" [*al-Nās* (114): 1] He would then wipe with them whatever he could of his body, beginning by wiping his head and his face and the front part of his body, doing that three times."²⁶¹

٢٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. قَالَ: حَدَّثَنَا سُهَيْبَانُ. عَنْ سَلَمَةَ بْنِ كَهَيْلٍ. عَنْ كُرَيْبٍ. عَنِ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ تَمَّ حَتَّى تَنفَع. وَكَانَ إِذَا تَمَّ نَفَعَ. فَأَتَاهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ. فَقَامَ وَصَلَّى وَمِ يَتَوَضَّأُ وَفِي الْحَدِيثِ قِصَّةٌ.»

²⁶¹ Bukhārī, #5017, Abū Dāwūd, #6056 and Tirmidhī, #3402.

٢٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سَفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، فَقَامَ وَصَلَّى وَنَمَّ يَتَوَضَّأُ» وَفِي الْحَدِيثِ قِصَّةٌ.

258. Muḥammad Ibn Bashshār narrated to us; Abdu'l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Salamah Ibn Kuhayl; from Kurayb that Ibn 'Abbās (*radīy>Allāhu 'anhumā*) said:

‘The Messenger of Allāh (ﷺ) slept until he was breathing heavily, and when he would sleep, he breathed heavily, so Bilāl came to him and notified him for ritual prayer, whereupon he got up and performed the ritual prayer without performing ritual ablution.’

This tradition has a detailed incident.²⁶¹

٢٥٩- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا، وَسَقَانَنَا، وَكَفَّنَنَا، وَأَوَانَا، فَكَمْ مِنْ مَنْ لَا كَافِيَ لَهُ، وَلَا مُؤْوِيٌّ».

259. Ishāq Ibn Manṣūr narrated to us; 'Affān narrated to us; Ḥammād Ibn Salamah narrated to us; from Thābit that Anas Ibn Mālik (*radīy>Allāhu 'anhū*) said:

‘When the Messenger of Allāh (ﷺ) would retire to his bedding, he would say:

“*Al-ḥamdu-li-llābi 'illabee aḥ'amanā wa saqānā wa kafānā wa āwānā, fakam miman lā kāfiyah labu wa lā mu'niyī.*”

²⁶¹ Bukhārī, #138, and Tirmidhī, #232.

“Praise be to Allāh, who fed us and gave us drink, and sufficed us and sheltered us, for how many there are who have neither anyone to take care of them nor anyone to provide shelter!”²⁶²

٢٦٠- حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجَرِيرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُرِّيِّ. عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَرَسَ بِلَيْلٍ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، وَإِذَا عَرَسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ» .

260. Al-Ḥusayn Ibn Muḥammad al-Jarīrī narrated to us; Sulaymān Ibn Ḥarb narrated to us; Ḥammād Ibn Salamah narrated to us; from Ḥumayd; from Bakr Ibn ‘Abdullāh al-Muzanī; from ‘Abdullāh Ibn Rabāh that Abū Qatādah (*radīy Allāhu ‘anhu*) said:

‘When the Prophet (ﷺ) would stop over for rest on a journey at night, he would recline on his right side, and when he would stop over to rest on a journey just before the morning, he would position his forearm upright and place his head on the palm of his hand.’²⁶³

²⁶² Muslim, #2715, and Tirmidhī, #3396.

²⁶³ Muslim, #2715.

CHAPTER FORTY

بَابُ مَا جَاءَ فِي عِبَادَةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Worship (*‘ibadah*) of the Messenger of Allāh (ﷺ)

٢٦١- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَبِشْرُ بْنُ مُعَاذٍ، قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ حَتَّى انْتَفَحَتْ قَدَمَاهُ، فَتَبِيلَ لَهُ: أَتَتَكَلَّفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا».

261. Qutaybah Ibn Sa‘īd and Bishr Ibn Mu‘ādh narrated to us; Abū ‘Awānah narrated to us; from Ziyād Ibn ‘Alāqah that Mughīrah Ibn Shu‘bah (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) prayed until his feet became swollen, when he was asked: ‘Why do endure this when Allāh has forgiven you your former and your latter sins? (*dhanb*).’ He (ﷺ) replied: “Should I not be a thankful servant (*‘abd shakūr*)?”²⁶⁴

²⁶⁴ Bukhārī, #1130, Muslim, #2819, and Tirmidhī, #412.

٢٦٢- حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَتَّى تَرِمَ قَدَمَاهُ، قَالَ: فَيَقِيلُ لَهُ: أَتَفْعَلُ هَذَا وَقَدْ جَاءَكَ أَنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا».

262. Abū ‘Ammār al-Ḥusayn Ibn Ḥurayth narrated to us; Al-Faḍl Ibn Mūsā narrated to us; from Muḥammad Ibn ‘Amr; from Abū Salamah that Abū Hurayrah (*radīy>Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) used to perform the prayer until his feet had swollen, when he was asked: ‘Must you do this, when it has come to you that Allāh has already forgiven you your former and your latter sins?’ He (ﷺ) replied: “Should I not be a thankful servant (*‘abd shakūr*)?”²⁶⁵

٢٦٣- حَدَّثَنَا عَيْسَى بْنُ عُمَرَ بْنِ عَيْسَى بْنِ عَبْدِ الرَّحْمَنِ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا عَمِّي يَحْيَى بْنُ عَيْسَى الرَّمْلِيُّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ يُصَلِّي حَتَّى تَتَسَوَّخَ قَدَمَاهُ، فَيُقَالُ لَهُ: يَا رَسُولَ اللَّهِ! تَفْعَلُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا».

263. ‘Isā Ibn ‘Uthmān Ibn ‘Isā Ibn ‘Abdu’l-Raḥmān al-Ramlī narrated to us; My paternal uncle Yaḥyā Ibn ‘Isā al-Ramlī narrated to us; from al-A‘mash; from Abū Ṣāliḥ that Abū Hurayrah (*radīy>Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) used to perform the prayer until his feet had become swollen, when he was asked:

²⁶⁵ Ibn Mājah, #1420.

‘Must you do this, when Allāh has already forgiven you your former and your latter sins?’ He (ﷺ) replied: “Should I not be a thankful servant (*‘abd shakūr*)?”²⁶⁶

٢٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ. قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؛ فَقَالَتْ: «كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ. فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ. ثُمَّ أَتَى فِرَاشَهُ، فَإِذَا كَانَ لَهُ حَاجَةٌ أُمَّ بِأَهْلِيهِ، فَإِذَا سَمِعَ الْأَذَانَ وَتَبَّ، فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ، وَإِلَّا تَوَضَّأَ وَخَرَجَ إِلَى الصَّلَاةِ».

264. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn Jā’far narrated to us; Shu’bah narrated to us; from Abū Ishāq that Al-Aswad Ibn Yazīd said:

‘I asked ‘Ā’ishah (*radīy>Allāhu ‘anbā*) about the nighttime prayer of the Messenger of Allāh (ﷺ).’ She replied: He would sleep the first portion of the night and then he would get up [to perform the prayer]. Then, when it was the latter portion of the night, he would perform the witr [prayer]. Thereafter, he went to his bedding and if he had a need, he had sexual intercourse with his wife [and then slept]. When he heard the call to prayer, he sprang up, and if he was in a state of major impurity (*junub*), he would pour water over his entire body, otherwise he would perform ablution and went out to ritual prayer.²⁶⁷

²⁶⁶ This ḥadīth and the one previous together strengthen each other, as well as the ḥadīth of Al-Mughīrah which has preceded, see number 261.

²⁶⁷ Bukhārī, #1146, and Muslim, #739.

٢٦٥- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، «أَنَّهُ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ وَهِيَ خَالَتُهُ، قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ فِي طَوْفِهَا، فَتَمَّ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مَعَلَّتِي فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ يَصَلِّي، قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَتَمَّتْ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، ثُمَّ أَخَذَ بِأُذُنِ الْيُمْنَى فَفَتَلَهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ - قَالَ مَعْنٌ: سِتَّ مَرَّاتٍ - ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ.»

265. Qutaybah Ibn Sa'īd narrated to us; from Mālik Ibn Anas and Ishāq Ibn Mūsā al-Anṣārī narrated to us; Ma'an narrated to us; from Mālik; from Makhramah Ibn Sulaymān; from Kurayb that Ibn 'Abbās (*radīy Allāhu 'anhumā*) informed him that he spent the night in the home of his maternal aunt Maymūnah, and said:

'I lay on the width of the pillow, while the Messenger of Allāh (ﷺ) lay on it lengthwise. The Messenger of Allāh (ﷺ) slept until the middle of the night, or just a little before or after it. The Messenger of Allāh (ﷺ) then wiped the [traces of] sleep from his face, and then recited the final ten verses of *Surah Al-Imrān*. He then approached a suspended waterskin, performed ablution [from the water in it] and did so excellently, after which he performed the prayer.

'Abdullāh Ibn 'Abbās (*radīy Allāhu 'anhumā*) said: 'Then, I stood next to him, whereupon the Messenger of Allāh (ﷺ) placed his right hand on my head, and took me by

my right ear and twisted it. He then prayed two cycles [of prayer], followed by another two, and then another two, and then another two, and then another two, and then two.’

Ma‘an said: ‘...six times-after which he performed the witr prayer, after which he laid down.’²⁶⁸

٢٦٦- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ. قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي بَجْرَةَ، عَنْ ابْنِ عَبَّاسٍ. قَالَ: «كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً».

266. Abū Kurayb Muḥammad Ibn al-A‘lā narrated to us; Wakī narrated to us; from Shu‘bah; from Abū Jamrah that Ibn ‘Abbās (*radīy>Allāhu ‘anhumā*) said:

‘The Prophet (ﷺ) used to perform thirteen cycles (*rak‘ah*) during the night.’²⁶⁹

٢٦٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ مَنَعَهُ مِنْ ذَلِكَ النَّوْمُ، أَوْ غَلَبَتْهُ عَيْنَاهُ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً

267. Qutabah Ibn Sa‘īd narrated to us; Abū ‘Awānah narrated to us; from Qatādah; from Zurarah Ibn Awfā; from Sa‘d Ibn Hishām that ‘Ā’ishah (*radīy>Allāhu ‘anbā*) said:

‘If the Prophet (ﷺ) did not perform the prayer at night due to being prevented by sleep or being overcome by intense drowsiness, he would perform twelve cycles dur-

²⁶⁸ Bukhārī, #138, and Tirmidhī, #232.

²⁶⁹ Bukhārī, #1138, Muslim, #764, and Tirmidhī, #442.

ing the day.”²⁷⁰

٢٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ - يَعْنِي ابْنَ حَسَّانَ - عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَتَّبِعْ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ» .

268. Muḥammad Ibn al-A‘lā’ narrated to us; Abū Usamah narrated to us; from Hishām Ibn Ḥassan; from Muḥammad Ibn Sirin that Abū Hurayrah (*radīy Allāhu ‘anhu*) said that the Prophet (ﷺ) said:

“When one of you gets up at night, let him begin his prayer with two short cycles.”²⁷¹

٢٦٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ، أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، أَنَّهُ قَالَ: «لَأُرْمَقَنَّ صَلَاةَ النَّبِيِّ ﷺ، فَتَوَسَّدْتُ عَتَبَتَهُ، أَوْ فُسْطَاطَهُ فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دَوْنِ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دَوْنِ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دَوْنِ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دَوْنِ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً» .

Ishāq Ibn Mūsā narrated to us; Ma‘an narrated to us; from ‘Abdullāh Ibn Abū Bakr; from his father that ‘Abdullāh Ibn Qays Ibn Makh-

²⁷⁰ Muslim, #746, and Tirmidhī, #445.

²⁷¹ Muslim, #768.

ramah informed us that Zayd Ibn Khalid al-Jahuhanī said:

‘I was observing the prayer of the Prophet (ﷺ) closely, so I laid my head on his doorstep or his tent. The Messenger of Allāh (ﷺ) performed two brisk cycles of prayer. After this he performed two lengthy, two lengthy, two lengthy cycles. Then he performed two cycles which were shorter than those before them. Then he performed two cycles which were shorter than those before them. Then he performed two cycles which were shorter than those before them. Then he performed two cycles which were shorter than those before them. Then finally he performed a single cycle of *witr*, so that added to a total of thirteen cycles [altogether].’²⁷²

٢٧٠- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ، كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ لِيَزِيدَ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رُكْعَةً، يُصَلِّي أَرْبَعًا لَا تَسْأَلُ عَنْ حُسْنِيَّهِنَّ وَطَوْفِيَّ، ثُمَّ يُصَلِّي أَرْبَعًا لَا تَسْأَلُ عَنْ حُسْنِيَّهِنَّ وَطَوْفِيَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ! إِنْ عَيْنِي تَنَامَانِ وَلَا يَتَامُ قَلْبِي.

narrated to us; from Sa‘īd Ibn Abī Sa‘īd al-Maqbūrī; from Abū Salamah Ibn ‘Abdu’l-Raḥmān that he informed him that he asked ‘Ā’ishah (*radīy Allāhu ‘anha*):

‘How was the prayer of the Messenger of Allāh (ﷺ)

²⁷² Muslim, #765.

during Ramaḍān?’ So she said: ‘The Messenger of Allāh (ﷺ) would pray no more than eleven cycles in or outside Ramaḍān; do not ask about their excellence and their length. Then he would pray another four cycles; do not ask about their excellence and their length. Then he would perform three cycles.’

‘Ā’ishah (*radīy>Allāhu ‘anhā*) said: ‘I said: ‘O Messenger of Allāh, do you sleep before you perform witr?’ He said: “O ‘Ā’ishah, my eyes sleep, but my heart does not sleep.”²⁷³

٢٧١- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِخْدَى عَشْرَةَ رَكَعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ.»

271. Ishāq Ibn Mūsā narrated to us; Ma’an narrated to us; Mālik narrated to us; from Ibn Shihab; from ‘Urwah that ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) performed eleven cycles of prayer during the night, of which one cycle was of witr, and when had finished, he reclined on his right side.’²⁷⁴

٢٧٢- حَدَّثَنَا ابْنُ أَبِي عَمْرٍو، قَالَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، نَحْوَهُ (ح)، وَحَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، نَحْوَهُ.

272. Ibn Abī ‘Umar narrated to us; Ma’an narrated to us; from Mālik; from Ibn Shihāb and likewise from Qutabah; from Mālik;

²⁷³ Bukhārī, #1147, Muslim, #738, and Tirmidhī, #439.

²⁷⁴ Bukhārī, #994, Muslim, #736, and Tirmidhī, #440.

from Ibn Shihāb similar to the previous one.

٢٧٣- حَدَّثَنَا هَنَادٌ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ، قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ» .

273. Hannād narrated to us; Abū'l-Aḥwaṣ narrated to us; from al-'Amash; from Ibrāhīm; from al-Aswad that 'Ā'ishah (*radīy>Allāhu 'anhā*) said:

'The Messenger of Allāh (ﷺ) used to perform nine cycles of prayer during the night.'²⁷⁵

٢٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا سُنَيْبَانُ الثَّوْرِيُّ، عَنِ الْأَعْمَشِ، نَحْوَهُ.

274. Maḥmūd Ibn Ghaylān narrated to us; Yaḥyā Ibn Ādam narrated to us; Sufyān al-Thawrī narrated to us; from al-A'mash. This ḥadīth is similar to the previous but with a slightly different chain of narration.

٢٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو بْنِ مَرْثَةَ، عَنْ أَبِي حَمْزَةَ، رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ، عَنْ حَدِيثِ بْنِ الْيَمَانِ، «أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ مِنَ اللَّيْلِ، قَالَ: فَلَمَّا دَخَلَ فِي الصَّلَاةِ، قَالَ: اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، قَالَ: ثُمَّ قَرَأَ الْبَقْرَةَ، ثُمَّ رَكَعَ رُكُوعَهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ ثُمَّ

²⁷⁵ Tirmidhī, #443, and Ibn Mājah, #1360.

رَفَعَ رَأْسَهُ فَكَانَ قِيَامَهُ نَحْوًا مِنْ رُكُوعِهِ، وَكَانَ يَقُولُ: لِرَبِّي الْحَمْدُ، لِرَبِّي الْحَمْدُ ثُمَّ سَجَدَ فَكَانَ سُجُودَهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ: سُبْحَانَ رَبِّي الْأَعْلَى، سُبْحَانَ رَبِّي الْأَعْلَى ثُمَّ رَفَعَ رَأْسَهُ، فَكَانَ مَا بَيْنَ السُّجُودَتَيْنِ نَحْوًا مِنَ السُّجُودِ، وَكَانَ يَقُولُ: رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي، حَتَّى قَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ أَوْ الْأَنْعَامَ، شُعْبَةَ الَّذِي شَكَ فِي الْمَائِدَةِ وَالْأَنْعَامِ .

275. Muḥammad Ibn al-Muthannā narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us; from 'Amr Ibn Murrah; from Abū Ḥamzah, a man from the al-Anṣār; from a man from Banu 'Abas; that Hudhayfah Ibn al-Yamān (*radīy Allāhu 'anhu*) performed the prayer with the Prophet (ﷺ) during one night, and he said: 'After commencing the prayer he recited

"Allāh akbar dhu'l-malakūt wa'l-jabarūt wa'l-kibriya wa'l-'aẓamah."—"Allāh is Supreme! Lord of sovereignty, power, magnificence and sublimity."

Then he recited *al-Baqarab*, and then bowed down, and his bowing was similar to his standing in duration. He then read in his bowing: "*Subḥāna rabbi al-'aẓīm, Subḥāna rabbi al-'aẓīm*"—"Glory be to my Lord the Great! Glory be to my Lord the Great!

Then, he raised his head, and his standing was similar to his bowing in duration, saying: "*li-rabbi al-ḥamd, li-rabbi al-ḥamd*"—"To my Lord belongs all praise! To my Lord belongs all praise!" Then he prostrated, and his prostration was similar to his standing in duration, saying: "*Subḥāna rabbi al-'Alā, Subḥāna rabbi al-'Alā*"—"Glory be to my Lord, the Most High! Glory be to my Lord, the Most High!" Then he raised his head, and the pause between two prostrations was similar to his prostration in duration. During

his pause, saying: “*Rabbi ighfirli, Rabbi ighfirli*”—“My Lord, forgive me! My Lord, forgive me!” [He continued] until he had read *al-Baqarab, Al-‘Imrān, al-Nisā’, al-Mā’idah* or *al-An‘ām.*’

Abū ‘Isā said: ‘The narrator Shu‘bah is in doubt regarding as to whether he read *al-Mā’idah* or *al-An‘ām.*’²⁷⁶

٢٧٦- حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ نَافِعِ الْبَصْرِيُّ. قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ، عَنِ إِسْمَاعِيلَ بْنِ مُسْلِمِ الْعَبْدِيِّ، عَنْ أَبِي التَّوَكُّلِ، عَنْ عَائِشَةَ، قَالَتْ: «قَامَ رَسُولُ اللَّهِ ﷺ بِآيَةِ مِنَ الْقُرْآنِ لَيْلَةً.»

276. Abū Bakr Muḥammad Ibn Nāfi‘ al-Baṣrī narrated to us; ‘Abdu’l-Ṣamad Ibn ‘Abdu’l-Wārith narrated to us; from Ismā‘īl Ibn Muslim al-‘Abdī; from Abū’l-Mutawakkil that ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) stood [praying] the night reciting a single verse from the Qur’ān.’²⁷⁷

٢٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: «صَلَّيْتُ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ، قِيلَ لَهُ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَدْعَ النَّبِيَّ ﷺ.»

277. Maḥmūd Ibn Ghaylān narrated to us; Sulaymān Ibn Harb narrated to us; Shu‘bah narrated to us; from al-A‘mash; from Abū

²⁷⁶ Abu Dawud, #874 and is authentic.

²⁷⁷ Tirmidhī, #448.

Waa'il that 'Abdullāh Ibn Mas'ūd (*radīy Allāhu 'anhu*) said:

'One night I prayed alongside the Messenger of Allāh (ﷺ) and he remained standing for so long, that I was on the verge of doing something evil (*su'*).' He was asked: 'What were you on the verge of doing?' He replied: 'I was about to sit down and leave the Prophet (ﷺ)!'²⁷⁸

٢٧٨- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، نَحْوَهُ.

278. Sufyān Ibn Wakī' narrated to us; Jarīr narrated to us likewise, on the authority of al-A'mash.

٢٧٩- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيِّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَائَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً، قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ.»

279. Ishāq Ibn Mūsā al-Anṣārī narrated to us; Ma'an narrated to us; Mālik narrated to us; from Abū Naḍr; from Abū Salamah that 'Ā'ishah (*radīy Allāhu 'anḥā*) said:

"The Prophet (ﷺ) used to pray sitting, and he would recite sitting. When the amount of what is between thirty or forty verses remained of his recitation, he would stand up and recite standing. Then he would bow and prostrate. Then, he would do likewise in the second cycle [*rak'ah*]."²⁷⁹

²⁷⁸ Bukhārī, #1135 and Muslim, #773.

²⁷⁹ Bukhārī, #1119, Muslim, #731 and Tirmidhī, #374.

٢٨٠- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُثَيْمٌ، قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ عَنْ تَطَوُّعِهِ، فَقَالَتْ: «كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ».

280. Aḥmad Ibn Manī‘ narrated to us; Ḥusayn narrated to us; Khālīd al-Ḥadhadhā’ narrated to us; from ‘Abdullāh Ibn Shaqīq said:

‘I asked ‘Ā’ishah (*radīy Allāhu ‘anha*) regarding the voluntary prayers of the Messenger of Allāh (ﷺ) and she replied: “He would pray a substantial part of the night while standing (*qā’im*), and a substantial part of the night while sitting (*qā’id*), so if he recited while standing, he would bow and prostrate from a standing position, and if recited while sitting (*jālis*), he would bow and prostrate from the sitting position.”²⁸⁰

٢٨١- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السُّهَمِيِّ، عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ وَيُرْتُلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا».

281. Ishāq Ibn Mūsā al-Anṣārī narrated to us; Ma‘an narrated to us; Mālik narrated to us; from Ibn Shihāb; from al-Sā’ib Ibn Yazīd; from al-Muṭṭalib Ibn Abī Wadā’a that Ḥafṣah (*radīy Allāhu ‘anha*), the wife of the Prophet (ﷺ), said

²⁸⁰ Muslim, #730 and Tirmidhī, #375.

“The Messenger of Allāh (ﷺ) used to perform his voluntary prayer (*subḥab*) while sitting down (*qā'id*), and he would recite a *surah* and recite it slowly (*tartil*), so that it would seem to be longer than [a *surah*] longer than it.”²⁸¹

٢٨٢- حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْنَزَانِيُّ، قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ عَائِشَةَ، أَخْبَرَتْهُ «أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ حَتَّى كَانَ أَكْثَرَ صَلَاتِهِ وَهُوَ جَالِسٌ».

282. Al-Ḥasan Ibn Muḥammad al-Za'farānī narrated to us; Al-Ḥajjāj Ibn Muḥammad narrated to us that Ibn Jurayj said: “Uthman Ibn Abī Sulaymān informed us that Abū Salamah Ibn 'Abdu'l-Raḥmān informed him that 'Ā'ishah (*radīyAllāhu 'anhā*) said:

“The Prophet (ﷺ) did not pass away until most of his voluntary prayers were performed sitting (*jālis*).”²⁸²

٢٨٣- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ».

283. Aḥmad Ibn Manī' narrated to us; Ismā'īl Ibn Ibrāhīm narrated to us; Ayyūb narrated to us; from Nāfi' that Ibn 'Umar (*radīyAllāhu 'anhumā*) said:

'I performed two cycles [of ritual prayer] with the Messenger of Allāh (ﷺ) before the *ḡubr* prayer, and two cycles after it, and two cycles after the *maghrib* prayer in his house,

²⁸¹ Muslim, #733 and Tirmidhī, #373.

²⁸² *Musannaḥ* of 'Abdu'l-Razzāq, #3959

and two cycles after the 'isha' prayer in his house."²⁸³

٢٨٤- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: حَدَّثَنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ حِينَ يَطْلُعُ الْفَجْرُ وَيُنَادِي الْمُنَادِي». قَالَ أَيُّوبُ: وَأَرَاهُ قَالَ: حَفِيفَتَيْنِ.

284. Ahmad Ibn Manī narrated to us; Ismā'il Ibn Ibrāhīm narrated to us; Ayyūb narrated to us; from Nāfi' that Ibn 'Umar said: 'Hafsah (*raḍiy Allāhu 'anhum*) said:

“The Messenger of Allah (ﷺ) would perform two cycles of prayer at the time of dawn break.”²⁸⁴

And Ayyūb (one of the narrators) said: 'I think he described them as short and light cycles.'

٢٨٥- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عُمَرَ، قَالَ: «حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ ثَمَانِي رَكَعَاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ». قَالَ ابْنُ عُمَرَ: وَحَدَّثَنِي حَفْصَةُ بِرَكْعَتَيْ الْعِدَاةِ، وَنَمْ أَكُنْ أَرَاهُمَا مِنَ النَّبِيِّ ﷺ.

285. Qutaybah Ibn Sa'īd narrated to us; Marwān Ibn Mu'awwiyah al-Fazārī narrated to us; from Jā'far Ibn Burqān; from Maymūn Ibn

²⁸³ Bukhārī, #937, Muslim, #729 and Tirmidhī, #425.

²⁸⁴ Bukhārī, #937 and Muslim, #729

Mihran that Ibn ‘Umar (*radīyAllāhu ‘anhumā*) said:

‘I recall eight cycles performed by the Messenger of Allāh (ﷺ): two cycles before the *zuhr* prayer and two cycles after it, two cycles after the *magrib* prayer, and two cycles after the ‘*ishā*’ prayer.’

Ibn ‘Umar (*radīyAllāhu ‘anhumā*) said: ‘Hafsah also narrated to me about the two cycles of the *fajr* prayer, but I did not see them performed by the Prophet (ﷺ).’²⁸⁵

٢٨٦- حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمَفْضَلِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيبٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ النَّبِيِّ ﷺ، قَالَتْ: «كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَقَبْلَ الْفَجْرِ ثِنْتَيْنِ» .

286. Abū Salamah Yaḥyā Ibn Khalaf narrated to us; Bishr Ibn Ibn al-Mufaḍḍal narrated to us; from Khālīd al-Ḥadhhdhā’ that ‘Abdullāh Ibn Shaqīq (*radīyAllāhu ‘anhu*) said:

‘I asked ‘Ā’ishah (*radīyAllāhu ‘anḥā*) about voluntary prayers of the Prophet (ﷺ), and she said: ‘He used to perform two cycles before the *zuhr* prayer and two cycles after it, two cycles after the *maghrib* prayer, two cycles after the ‘*ishā*’ prayer, and two before the *fajr* prayer.’²⁸⁶

٢٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا

²⁸⁵ Bukhārī, #937, Muslim, #729 and Tirmidhī, #425.

²⁸⁶ Muslim, #730 and Tirmidhī, #375.

شُعْبَةَ. عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ. يَقُولُ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ النَّهَارِ، فَقَالَ: «إِنَّكُمْ لَا تَطِيقُونَ ذَلِكَ. قَالَ: فَقُلْنَا: مَنْ أَطَاقَ ذَلِكَ مِمَّا صَلَّى. فَقَالَ: كَانَ إِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْئَتِهَا مِنْ هَهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ، وَإِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْئَتِهَا مِنْ هَهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا. وَبَعْدَهَا رَكْعَتَيْنِ. وَقَبْلَ الْعَصْرِ أَرْبَعًا. يَنْفصلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقْرَبِينَ وَالتَّيْبِينَ. وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالمُسْلِمِينَ».

287. Muḥammad Ibn al-Muthannā narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us that Abū Ishāq said: 'I heard 'Āṣim Ibn Ḍamrah say

'We asked 'Alī (*raḍiy>Allāhu 'anhu*) about the voluntary prayers of the Messenger of Allāh (ﷺ) during the day-time, and he said: 'You are unable to endure that,' so we said: 'Whoever of us is able to endure that will pray.' He therefore said: 'When the sun would appear from over here [pointing east], like its appearance from here [pointing west], at the time of late noon, he would perform two cycles of prayer, and when the sun was from over here [pointing east], like its appearance from here [pointing before the *zuhr* prayer and two after it, and four before the *'asr* prayer, separating each of the two cycles with a greeting of peace upon the angels drawn near, and upon the Prophets and the believers and Muslims who follow them."²⁸⁷

²⁸⁷ Tirmidhī, #599.

CHAPTER FORTY-ONE

بَابُ صَلَاةِ الضُّحَى

What has been narrated concerning the
Mid-morning Prayer (*ṣalat al-duḥā*) [of the
Messenger of Allāh (ﷺ)]

٢٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا
شُعْبَةُ، عَنْ يَزِيدَ الرَّشِكِ، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: «قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ
يُصَلِّي الضُّحَى؟ قَالَتْ: نَعَمْ، أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ اللَّهُ يَتَّبِعُ.»

288. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd al-Ṭayālīsī narrated to us; Shu‘bah narrated to us that Yazīd al-Rishk said:

‘I heard Mu‘adha say: ‘I asked ‘Ā’ishah (*radīy>Allāhu ‘anhā*): ‘Did the Prophet (ﷺ) used to perform the mid-morning (*duḥā*) prayer?’ She said: ‘Yes, four cycles, and he would add whatever Allāh, Almighty and the Majestic, wills.’”²⁸⁸

٢٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي حَكِيمُ بْنُ مُعَاوِيَةَ الرُّيَادِيُّ، قَالَ:

²⁸⁸ Muslim, #819.

حَدَّثَنَا زِيَادُ بْنُ عُبَيْدِ اللَّهِ بْنِ الرَّبِيعِ الزِّيَادِيُّ، عَنْ مُحَمَّدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ:
«أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الضُّحَى سِتَّ رَكَعَاتٍ» .

289. Muḥammad Ibn al-Muthannā narrated to us; Ḥakīm Ibn Mu‘āwiyah al-Zayādī narrated to us; Ziyād Ibn ‘Ubaydullāh Ibn al-Rabī‘ al-Zayādī narrated to us; from Ḥumayd al-Ṭawīl that Anas Ibn Mālīk (*radīy Allāhu ‘anhu*) said:

“The Prophet (ﷺ) used to perform the mid-morning (*dubā*) prayer as six cycles.”²⁸⁹

٢٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ،
عَنْ عَمْرِو بْنِ مَرْة، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ
ﷺ يُصَلِّي الضُّحَى إِلَّا أُمَّ هَانِي، فَإِنَّمَا حَدَّثْتُ «أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتَحَ
مَكَّةَ فَأَغْتَسَلَ فَسَبَّحَ ثَمَانِي رَكَعَاتٍ، مَا رَأَيْتُهُ ﷺ صَلَّى صَلَاةً قَطُّ أَخْفَ مِنْهَا، غَيْرَ أَنَّهُ
كَانَ يُبِمُ الرُّكُوعَ وَالسُّجُودَ» .

290. Muḥammad Ibn al-Muthannā narrated to us; Muḥammad Ibn Jā‘far narrated to us; Shu‘bah narrated to us; from ‘Amr Ibn Murrah that ‘Abdu’l-Raḥmān Ibn Abī Laylā said:

‘I have never heard anyone mention seeing the Prophet (ﷺ) performing the mid-morning (*dubā*) prayer other than Umm Hānī’ (*radīy Allāhu ‘anhu*).’

She related that the Messenger of Allāh (ﷺ) entered her house on the Day of the Conquest of Makkah, and then he performed a bath (*ghusl*) and glorified Allāh in eight cycles. I never saw him (ﷺ) perform a prayer shorter in

²⁸⁹ Ṭabarānī in *Al-Awsat*, #1276.

form than that, even though he completed the bowing (*rukūʿ*) and the prostration (*sujūd*).²⁹⁰

٢٩١- حَدَّثَنَا ابْنُ أَبِي عُمَرَ. قَالَ: حَدَّثَنَا وَكَيْعٌ. قَالَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: قُلْتُ لِعَائِشَةَ: «أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟» قَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَعِيهِ.»

291. Ibn Abī ‘Umar narrated to us; Wakī’ narrated to us; Kahmas Ibn al-Ḥasan narrated to us that ‘Abdullāh Ibn Shaqīq (*raḍiy Allāhu ‘anhu*) related:

‘I asked ‘Ā’ishah (*raḍiy Allāhu ‘anbā*): ‘Would the Prophet (ﷺ) perform the mid-morning (*duḥā*) prayer?’ She said: ‘No, unless he returned after being away.’²⁹¹

٢٩٢- حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ، عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى حَتَّى نَقُولَ: لَا يَدْعُهَا، وَيَدْعُهَا حَتَّى نَقُولَ: لَا يُصَلِّيَهَا.»

292. Ziyād Ibn Ayyūb al-Baghdadī narrated to us; Muḥammad Ibn Rabī’ah narrated to us; from Fuḍayl Ibn Mazruq; from ‘Aṭṭīyah that Abū Sa’īd al-Khudrī (*raḍiy Allāhu ‘anhu*) said:

‘The Prophet (ﷺ) would perform the mid-morning (*duḥā*) prayer [so frequently], so much so that we would say: ‘He does not fail to pray it.’ Then he would leave it [so frequently], so much so that we would say: ‘He does not pray it.’²⁹²

²⁹⁰ Bukhārī, #1103, Muslim, #336, and Tirmidhī, #474.

²⁹¹ Muslim, #336.

²⁹² Tirmidhī, #477. This hadīth has a weak chain.

٢٩٣- حَدَّثَنَا أَحْمَدُ بْنُ نَبِيحٍ، عَنْ هُشَيْمٍ، قَالَ: حَدَّثَنَا عُبَيْدَةُ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِجَابٍ، عَنْ فَرْعِ الصَّبِيِّ، أَوْ عَنْ قَزَعَةَ، عَنْ فَرْعِ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، «أَنَّ النَّبِيَّ ﷺ كَانَ يُدْبِنُ أَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ الشَّمْسِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تُدْبِنُ هَذِهِ الْأَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ الشَّمْسِ، فَقَالَ: إِنَّ أَبْوَابَ السَّمَاءِ تُنْتَحَقُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجَعُ حَتَّى تُصَلَّى الظُّهْرُ، فَأُجِبُ أَنْ يَصْعَدَ لِي فِي تِلْكَ السَّاعَةِ حَبْرٌ، قُلْتُ: أَوِي كُلَّهُنَّ قِرَاءَةً؟ قَالَ: نَعَمْ، قُلْتُ: هَلْ فِيهِنَّ تَسْلِيمٌ فَاصِلٌ؟ قَالَ: لَا.»

293. Aḥmad Ibn Maṅf narrated to us; Hushaym narrated to us; ‘Ubaydah narrated to us; from Ibrāhīm; Sahm Ibn Minjab; from Qartha‘ al-Ḍabbī or Qaza‘ah; from Qartha‘ that Abū Ayyūb al-Anṣārī (*radīy>Allāhu ‘anhu*) said:

‘The Prophet (ﷺ) would consistently perform four cycles of prayer at high noon (*ẓawāl al-shāms*), so I said: ‘O Messenger, you consistently pray these four cycles at high noon.’ He explained: “The gates of heavens are open at high noon, and then they are unlocked until the *ẓuhr* prayer is performed; I therefore love to have a good deed of mine to ascend at that time.” I asked: ‘Is there recitation in each of them [the four cycles]?’ He said: “Yes.” So I asked: ‘Do they contain a separating salutation of peace (*taslim*)?’ He said: “No.”²⁹³

٢٩٤- أَحْمَدُ بْنُ أَحْمَدَ بْنِ نَبِيحٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِنَةَ، قَالَ: حَدَّثَنَا عُبَيْدَةُ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِجَابٍ، عَنْ قَزَعَةَ، عَنْ فَرْعِ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ النَّبِيِّ ﷺ نَحْوَهُ.

²⁹³ Aḥmad in his *Musnad*, 23/532, this hadīth is weak but is supported by the next hadīth.

294. Aḥmad Ibn Manī‘ narrated to us; Abū Mu‘āwiyah narrated to us; ‘Ubaydah narrated to us; from Ibrahim; Sahm Ibn Minjāb; from Qaza‘ah; from Qartha‘; from Abū Ayyūb al-Anṣārī (*radīy Allāhu ‘anhu*) who said that the Prophet (ﷺ) said likewise [to the previous hadith with a different chain].

٢٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ
ابْنِ أَبِي الْوَضَّاحِ، عَنْ عَبْدِ الْكَرِيمِ الْحَزْرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ، وَقَالَ: إِنَّهَا سَاعَةٌ
تُنْتَحَفُ فِيهَا أَبْوَابُ السَّمَاءِ، فَأَجِبْتُ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ .

295. Muḥammad Ibn al-Muthannā narrated to us; Abū Dāwūd narrated to us; Muḥammad Ibn Muslim Ibn Abū’l-Waḍḍāh; from ‘Abdu’l-Karīm al-Jazārī; from Mujāhid that ‘Abdullāh Ibn Sā’ib (*radīy Allāhu ‘anhu*) reported:

‘The Messenger of Allāh (ﷺ) used to perform four cycles after the sun has passed its zenith before the *zuhr* prayer, and he said: “It is a time in which the gates of heavens are open, I therefore love to have a righteous deed ascend for me [in it].”²⁹⁴

٢٩٦- حَدَّثَنَا أَبُو سَلَمَةَ بْنُ يَحْيَى بْنِ خَلْفٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمَدَنِيُّ، عَنْ
مُسْعِمِ بْنِ كِدَامٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يُصَلِّي قَبْلَ
الظُّهْرِ أَرْبَعًا، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّيهَا عِنْدَ الرُّوَالِ وَيَمُدُّ فِيهَا .

296. Abū Salamah Yaḥyā Ibn Khalaf narrated to us; ‘Umar Ibn ‘Alī al-Muqaddamī narrated to us; from Mis‘ar Ibn Kidām; from

²⁹⁴ Tirmidhī, #478.

Abū Ishāq; from ‘Āṣim Ibn Ḍamrah that ‘Alī (*radīy Allāhu ‘anhu*) said:

‘He used to perform four cycles before the *zuhr* prayer, and he mentioned he used to perform them at the time of sun’s zenith (*ḡawāḥ*), and he used to prolong them.’²⁹⁵

²⁹⁵ Tirmidhī, #424

CHAPTER FORTY-TWO

بَابُ صَلَاةِ التَّطَوُّعِ فِي الْبَيْتِ

What has been narrated concerning the Voluntary Prayer (*salāt al-tatawwu'*) [of the Messenger of Allāh (ﷺ)] in the Home

٢٩٧- حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْغَلَاءِ بْنِ الْحَارِثِ. عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي بَيْتِي وَالصَّلَاةِ فِي الْمَسْجِدِ قَالَ: «قَدْ تَرَى مَا أَقْرَبَ بَيْتِي مِنَ الْمَسْجِدِ. فَلَأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ إِلَّا أَنْ تَكُونَ صَلَاةً مَكْتُوبَةً».

297. 'Abbās al-'Anbarī narrated to us; 'Abdu'l-Rahmān Ibn Mahdī narrated to us; from Mu'āwiyah Ibn Ṣāliḥ; from al-A'lā' Ibn al-Ḥārith; from Ḥaram Ibn Mu'āwiyah; from his paternal uncle that 'Abdullāh Ibn Sa'd (*radīy>Allāhu 'anhu*) said:

'I asked the Messenger of Allāh (ﷺ) about performing [voluntary] prayer in my home, and performing it in *masjid*.

He (ﷺ) said: “Do you observe how near my home is to the *masjid*? I prefer to perform the prayer in my home over praying in the *masjid*, except for the prescribed prayers.”²⁹⁶

²⁹⁶ Tirmidhī, #133, Abū Dāwūd, #311 and Ibn Mājah, #651. This chain is weak but it has supporting evidence from Bukhārī, #731.

CHAPTER FORTY-THREE

بَابُ مَا جَاءَ فِي صَوْمِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the
Description of the Fasting (*ṣawm*) of
the Messenger of Allāh (ﷺ)

٢٩٨- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: «كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ.» قَالَتْ: «وَمَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَابِلًا سُنْدُ قَدِيمِ الْمَدِينَةِ إِلَّا رَمَضَانَ.»

298. Qutaybah Ibn Sa'īd narrated to us; Hammād Ibn Zayd narrated to us; from Ayyūb that 'Abdullāh Ibn Shaqīq (*raḍiy>Allāhu 'anhu*) said:

'I asked 'Ā'ishah (*raḍiy>Allāhu 'anḥā*) about the [voluntary] fasting of the Messenger of Allāh (ﷺ). She said: 'He would fast, so much so that we would say: 'He [always] fasts.' Then he would also not observe the fast, so much so that we would say: 'He does not observe the fast.' She also said: 'The Messenger of Allāh (ﷺ) did not fast for a

whole month after arriving in Medinah, with the exception of Ramaḍān.”²⁹⁷

٢٩٩- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سُئِلَ عَنْ صَوْمِ النَّبِيِّ ﷺ، فَقَالَ: «كَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى تَرَى أَنْ لَا يُرِيدُ أَنْ يُفْطِرَ مِنْهُ، وَيُنْفِطِرُ مِنْهُ حَتَّى تَرَى أَنْ لَا يُرِيدُ أَنْ يَصُومَ مِنْهُ شَيْئًا، وَكَانَتْ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ مُصَلِّيًا، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ نَائِمًا.»

299. ‘Alī Ibn Ḥujr narrated to us; Ismā‘īl Ibn Jā‘far narrated to us; from Ḥumayd that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) was asked about the fasting of the Prophet (ﷺ), so he said:

‘He used to fast [continuously] during the month, so much so that we would assume that he did not intend to leave it. Then he would not observe the fast, so much so that we would assume that he does not intend to fast at all. [In fact], never would you wish to see him praying during the night except you saw him praying, nor sleeping except you saw him sleeping.’²⁹⁸

٣٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَصُومُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يُفْطِرَ مِنْهُ، وَيُنْفِطِرُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ، وَمَا صَامَ شَهْرًا كَامِلًا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ.»

300. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated

²⁹⁷ Muslim, #1156, and Tirmidhī, #768.

²⁹⁸ Bukhārī, #1141, and Tirmidhī, #768.

to us; Shu‘bah narrated to us that Abū Bishr said: ‘I heard Sa‘īd Ibn Jubayr say that Ibn ‘Abbās (*raḍīy>Allāhu ‘anhumā*) said:

‘The Prophet (ﷺ) used to fast, so much so that we would say that he did not intend to leave it. Then he would not observe the fast, so much so that we would say that he does not intend to fast at all. He did not fast for a whole month after arriving in Medīnah, with the exception of Ramaḍān.²⁹⁹

٣٠١- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. عَنْ سَفْيَانَ. عَنْ مِثْوَرٍ. عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ. عَنْ أَبِي سَلَمَةَ. عَنْ أُمِّ سَلَمَةَ. قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا شَعْبَانَ وَرَمَضَانَ.

301. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; from Sufyān; from Manṣūr; Sālim Ibn Abū’l-Ja‘d; from Abū Salamah that Umm Salamah (*raḍīy>Allāhu ‘anhumā*) said:

‘I did not see the Prophet fast (ﷺ) for two consecutive months, other than [the months of] Sha‘bān and Ramaḍān.³⁰⁰

٣٠٢- حَدَّثَنَا هَنَّادٌ. قَالَ: حَدَّثَنَا عُبَيْدَةُ. عَنْ مُحَمَّدِ بْنِ عَمْرٍو. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ. عَنْ عَائِشَةَ. قَالَتْ: «لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَصُومُ فِي شَهْرٍ أَكْثَرَ مِنْ صِيَامِهِ لَه فِي شَعْبَانَ. كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا. بَلْ كَانَ يَصُومُهُ كُلَّهُ».

302. Hannād narrated to us; ‘Abdah narrated to us; from

²⁹⁹ Bukhārī, #1971, and Muslim, #1157.

³⁰⁰ Tirmidhī, #736, Abū Dāwūd, #2336, and Ibn Mājah, #1648.

Muḥammad Ibn ‘Amr; from Abū Salamah narrated to us that ‘Ā’ishah (*radīy>Allābu ‘anbā*) said:

‘I did not see the Messenger of Allāh (ﷺ) fast during any month more than his fasting for Allāh’s sake during [the month of] Sha‘bān. He used to fast during all but a little of Sha‘bān; no indeed, he would fast through all of it.’³⁰¹

٣٠٣- حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ. قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. وَطَلْحُ بْنُ عَنَابٍ. عَنْ شَيْبَانَ. عَنْ عَاصِمٍ. عَنْ زُرَّ بْنِ حُبَيْشٍ. عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ عُرَّةٍ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ. وَقَلْنَا كَانَ يُنْتَظَرُ يَوْمَ الْجُمُعَةِ.»

303. al-Qāsim Ibn Dinār al-Kūfi narrated to us; ‘Ubadullāh Ibn Mūsā and Ṭalq Ibn Ghannām narrated to us; from Shaybān; from ‘Āṣim; from Zirr Ibn Khubaysh that ‘Abdullāh [Ibn Mas‘ūd] (*radīy>Allābu ‘anbu*) said:

‘The Messenger of Allāh (ﷺ) used to fast three days in the beginning of every [new] month, and it was rare for him to fast on a Friday.’³⁰²

٣٠٤- حَدَّثَنَا أَبُو حَنْصَلَةَ غَمْرُو بْنُ عَلِيٍّ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ. عَنْ ثَوْرِ بْنِ يَزِيدَ. عَنْ خَالِدِ بْنِ مَعْدَانَ. عَنْ رَبِيعَةَ الْجُرَشِيِّ. عَنْ عَائِشَةَ. قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَنْتَحِرِي صَوْمَ الْاِثْنَيْنِ وَالْجُمُعَةِ.»

304. Abū Ḥafs ‘Amr Ibn ‘Alī narrated to us; ‘Abdullāh Ibn Dāwūd narrated to us; from Thawr Ibn Yazīd; from Khālid Ibn Ma’dān; from

³⁰¹ Bukhārī, #1969, Muslim, #1156, and Tirmidhī, #737.

³⁰² Abū Dāwūd, #2450, Ibn Mājah, #1725.

Rabī'ah al-Jurashī that 'Ā'ishah (*radīy>Allāhu 'anhā*) said

'The Prophet (ﷺ) was eagerly committed to fasting every Monday and Thursday.'³⁰³

٣٠٥- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ. عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ. عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ. عَنْ أَبِيهِ. عَنْ أَبِي هُرَيْرَةَ. أَنَّ النَّبِيَّ ﷺ قَالَ: «تُعْرَضُ الْأَعْمَالُ يَوْمَ الْأَثْنَيْنِ وَالْخَمِيسِ. فَأَحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.»

305. Muḥammad Ibn Yaḥyā narrated to us; Abū 'Āṣim narrated to us; from Muḥammad Ibn Rifā'ah; from Suhayl Ibn Abū Ṣāliḥ; from his father that Abū Hurayrah (*radīy>Allāhu 'anhū*) said:

'The Prophet (ﷺ) said: "Deeds are presented [before Allāh, the Most High] on Mondays and Thursdays. I therefore love for my deeds to be presented while I am fasting."³⁰⁴

٣٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ. قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ. وَمُعَاوِيَةُ بْنُ هِشَامٍ. قَالَا: حَدَّثَنَا سَفْيَانُ. عَنْ نُسُورٍ. عَنْ خَيْمَةَ. عَنْ عَائِشَةَ. قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَصُومُ مِنَ الشَّهْرِ السَّبْتِ وَالْأَحَدِ وَالْأَثْنَيْنِ. وَمِنَ الشَّهْرِ الْآخِرِ الثَّلَاثَاءِ وَالْأَرْبَعَاءِ وَالْخَمِيسِ.»

306. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad and Mu'awwiyah narrated to us; Abū Sufyān narrated to us; from Manṣūr; from Khathamah that 'Ā'ishah (*radīy>Allāhu 'anhā*) said:

³⁰³ Tirmidhī, #745, and Ibn Mājah, #1649.

³⁰⁴ Tirmidhī, #747, the chain has a weakness but is supported by other evidence see *Imwā' Galīl*, #948, #948.

‘The Prophet (ﷺ) used fast during one month on the Saturday, and on the Sunday, and on the Monday, and during another month on the Tuesday, and on the Wednesday and on the Thursday.’³⁰⁵

307. Abū Muṣ‘ab al-Madanī narrated to us; from Mālik Ibn Anas; from Abū’l-Naḍr; from Abū Salamah Ibn ‘Abdu’l-Raḥmān that ‘Ā’ishah (*radīy-Allāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) would not fast in any month more than he did in [the month of] Sha‘bān.’³⁰⁶

٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ
يَزِيدَ الرَّشَكِيِّ، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ: «أَكَانَ رَسُولُ اللَّهِ ﷺ
يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ؟» قَالَتْ: نَعَمْ، قُلْتُ: مِنْ أَيِّهِ كَانَ يَصُومُ؟ قَالَتْ: كَانَ
لَا يُبَالِي مِنْ أَيِّهِ صَامَ.»

308. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu‘bah narrated to us; from Yazīd al-Rishk, who said: I heard from Mu‘ādhah say:

‘I asked ‘Ā’ishah (*radīy-Allāhu ‘anhā*): ‘Did the the Messenger of Allāh (ﷺ) used to fast three days of every month?’ She replied: ‘Yes,’ I then asked: ‘During which days would he fast?’ She replied: ‘He would not mind about which days he fasted.’³⁰⁷

³⁰⁵ Tirmidhī, #746.

³⁰⁶ Bukhārī, #1969, Muslim, #1156, and Tirmidhī, #737.

³⁰⁷ Muslim, #1160, and Tirmidhī, #763.

قَالَ أَبُو عَيْسَى: يَزِيدُ الرَّشِكُ هُوَ يَزِيدُ الضَّبْعِيُّ البَصْرِيُّ، وَهُوَ ثِقَةٌ. رَوَى عَنْهُ شُعْبَةُ، وَعَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، وَحَمَّادُ بْنُ زَيْدٍ، وَإِسْنَاعِيلُ بْنُ إِزْرَاهِيمَ، وَغَيْرُ وَاحِدٍ مِنَ الْأَثَمَةِ. وَهُوَ يَزِيدُ الْقَاسِمُ. وَيُقَالُ: الْقَسَامُ. وَالرَّشِكُ بَلْغَةٌ أَهْلُ البَصْرَةِ هُوَ الْقَسَامُ.

Abū 'Isā said: 'Yazīd al-Rishk is Yazīd al-Ḍab'ī al-Baṣrī, he is reliable and transmitted by way of Shu'bah, 'Abdu'l-Wārith Ibn Sa'īd, Ḥammād Ibn Zayd, Ismā'il Ibn Ibrāhīm, and more than of the Imāms. He is also known as Yazīd al-Qāsīm and Yazīd al-Qassām.'

٣٠٩- حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: «كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَانَهُ وَأَمَرَ بِصِيَابِهِ، فَلَمَّا افْتَرَضَ رَمَضَانَ كَانَ رَمَضَانَ هُوَ الْفَرِيضَةُ وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَانَهُ وَمَنْ شَاءَ تَرَكَهُ».

309. Hārūn Ibn Ishāq al-Hamdānī narrated to us; 'Abdah Ibn Sulaymān narrated to us; from Hiṣhām Ibn 'Urwah; from his father that 'Ā'ishah (*radīy>Allāhu 'anha*) said:

'*Āshūrā*' was a day on which the Quraysh used to fast in the days of *al-jābiliyyah* (pagan era), and the Messenger of Allāh (ﷺ) used to fast it as well. Then, when he arrived in Medīnah, he fasted during it and ordered its fast. Thereafter, when Ramaḍān was made obligatory, Ramaḍān was obligatory fast and '*Āshūrā*' was left. So whoever wants

may fast during it; and whoever wants may leave it.³⁰⁸

٣١٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنصُورٍ، عَنِ إِبْرَاهِيمَ، عَنِ غُلَيْثَةَ، قَالَ: سَأَلْتُ عَائِشَةَ، «أَكَانَ رَسُولُ اللَّهِ ﷺ يَخُصُّ مِنَ الْأَيَّامِ شَيْئًا؟» قَالَتْ: كَانَ عَمَلُهُ دِيمَةً، وَأَيْكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يُطِيقُ.»

310. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Manṣūr; from Ibrāhīm that ‘Alqamah (*radīy>Allāhu ‘anhu*) said:

‘I asked ‘Ā’ishah (*radīy>Allāhu ‘anhu*): ‘Did the Messenger of Allāh (ﷺ) single out any of the days?’ She replied: ‘His deeds were consistent. Indeed, who among you is able to endure what the Messenger of Allāh (ﷺ) was able to endure?’³⁰⁹

٣١١- حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ، فَقَالَ: «مَنْ هَذِهِ؟» قُلْتُ: فُلَانَةٌ لَا تَنَامُ اللَّيْلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا»، وَكَانَ أَحَبَّ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

311. Hārūn Ibn Ishāq al-Hamdānī narrated to us; ‘Abdah [Ibn Sulaymān] narrated to us; from Hishām Ibn ‘Urwah; from his father

³⁰⁸ Bukhārī, #1952, Muslim, #1125, and Tirmidhī, #753.

³⁰⁹ Bukhārī, #1987, and Muslim, #783.

that ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) [once] entered upon me while there was a woman with me, so he said: “Who is this woman?” I replied: ‘So-and-so. She does not sleep at night.’ The Messenger of Allāh (ﷺ) then said: “Adhere to actions which you are able to cope with; for by Allāh, Allāh will not become weary until you become weary!” In fact, the actions most beloved to the Messenger of Allāh (ﷺ) were those which a person could perform consistently.³¹⁰

٣١٢- حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ يَزِيدَ الرَّفَاعِيُّ. قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ. عَنِ الْأَعْمَشِ. عَنْ أَبِي صَالِحٍ. قَالَ: سَأَلْتُ عَائِشَةَ. وَأُمَّ سَلَمَةَ. «أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ؟» قَالَتَا: مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ.»

312. Abū Hishām Muḥammad Ibn al-Rifā‘ī narrated to us; Ibn Fuḍayl narrated to us; from al-A‘mash that Abū Ṣāliḥ said:

‘I asked ‘Ā’ishah and Umm Salamah (*radīy>Allāhu ‘anhumā*), ‘Which deed was most beloved by the Messenger of Allāh (ﷺ)?’ They replied: ‘That which is performed consistently, even if it was small.’³¹¹

٣١٣- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاعِيلَ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ. قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ. عَنْ عَمْرِو بْنِ قَيْسٍ. أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ. قَالَ: سَمِعْتُ عَوْفَ بْنَ نَابِلٍ يَقُولُ: «كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ فَاسْتَاكَ ثُمَّ تَوَضَّأْتُمْ فَأَمَّ بِصَلَاةٍ.»

³¹⁰ Bukhārī, #43, and Muslim, #785.

³¹¹ Tirmidhī, #2856.

فَقُمْتُ نَعْمَهُ، فَبَدَأَ فَاسْتَفْتَحَ الْبَقْرَةَ فَلَا يَمُرُّ بِآيَةِ رَحْمَةٍ إِلَّا وَقَفَ فَسَأَلَ، وَلَا يَمُرُّ بِآيَةِ عَذَابٍ إِلَّا وَقَفَ فَتَعَوَّذُ، ثُمَّ رَكَعَ فَمَكَثَ رَاكِعًا بِقَدْرِ قِيَامِهِ، وَيَقُولُ فِي رُكُوعِهِ: سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، ثُمَّ سَجَدَ بِقَدْرِ رُكُوعِهِ، وَيَقُولُ فِي سَجُودِهِ: سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، ثُمَّ قَرَأَ آلَ عِمْرَانَ ثُمَّ سُورَةَ سُورَةَ يَفْعَلُ بِمِثْلِ ذَلِكَ .

313. Muḥammad Ibn Ismā‘īl narrated to us; ‘Abdullāh Ibn Ṣāliḥ narrated to us; Mu‘āwiyah Ibn Ṣāliḥ narrated to me; from ‘Amr Ibn Qays that he heard ‘Āṣim Ibn Ḥumayd say: ‘I heard ‘Urf Ibn Mālik say:

‘I was with the Messenger of Allāh (ﷺ) one night when he brushed his teeth with the tooth-stick, after which he performed ablution and then stood praying, so I stood up with him, whereupon he commenced with [*surah*] *al-Baqarah*, and he would not pass by a verse referring to mercy (*rahmah*) except he paused and asked [for that mercy], nor would he pass by a verse of torment (*‘adbāb*) except he paused and sought refuge [from the torment].

Then he bowed down and remained bowing (*rukū‘*) for the duration of his standing (*qiyām*), saying:

“*Subhān dhi-al-jabrūti wa’l-malakūti wa’l-kibriyā’i wa’l-‘azamati.*” —“Glory be to the Lord of power (*jabrūt*), sovereignty (*malakūt*), grandeur (*kibriyā’*) and exaltedness (*‘azama*)!”

Then he prostrated (*sujūd*) for the duration of his bowing (*rukū‘*), saying:

“*Subhān dhi-al-jabrūti wa’l-malakūti wa’l-kibriyā’i wa’l-*

‘*azamati*.’—“Glory be to the Lord of power (*jabrūt*), sovereignty (*malakūt*), grandeur (*kibriyā*) and exaltedness (*‘azama*)!”

Then he recited the [*Surah*] *Āl-‘Imrān*, followed by another *Surah*, and he did this in every cycle [of prayer].³¹²

³¹² Abū Dāwūd, #783.

CHAPTER FORTYFOUR

بَابُ مَا جَاءَ فِي قِرَاءَةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Recitation (*qirā'a*) of the Messenger of Allāh (ﷺ)

٣١٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا اللَّيْثُ. عَنْ ابْنِ أَبِي ثَلَيْبَةَ، عَنْ
يَعْلَى بْنِ مَمْلُكٍ «أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ. عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ فَإِذَا هِيَ تَنْعَتُ قِرَاءَةَ
تُنْفَسِرُهُ حَرْفًا حَرْفًا».

314. Qutaybah Ibn Sa'īd narrated to us; Al-Layth narrated to us; from Ibn Abī Mulaykah that Ya'lā Ibn Mamlak said:

'He asked Umm Salamah (*radīy-Allāhu 'anhā*) about the recitation (*qirā'a*) of the Messenger of Allāh (ﷺ), whereupon she began to describe it as recitation in which each letter (*harf*) would be clearly distinguished from the other.³¹³

٣١٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنِ حَازِمٍ. قَالَ:

³¹³Tirmidhī, #2923, and Abū Dāwūd, #1466, the chain is weak but the meaning is supported by other narrations which will follow.

حَدَّثَنَا أَبِي. عَنْ قَتَادَةَ. قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: «كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مَدًّا.»

315. Muḥammad Ibn Bashshār narrated to us; Wahb Ibn Jarīr Ibn Hāzīm narrated to us; My father narrated to us that Qatādah said:

‘I asked Anas Ibn Mālik (*raḍīy-Allāhu ‘anhu*): ‘How was the recitation (*qirā’a*) of the Messenger of Allāh (ﷺ)?’ He said: “Elongated (*madd*).”³¹⁴

٣١٦- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ. قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَمَوِيُّ. عَنْ ابْنِ جُرَيْجٍ. عَنْ ابْنِ أَبِي مُلَيْكَةَ. عَنْ أُمِّ سَلَمَةَ. قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُقَطِّعُ قِرَاءَتَهُ يَقُولُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ثُمَّ يَقِفُ. ﴿الرَّحْمَنُ الرَّحِيمُ﴾ ثُمَّ يَقِفُ. وَكَانَ يَقْرَأُ ﴿سُبْحَانَكَ يَا أَرْحَمَ الرَّاحِمِينَ﴾ ثُمَّ يَقِفُ.»

316. ‘Alī Ibn Ḥujr narrated to us; Yaḥyā Ibn Sa’id al- Umawī narrated to us; from Ibn Jurayj; from Ibn Abī Mulaykah that Umm Salamah said:

‘The Prophet (ﷺ) used to divide his recitation (*qirā’a*) [into parts]. He would say: “*al-hamdu li’llaabi Rabbi’l-‘alamin*”—“Praise be to Allāh, the Lord of all the worlds”, then he would pause, then he would say: “*al-Raḥmān al-Raḥeem*”—“The All-Merciful, the All-Compassionate”, then he would pause, then he would say: “*Māliki yawmi’d-din*”—“Master of the Day of Reckoning.”³¹⁵

³¹⁴ Bukhārī, #5045.

³¹⁵ Tirmidhī, #2927.

٣١٧- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ قِرَاءَةِ النَّبِيِّ ﷺ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟ قَالَتْ: «كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ، قَدْ كَانَ رُبَّمَا أَسْرَرَّ وَرُبَّمَا جَهَرَ، فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً».

317. Qutaybah Ibn Sa'īd narrated to us; Al-Layth narrated to us; from Mu'āwiyah Ibn Ṣāliḥ that 'Abdullāh Ibn Abī Qays said:

'I asked 'Ā'ishah (*radīy Allāhu 'anhā*) about the recitation (*qirā'a*) of the Prophet (ﷺ): 'Would he recite softly or audibly?' She replied: 'He used to do both: sometimes he used to recite softly while other times he used to recite audibly.' So I said: 'Praise be to Allāh, who has ordained ease in the matter.'³¹⁶

٣١٨- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا بِسْعَرٌ، عَنْ أَبِي الْعَلَاءِ الْعَبْدِيِّ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ أُمِّ هَانِيٍّ، قَالَتْ: «كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ بِاللَّيْلِ وَأَنَا عَلَى عَرِيشِي».

318. Maḥmūd Ibn Ghaylān narrated to us; Wakī' narrated to us; Mis'ar narrated to us; from Abū'l-'Alā' al-'Abdī; from Yaḥyā Ibn Ja'dah that Umm Hānī (*radīy Allāhu 'anhā*) said:

'I would hear the recitation (*qirā'a*) of the Prophet (ﷺ) during the night, while I would be in my bed [sleeping].'³¹⁷

³¹⁶ Abū Dāwūd, #226 and Tirmidhī, #449.

³¹⁷ Ibn Mājah, #1349.

٣١٩- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغْفَلٍ، يَقُولُ: «رَأَيْتُ النَّبِيَّ ﷺ عَلَى نَاقَتِهِ يَوْمَ الْفَتْحِ وَهُوَ يَقْرَأُ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ» [بخاری: ٢٠٠٠]. قَالَ: فَقَرَأَ وَرَجَعَ.

قَالَ: وَقَالَ مُعَاوِيَةُ بْنُ قُرَّةَ: لَوْلَا أَنْ يَجْتَمِعَ النَّاسُ عَلَيَّ لَأَخَذْتُ لَكُمْ فِي ذَلِكَ الصَّوْتِ أَوْ قَالَ: اللَّحْنِ.

319. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu‘bah narrated to us; that Mu‘āwiyah Ibn Qurrah said: ‘I heard ‘Abdullāh Ibn Mughaffal (*radīy Allāhu ‘anhu*) said:

‘I saw the Prophet (ﷺ) on his she-camel on the Day of Victory, and he was reciting:

“innaa fatahnaa la-ka fathan mubeena: li-yaghfira la-ka Allaahu maa taqaddama min dhanbi-ka wa maa ta’akhkhara”—

“Verily, We have granted you a manifest victory that Allāh may forgive you your sin of the past and those to follow, and complete His favour upon you.” [*al-Fath* (48): 1-2]

He recited it and recited it beautifully.’

Mu‘āwiyah Ibn Qurrah also said: ‘Were it not that the people would gather around me, I would have recited it to you in that voice (*sawt*) or that tone (*lahn*).’³¹⁸

³¹⁸ Bukhārī, #4581, and Muslim, #794.

٣٢٠- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسِ الْحُدَّانِيُّ، عَنْ حُسَّامِ بْنِ بِيضَكٍ، عَنْ قَتَادَةَ قَالَ: «أَنَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا حَسَنَ الْوَجْهِ، حَسَنَ الصَّوْتِ، وَكَانَ نَبِيَّكُمْ نَبِيًّا حَسَنَ الْوَجْهِ، حَسَنَ الصَّوْتِ، وَكَانَ لَا يُرْجَعُ.»

320. Qutaybah Ibn Sa'īd narrated to us; Nuḥ Ibn Qays al-Ḥuddānī narrated to us; from Ḥusām Ibn Misakk that Qatādah (*radīy Allāhu 'anhu*) said:

‘Allāh did not send a Prophet except one who had a handsome face (*ḥasan al-wajh*) and a beautiful voice (*ḥasan al-sawt*), and your Prophet had a handsome face and a beautiful voice, and he did not recite repeatedly in a singing manner.³¹⁹

٣٢١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ رُبَّمَا يَسْمَعُهَا مَنْ فِي الْحِجْرَةِ وَهُوَ فِي الْبَيْتِ.»

321. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Yahyā Ibn Ḥassān narrated to us; ‘Abdu’l-Raḥmān Ibn Abī Zinād narrated to us; from ‘Amr Ibn Abī ‘Amr; from ‘Ikrimah that Ibn ‘Abbās (*radīy Allāhu 'anhumā*) said:

‘The recitation (*qirā'a*) of the Prophet (ﷺ) was sometimes heard by those in the courtyard, while he was in his house.³²⁰

³¹⁹ *Ṭabaqāt Ibn Sa'd*, #879, this hadīth has a weak chain.

³²⁰ Abū Dāwūd, #1327.

CHAPTER FORTY-FIVE

بَابُ مَا جَاءَ فِي بُكَاءِ رَسُولِ اللَّهِ

What has been narrated concerning the Weeping (*bukā'*) of the Messenger of Allāh (ﷺ)

٣٢٢- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ خَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي وَجَوْفُهُ أَرْيِزُ كَأَرْيِزِ الْمَرْجَلِ مِنَ الْبُكَاءِ.

322. Suwayd Ibn Naṣr narrated to us; 'Abdullāh Ibn al-Mubārak narrated to us; from Ḥammād Ibn Salamah; from Thābit; from Muṭarrif 'Abdullāh Ibn al-Shikhhkḥīr (*radīy Allāhu 'anhu*) that his father said:

'I came to the Messenger of Allāh (ﷺ) as he was praying, and a sound, like the hissing of cooking pot, was emanating from his inner body due to his weeping (*bukā'*).'³²¹

٣٢٣- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا شُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا

³²¹ Abū Dāwūd, #904.

سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عُبَيْدَةَ، عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: اقْرَأْ عَلَيَّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: إِنْ أَحْبَبْتُ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ سُورَةَ النَّسَاءِ، حَتَّى بَلَغْتُ ﴿وَجِئْنَاكَ بِكَ عَلَى هَذِهِ شَهِدًا﴾ [سورة النساء: 41] قَالَ: فَرَأَيْتُ عَيْنِي رَسُولَ اللَّهِ تَهْمِلَانِ .

323. Maḥmūd Ibn Ghaylān narrated to us; Mu‘āwiyah Ibn Hishām narrated to us; Sufyān narrated to us; from al-A‘mash; from Ibrāhīm; from ‘Ubaydah that ‘Abdullāh Ibn Mas‘ūd (*radīyAllāhu ‘anhu*) said:

“The Messenger of Allāh (ﷺ) said to me: “Recite the Qur’ān to me.” So I said: ‘O Messenger of Allāh, shall I recite to you when to you it was revealed?’ He said: “I love to hear it from someone else.” So I recited from *Surah al-Nisā* until I reached the [the words]: “*wa ji’nabi-ka ‘alā hā’ulā’i shahidā*”—“And We brought you as a witness against these.” [*al-Nisā*] (4): 41], whereupon I saw tears flowing from the eyes of the Messenger of Allāh (ﷺ).³²²

٣٢٤- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ عَطَاءِ بْنِ السَّائِبِ، عَنِ أَبِيهِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: انْكَسَفَتِ الشَّمْسُ يَوْمًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، حَتَّى لَمْ يَكُذْ يَرْكَعُ ثُمَّ رَكَعَ، فَلَمْ يَكُذْ يَرْفَعُ رَأْسَهُ، ثُمَّ رَفَعَ رَأْسَهُ، فَلَمْ يَكُذْ أَنْ يَسْجُدَ، ثُمَّ سَجَدَ، فَلَمْ يَكُذْ أَنْ يَرْفَعُ رَأْسَهُ، ثُمَّ رَفَعَ رَأْسَهُ، فَلَمْ يَكُذْ أَنْ يَسْجُدَ، ثُمَّ سَجَدَ، فَلَمْ يَكُذْ أَنْ يَرْفَعُ رَأْسَهُ، فَجَعَلَ يَنْفُخُ وَيَنْكِي، وَيَقُولُ: رَبِّ أَلَمْ تَعْلَمْ أَنَّ لَنَا نِعْمَتَكَ وَأَنَا فِيهِمْ؟ رَبِّ أَلَمْ تَعْلَمْ أَنَّ لَنَا نِعْمَتَكَ وَأَنَا فِيهِمْ؟ وَنَحْنُ نَسْتَفْهِرُكَ، فَلَمَّا

³²² Bukhārī, #4582, Muslim, #800, and Tirmidhī, #3025.

صَلَّى رَكَعَتَيْنِ انْجَلَتِ الشَّمْسُ، فَتَقَامُ فَحَمِدَ اللهُ تَعَالَى وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ الشَّمْسَ
وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا انْكَسَفَا فَأَقْرَعُوا إِلَى
ذِكْرِ اللهِ تَعَالَى».

324. Qutaybah narrated to us; Jarīr narrated to us; from ‘Atā’ Ibn al-Sā’ib; from his father that ‘Abdullāh Ibn ‘Amr (*radīy Allāhu ‘anhumā*) said:

‘One day during the lifetime of the Messenger of Allāh (ﷺ) the sun eclipsed, so the Messenger of Allāh (ﷺ) stood praying until he could hardly bow down, then he bowed down and could hardly raise his head, then he raised his head and could hardly prostrate himself, then he prostrated himself and could hardly raise his head. Then he began to breathe heavily and weep, while saying: “My Lord, did You not promise me that You will not punish them as long as I am amongst them? My Lord, did You not promise me that You will not punish them as long as they seek forgiveness, and we are seeking Your forgiveness?” when he had prayed the two cycles, the sun became visible, so he stood up praised Allāh, the Most High and extolled Him. Then he said: “The sun and the moon are two of Allāh’s signs. They are not eclipsed due to the death or birth of any person. If they are eclipsed, then hasten to the remembrance of Allāh, the Most High.”³²³

٣٢٥- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سَفِيَانُ، عَنْ
عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ ابْنَةَ لَهُ
تَنْضِي فَاخْتَضَّهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَهَاتَتْ وَهِيَ بَيْنَ يَدَيْهِ، وَصَاحَتْ أُمُّ أَيْمَنَ فَقَالَ

³²³ Ahmad, #6483.

- يَعْنِي ﷺ -: «أَتَبْكِينَ عِنْدَ رَسُولِ اللَّهِ؟» فَقَالَتْ: «أَلَسْتُ أَرَاكَ تَبْكِي؟» قَالَ: «إِنَّ لِسْتُ أَبْكِي، إِنَّمَا هِيَ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ، إِنَّ نَفْسَهُ تُنزَعُ مِنْ بَيْنِ جَنْبَيْهِ، وَهُوَ يُحْمَدُ اللَّهَ ﷻ» .

325. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad narrated to us; Sufyān narrated to us; from ‘Aṭā’ Ibn Sā’ib; from ‘Ikrimah that Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said:

“The Messenger of Allāh (ﷺ) took hold of a daughter of his who was dying, then embraced her and she died in his arms. Then, when Umm Ayman screamed, he said: “Are you weeping in the presence of the Messenger of Allāh?” She replied: ‘Do I not see you crying?’ He (ﷺ) replied: “I am not crying. They are merely [due to] mercy. A believer’s condition is always good. His soul is removed from between his sides yet he praises Allāh, the Most High.”³²⁴

٣٢٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَبَلَ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ نَيْتٌ، وَهُوَ يَبْكِي، أَوْ قَالَ: عَيْنَاهُ تَهْرَاقَانِ» .

326. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Maḥdī narrated to us; Sufyān narrated to us; from ‘Āṣim Ibn ‘Ubaydullāh; from al-Qāsim Ibn Muḥammad that ‘Ā’ishah (*radīy Allāhu ‘anḥā*) said:

‘The Messenger of Allāh (ﷺ) kissed [the forehead of] ‘Uthman Ibn Maz’ūn as he lay dead, while weeping or [the

³²⁴ Aḥmad, #2412 and Nasā’i, #1843.

narrator] said: ‘His eyes were shedding tears.’³²⁵

۳۲۷- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ وَهُوَ ابْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «شَهِدْنَا ابْنَةَ رَسُولِ اللَّهِ ﷺ وَرَسُولَ اللَّهِ جَالِسًا عَلَى الْقَبْرِ، فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ، فَقَالَ: أَلَيْكُمْ رَجُلٌ لَمْ يُتَقَارَفِ اللَّيْلَةَ؟ قَالَ أَبُو طَلْحَةَ: أَنَا قَالَ: أَنْزَلَ فَتَنَزَلَ فِي قَبْرِهَا.»

327. Ishāq Ibn Manṣūr narrated to us; Abū ‘Āmir informed us; Fulayḥ Ibn Sulaymān narrated to us; from Hīlāl Ibn ‘Alī that Anas Ibn Mālīk (*radīy Allāhu ‘anhu*) said:

‘We saw the Messenger of Allāh (ﷺ), sitting on the grave of a daughter of his, and I saw his eyes shedding tears. He then said: “Is there a man amongst you who did not engage in intercourse last night?” Abū Ṭalḥah replied: ‘I’ He told him: “Descend! And so he descended into her grave.”³²⁶

³²⁵ Abū Dāwūd, #3163, Tirmidhī, #989, and Ibn Mājah, #1456, this chain has a weakness.

³²⁶ Bukhārī, #1285.

CHAPTER FORTY-SIX

بَابُ مَا جَاءَ فِي فِرَاشِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Mattress (*firāsh*) of the Messenger of Allāh (ﷺ)

٣٢٨- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: «إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ الَّذِي يَنَامُ عَلَيْهِ مِنْ أَدَمِ حَشْوُهُ لَيْفًا.»

328. ‘Alī Ibn Ḥujr narrated to us; ‘Alī Ibn Mus’hir narrated to us; from Hishām Ibn ‘Urwah; from his father that ‘Ā’ishah (*raḍiyāllāhu ‘anhā*) said:

‘The mattress (*firāsh*) on which the Messenger of Allāh (ﷺ) used to sleep was made of tanned leather whose filling consisted of palm fibre.’³²⁷

٣٢٩- حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ مَيْمُونِ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ، مَا كَانَ فِرَاشَ

³²⁷ Bukhārī, #6456, Muslim, #2082, and Tirmidhī, #1761.

رَسُولِ اللَّهِ ﷺ فِي بَيْتِكَ؟ قَالَتْ: مِنْ أَدَمٍ خَشُوهُ مِنْ لَيْلٍ.
وَسَيَلْتُ حَفْصَةَ: مَا كَانَ فِرَاشَ رَسُولِ اللَّهِ ﷺ فِي بَيْتِكَ؟ قَالَتْ: بِسَخَا نَسِيهِ
ثُبَيْتَيْنِ فَيَنَامُ عَلَيْهِ، فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ قُلْتُ: لَوْ نَسَيْتُهُ أَرْبَعَ ثُبَيَاتٍ لَكَانَ أَوْطَأَ لَهُ فَتَسْبِيحُهُ لَهُ
بِأَرْبَعِ ثُبَيَاتٍ، فَلَمَّا أَصْبَحَ، قَالَ: مَا فَرَشْتُمْ لِي اللَّيْلَةَ؟ قَالَتْ: قُلْنَا: هُوَ فِرَاشُكَ إِلَّا أَنَا
نَسَيْتَاهُ بِأَرْبَعِ ثُبَيَاتٍ، قُلْنَا: هُوَ أَوْطَأَ لَكَ، قَالَ: رُدُّوهُ لِحَالِهِ الْأُولَى، فَإِنَّهُ مَنَعْتَنِي وَطَأْتُهُ
صَلَاتِي اللَّيْلَةَ.

329. Abū'l-Khaṭṭāb Ziyād Ibn Yahyā al-Baṣrī narrated to us; 'Abdullāh Ibn Maymūn narrated to us; Jā'far Ibn Muḥammad narrated to us that his father [Muḥammad al-Bāqir (*radīy Allāhu 'anhū*)] said: 'Ā'ishah (*radīy Allāhu 'anhā*) was asked:

'How was the mattress (*firāsh*) of the Messenger of Allāh (ﷺ) in your home?' She said: '[It was made] of tanned leather whose filling consisted of palm fibre.'

Hafsah (*radīy Allāhu 'anhā*) was [also] asked: 'How was the mattress (*firāsh*) of the Messenger of Allāh (ﷺ) in your house? She said: 'A coarse woollen sheet which we would fold into two layers, upon which he would sleep.' Then one night I said: 'If only I was to fold it into four layers, it would be more comfortable for him.' So I folded it into four layers for him. When morning came, he asked: 'What did you spread out as a mattress for me to sleep last night?'" She said: 'We said: 'It is your [normal] mattress, except that we folded it four times. We said [to ourselves] it would be softer for you.' He said: "Restore it to its original condition, for its softness hindered me from praying at night."³²⁸

³²⁸ *Akhlāq al-Nabī*, #456, this hadith is very weak; however the first part is authentic see hadith #328

CHAPTER FORTY-SEVEN

بَابُ مَا جَاءَ فِي تَوَاضُعِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Humility (*tawādu'*) of the Messenger of Allāh (ﷺ)

٣٣٠- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْرُومِيُّ، وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُطْرُقُونِي كَمَا أَطْرَبَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ».

330. Aḥmad Ibn Manī' narrated to us; Sa'īd Ibn 'Abdu'l-Raḥmān al-Makhzūmī narrated to us; Sufyān Ibn 'Uyaynah narrated to us; from al-Zuhri; from 'Ubaydullāh; from Ibn 'Abbās (*radīy>Allāhu 'anhumā*) that 'Umar Ibn al-Khaṭṭāb (*radīy>Allāhu 'anhu*) said:

'The Messenger of Allāh (ﷺ) said: "Do not exceed the limits in praising me as did the Christians with the son of Maryam. I am merely a servant, so say: "[He is] the servant of Allāh and His Messenger."³²⁹

³²⁹ Bukhārī, #2462, Muslim, #1691, and Tirmidhī, #1432.

٣٣١- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ. قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ. عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: «اجْلِسِي فِي أَيِّ طَرِيقِ الْمَدِينَةِ شِئْتَ أَجْلِسُ إِلَيْكَ» .

331. ‘Alī Ibn Ḥujr narrated to us; Suwayd Ibn ‘Abdu’l-‘Azīz narrated to us; from Ḥumayd that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

‘A woman came to the Prophet and said to him: ‘I have a need to ask of you.’ So he said: “Sit in whichever road of the city (*al-Medinah*) you wish and I will sit with you.”³³⁰

٣٣٢- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ. قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. عَنْ مُسْلِمِ الْأَعْمُرِيِّ. عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ الْمَرِيضَ، وَيَنْشَهُدُ الْجَنَائِزَ، وَيَرْكَبُ الْحِمَارَ، وَتُجِيبُ دَعْوَةَ الْعَبْدِ، وَكَانَ يَوْمَ نَبِيِّ قُرَيْظَةَ عَلَى جِمَارٍ مَخْطُومٍ بِحَبْلِ مِنْ لَيْفٍ، وَغَلِيهِ إِكَاثٌ مِنْ لَيْفٍ» .

332. ‘Alī Ibn Ḥujr narrated to us; ‘Alī Ibn Mus’hir narrated to us; from Muslim al-A‘war that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) used to visit the sick (*marīḍ*), attend funerals (*janā’iz*), ride donkeys (*bimār*) and accept the invitation of a slave (*‘abd*). On the Day of Banu Quraydah, he was [sitting] on a donkey bridled with a rope made of palm fibres, and on it was a saddle that was also made of palm fibres.³³¹

³³⁰ Abū Dāwūd, #4818, this hadīth is weak but is supported by a narration in Muslim, #2326.

³³¹ Tirmidhī, #1017, and Ibn Mājah, #2296, this hadīth is weak but the meaning is supported in other narrations.

٣٣٣- حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يُدْعَى إِلَى خُبْرِ الشَّعِيرِ وَالْإِهَالَةِ السَّبْخَةِ فَيُجِيبُ. وَلَقَدْ كَانَ لَهُ دِرْعٌ عِنْدَ يَهُودِيٍّ، فَمَا وَجَدَ مَا يُنْقِئُهَا حَتَّى مَاتَ .

333. Wāsil Ibn ‘Abdu’l-A‘lā al-Kūfī narrated to us; Muḥammad Ibn Fuḍayl narrated to us; from al-A‘mash that Anas Ibn Mālik (*raḍiy>Allāhu ‘anhu*) said:

‘When the Prophet (ﷺ) would be invited to to a meal of barley bread and rancid oil he would readily accept. He had armour (*dir*) that was [put up as collateral] with a Jew, and he died before he could repay the debt to retrieve it.’³³²

٣٣٤- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُنَيَانَ، عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَحْبَبَ رَسُولُ اللَّهِ ﷺ عَلَى رَحْلِ رَثٍ، وَعَلَيْهِ قَطِيفَةٌ لَا تُسَاوِي أَرْبَعَةَ دِرَاهِمٍ. فَقَالَ: اللَّهُمَّ اجْعَلْهُ حَجًّا لَا رِيَاءَ فِيهِ وَلَا سُمْعَةً .

334. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd al-Ḥafarī narrated to us; Sufyān narrated to us; from al-Rabī‘ Ibn Sabīḥ; from Yazīd Ibn Abān that Anas Ibn Mālik (*raḍiy>Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) performed Pilgrimage (*hajj*) on a worn-out saddle upon which there was a fringed wrap-around worth no more than four dirhams. He said: “*Allābumma ij’albu hajjā lā riya’ fībi wa sum’ab.*” —“O Allāh, make it a Pilgrimage devoid of ostentation (*riyā’*) or desire for fame (*sum’ab*).”³³³

³³² Aḥmad, 11/993, this chain is weak but supported by a narration in Bukhārī, #2069.

³³³ Ibn Mājah, #2890, the chain is weak, but is supported by another narration in *Al-Awsat*, #1378.

٣٣٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ هَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا، لِمَا يَعْلَمُونَ مِنْ كِرَاهِيَةِ لِبَدِّكَ .

335. ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; ‘Affān narrated to us; Hammād Ibn Salamah narrated to us; from Humayd that Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) said:

‘There was no person more beloved to them [the Companions] than the Messenger of Allāh (ﷺ). Yet, they would not stand up [for him] when they would see him [coming] because they knew that he disliked that.’³³⁴

٣٣٦- حَدَّثَنَا سُهَيْبَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَيْرٍ بْنُ عَبْدِ الرَّحْمَنِ الْعِجَلِيُّ، قَالَ: أَنَبَانَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ يُكْنَى أَبَا عَبْدِ اللَّهِ، عَنْ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالَيَ هِنْدَ بْنَ أَبِي هَالَةَ، - وَكَانَ وَصَافًا - عَنْ جَلِيَّةِ رَسُولِ اللَّهِ ﷺ، وَأَنَا أُسْتَهِيهِ أَنْ يَصِفَ لِي مِنْهَا شَيْئًا، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فُحْمًا نَفْحًا، يَتَلَأَلُ وَجْهَهُ تَلَأُلُ التَّمْرِ لَيْلَةَ الْبَدْرِ، فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ، قَالَ الْحَسَنُ: فَكْتَمْتُمَا الْحُسَيْنَ زَمَانًا، ثُمَّ حَدَّثْتُهُ فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَيْهِ، فَسَأَلَهُ عَنَّا سَأَلْتُهُ عَنْهُ، وَوَجَدْتُهُ قَدْ سَأَلَ أَبَاهُ عَنِ مَدْخَلِهِ وَمَخْرَجِهِ وَشَكْلِهِ فَلَمْ يَدْعُ مِنْهُ شَيْئًا.

قال الحسين: فسألت أبي، عن دخول رسول الله ﷺ، فقال: كان إذا أوى إلى منزله جزأ دخوله ثلاثة أجزاء، جزءا لله، وجزءا لأهله، وجزءا لنفسه، ثم جزأ جزأه بينه وبين

³³⁴Tirmidhī, #2754.

الناس. فیزدُ ذلك بإخاصة على العائنه. ولا یندخر عنهم شیئا. وكان من سیرته فی جزء الأئمة ینار أهل الفضل بإذنه. وقسمه على قدر فضلهم فی الدین؛ فمنهم ذو الحاجة. ومنهم ذو الحاجتین. ومنهم ذو الحوائج. فیتشاغل بهم ویتشغلهم فینا ینصلحهم والأئمة من منساءلهم عنه. وإخبارهم بالذی ینبغی لهم. ویقول: لیلغ الشاهد منكم الغائب. وأبلغونی حاجة من لا ینستطیع إبلاغها؛ فإنه من أبلغ سلطانا حاجة من لا ینستطیع إبلاغها ثبت الله قدمیه یوم القیامة. لا یدکر عنده إلا ذلك. ولا یقبل من أحد غیره. یندخلون روادا ولا یفترقون إلا عن ذواق. ویخرجون أدلة بعنی علی الخیر.

قال: فسألته عن مخرجه کیف كان یصنع فیه؟ قال: كان رسول الله ﷺ یخرج لسانه إلا فینا بعینه. ویؤلفهم ولا ینترهم. ویکرم کریم کل قوم ویؤلیه علیهم. ویخدر الناس ویخترس منهم من غیر أن یطوی عن أحد منهم بشره وخلقه. ویتنقد أصحابه. ویسأل الناس عما فی الناس. ویحسن الحسن ویقویه. ویصحح التبیح ویؤیه. معنبدل الأمر غیر مختلف. لا یغفل مخافة أن یغفلوا أو یمیلوا. لكل حال عنده عناد. لا یقصر عن الحق ولا یجاوزه. الذین یلونہ من الناس خیارهم. أفضلهم عنده أعمهم نصیحة. وأعظمهم عنده منزلة أحسنهم مؤاساة وموازرة.

قال: فسألته عن مجلسه. فقال: كان رسول الله ﷺ لا یقوم ولا یجلس إلا علی ذکر. وإذا انتهى إلى قوم جلس حیث ینتهي به المجلس. ویأمر بذلك. یعطي کل جلسائه بنصیبه. لا یحسب جلسیه أن أحدا أكرم علیه منه. من جالسه أو فاوضه فی حاجة صابره حتى یكون هو المنصرف عنه. ومن سأله حاجة لم یرده إلا بها. أو بمیسور من القول. قد وسع الناس بسطه وخلقه. فصار لهم أبا وصاروا عنده فی الحق سواة. مجلسه مجلس علم

وَجِلْمٍ وَحَيَاءٍ وَأَمَانَةٍ وَضَرِيرٍ. لَا تُرْفَعُ فِيهِ الْأَصْوَاتُ. وَلَا تُؤْبَنُ فِيهِ الْحُرْمُ. وَلَا تُنْتَنَى فَلْتَانَتُهُ
مُتَعَادِلِينَ. بَلْ كَانُوا يَتَنَاضَلُونَ فِيهِ بِالتَّقْوَى. مُتَوَاضِعِينَ يُوقِرُونَ فِيهِ الْكِبِيرَ. وَيَرْحَمُونَ فِيهِ
الصَّغِيرَ. وَيُؤْتِرُونَ ذَا الْحَاجَةِ. وَيَحْفَظُونَ الْغَرِيبَ.

336. Sufyān Ibn Wakī' narrated to us; Jumay' Ibn 'Umayr Ibn 'Abdu'l-Raḥmān al-'Ijlī narrated to us: I was informed by a man from the Banu Tamīm, one of the children of Abū Hālah, the husband Khadijah, called Abū 'Abdullāh; from Abū Hālah that al-Ḥasan Ibn 'Alī (*raḍiy>Allāhu 'anhumā*) said:

'I inquired from my maternal uncle Hind Ibn Abī Hālah (*raḍiy>Allāhu 'anhā*) about the noble features of the Messenger of Allāh (ﷺ). He had often described the noble features of the Messenger of Allāh (ﷺ) in detail. I felt that I should hear from him personally, some of the noble appearance (*biḥyah*) of the Messenger of Allāh (ﷺ), so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them, so he said: "The Messenger of Allāh (ﷺ) was majestic and esteemed. His face would shine with the radiance of the moon on the moonlit night.' Then he related the tradition in its full length.³³⁵

Ḥasan [Ibn 'Alī] (*raḍiy>Allāhu 'anhumā*) said: 'I concealed it from al-Ḥusayn for some time, but then I related it to him only to find that he had beaten me to him. He therefore asked him about what he had asked him about, and he found that he had asked his father about his entrance and his exit and his outward appearance, so he did not leave anything out of it.'

³³⁵ See ḥadīth #8 for the full tradition p.70.

Ḥusayn [Ibn ‘Alī] (*radīy Allāhu ‘anhumā*) said: ‘I asked my father about the entry in which the Messenger of Allāh (ﷺ) would enter his home.’ He replied: ‘When the Messenger of Allāh (ﷺ) entered his home he divided his time into three portions; a portion for Allāh; a portion for his wives; and a portion for himself. Then he divided his portion [further] between himself and the people, and he was assigning that in particular to the common folk, and he was not keeping anything from them. As regards the portion assigned for the nation, it was his practice to give preference to people of excellence and virtue, with his permission, and its allotment according to the value of their religious merit. Some of them would have a single need, some two, and some multiple. He would therefore preoccupy himself with them, and preoccupy them with what would benefit them and the nation [in general], including questioning them about it and informing them of what would be appropriate for them. He would say: “Let those amongst you who are present convey to those absent, and convey to me the need of whoever is unable to relay it [in person], for whoever conveys to a ruler (*sultān*) the need of someone who is unable to convey it himself, Allāh shall make his feet firm on the Day of Resurrection.” Nothing but that will be mentioned in his presence, and it will not be accepted from anyone other than him. They would enter as seekers (*rummād*), and only part after having tasted something, and emerge as guides—meaning—to goodness.’

He said: ‘Then I asked him about how he was when he left his home: ‘What would he do in this regard?’ He replied: ‘The Messenger of Allāh (ﷺ) would withhold his tongue from what did not concern him, and he would bring people together and not alienate them. He would honour the noble of each tribe and appoint him over them as leader. He would caution people and be wary of them, without

concealing his good humour and fine character. He would enquire about his Companions, and ask the people about their affairs. He would approve of whatever is good and support it, and he would disapprove of the vile and weaken it. He was equitable, and not argumentative. He remained vigilant lest others be negligent or deviate from the right path, and he had a means of dealing with every situation. He would neither fall short of the truth, nor overstep it [limits]. Those who followed him were the best of people, and were the most virtuous. The best of them were in his eyes those who offered the most sincere advice (*naṣiḥah*) and those holding the greatest rank were the most generous and helpful.’

He [further] said: ‘Then I asked him about his assemblies, so he said: ‘The Messenger of Allāh (ﷺ) would neither stand up nor sit down without observing the remembrance of Allāh. When he would join an assembly of people, he would take whatever seat was available, and he instructed others to the same. He would give each and every person who sat with him his share [of time and attention]; no one sitting with him would think that anyone else was dearer to him than him. Whoever sat with him or to consult or discuss with him about a need, he would bear with him patiently. Whoever asked him of a need, he would not turn him away without what he had requested, or offering a word of comfort. His cheery countenance and good character extended to all people such that he became a father to them and they became equal to him. His assembly was an assembly of knowledge (*‘ilm*), forbearance (*ḥilm*), modesty (*ḥayā*), trust (*amānah*) and patience (*ṣabr*). Voices would not be raised therein, nor would anyone’s honour be tarnished, nor were any mistakes broadcast. They would treat each other equally, contending with each other only in piety (*taqwā*), while showing humility. They would

honour the elderly and show compassion for the young. They would give the needy preference over themselves, and take good care of the strangers.”³³⁶

٣٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَهْدَيْتُ إِلَى كُرَاعٍ لَقَبِلْتُ، وَلَوْ دُعِيتُ عَلَيْهِ لَأَجِيتُ.»

337. Muḥammad Ibn ‘Abdullāh Ibn Bazī’ narrated to us; Bishr Ibn al-Mufaḍḍal narrated to us; Sa’id narrated to us; from Qatādah that Anas Ibn Mālik (*radīy-Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) said: “If a hoof was sent to me as a gift, I would accept, and if I was invited to partake of it, I would accept the invitation.”³³⁷

٣٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سَنِيَانٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: «جَاءَنِي رَسُولُ اللَّهِ ﷺ، لَيْسَ بِرَاكِبٍ بَعْلٍ، وَلَا بِرَدْوِينَ.»

338. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Muḥammad Ibn al-Munkadir that Jabir (*radīy-Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) came to visit me [while I was ill], yet he was neither riding a mule nor a non-Arabian horse.’³³⁸

³³⁶ Refer to ḥadīth number 8 of this book.

³³⁷ Tirmidhī, #1337.

³³⁸ Bukhārī, #194, Muslim, #1616, and Tirmidhī, #3851.

٣٣٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: أَبَانَا يُحْيَى ابْنُ أَبِي اِهْتِمِ الْعَطَّارُ، قَالَ: سَمِعْتُ يُوسُفَ بْنَ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: اسْتَبَايَ رَسُولُ اللَّهِ ﷺ يُوْسُفَ، وَأَقْعَدَنِي فِي حَجْرِهِ، وَمَسَحَ عَلَيَّ رَأْسِي.

339. ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; Abū Nu‘aym narrated to us; Yahyā Ibn Abū’l-Haytham al-‘Aṭṭār informed us saying:

‘I heard Yūsuf Ibn ‘Abdullāh Ibn Salām (*radīy Allāhu ‘anhu*) say: ‘The Messenger of Allāh (ﷺ) named me Yūsuf, and he sat me on his lap and wiped my head.’³³⁹

٣٤٠- حَدَّثَنَا إِسْحَاقُ بْنُ نَسُورٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا الرَّبِيعُ وَهُوَ ابْنُ صَبِيحٍ، قَالَ: حَدَّثَنَا يَزِيدُ الرَّقَاشِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ حَجَّ عَلَى زَحْلٍ رَثٍّ وَقَطِيفَةٍ، كُنَّا نَرَى ثَمَنَهَا أَرْبَعَةَ دِرَاهِمٍ، فَلَمَّا اسْتَوَتْ بِهِ زَاحِلَتُهُ قَالَ: لَيْتَكَ بِحِجَّةٍ لَا سُمْعَةَ فِيهَا وَلَا رِيَاءَ.

340. Ishāq Ibn Manṣūr narrated to us; Abū Dāwūd al-Ṭayālīsī narrated to us; al-Rabī—Ibn Sabīḥ—narrated to us; Yazīd al-Raqāshī narrated to us that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) performed Pilgrimage (*hajj*) on a worn-out saddle upon which there was a fringed wrap-around worth no more than four dirhams. He said: “*Labbayk bi- ḥajjatin lā sum‘ab fībi wa lā riya’*.”—“At Your service, with a Pilgrimage in which there is no desire for fame (*sum‘ab*) and no ostentation (*riya’*).”³⁴⁰

³³⁹ Ahmad, 16/404.

³⁴⁰ Refer to the hadith number 334 of this book.

٣٤١- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتِ الْبَنَانِيِّ، وَغَاصِمِ الْأَحْوَلِ. عَنْ أَنَسِ بْنِ مَالِكٍ. «أَنَّ رَجُلًا خَبِطًا دَعَا رَسُولَ اللَّهِ ﷺ فَتَقَرَّبَ مِنْهُ تُرِيدًا عَلَيْهِ دُبَّاءً. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ الدُّبَّاءَ. وَكَانَ يُحِبُّ الدُّبَّاءَ.»

قال ثابت: فسمعتُ أنسا يقول: فما صنع بي طعامٌ أقدرُ على أن يصنع فيه دُبَّاءٌ إلا صنع.

341. Ishāq Ibn Manṣūr narrated to us; ‘Abdu’l-Razzāq narrated to us; Mi‘mar narrated to us; from Thābit al-Bānī and ‘Āsim al-Aḥwal that Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) said:

‘A tailor invited the Messenger of Allāh (ﷺ) and served him a dish sopped bread, meat and broth (*tbarid*), with some pumpkin (*dubbā*) on it. The Messenger of Allāh (ﷺ) used to love pumpkin.’

Thābit said: ‘I heard Anas say: ‘After that no dish was prepared for me, wherein if pumpkin could be added, was added.’⁴¹

٣٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ. قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ. عَنْ يَحْيَى بْنِ سَعِيدٍ. عَنْ عُمَرَ، قَالَتْ: قِيلَ لِعَائِشَةَ: نَادَاكَ كَانَ يَعْمَلُ رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ؟ قَالَتْ: «كَانَ يَشْرِي مِنَ الْبَشْرِ. يَفِي ثَوْبَهُ. وَيَجْلِبُ شَاتَهُ. وَيَجْعِدُ نَفْسَهُ.»

342. Muḥammad Ibn Ismā‘īl narrated to us; ‘Abdullāh Ibn Ṣāliḥ narrated to us; Mu‘āwiyah Ibn Ṣāliḥ narrated to us; from Yahyā Ibn

⁴¹ Muslim, #2041.

Sa'īd that 'Amrah [bint 'Abdu'l-Raḥmān] said:

“Ā'ishah (*radīy Allāhu 'anhā*) was asked: ‘What was the usual practice of the Messenger of Allāh (ﷺ) at home?’ She replied: ‘He was a man from amongst men. He used to examine [and amend] his clothes, milk his sheep, and serve himself.’”³⁴²

³⁴² Bukhārī in *Adab al-Mufrīd*, #541.

CHAPTER FORTYEIGHT

بَابُ مَا جَاءَ فِي خُلُقِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Character (*khuluq*) of the Messenger of Allāh (ﷺ)

٣٤٣- حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ خَارِجَةَ، عَنْ خَارِجَةَ بِنِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: دَخَلَ نَفْرٌ عَلَى زَيْدِ بْنِ ثَابِتٍ، فَقَالُوا لَهُ: حَدَّثْنَا أَحَادِيثَ رَسُولِ اللَّهِ ﷺ، قَالَ: أَمَاذَا أَحَدْتُمْكُمْ؟ كُنْتُ جَارَهُ فَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ بَعَثَ إِلَيَّ فَاكْتُبُهُ لَهُ، فَكُنَّا إِذَا ذَكَرْنَا الدُّنْيَا ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الْآخِرَةَ ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهُ مَعَنَا، فَكُلُّ هَذَا أَحَدْتُمْكُمْ عَنِ رَسُولِ اللَّهِ ﷺ.

343. ‘Abbās Ibn Muḥammad al-Dūrī narrated to us; ‘Abdullāh Ibn Yazīd al-Muqrī narrated to us; Layth Ibn Sa’d narrated to us; Abū ‘Uthmān al-Walīd Ibn Abū’l-Walīd narrated to me; from Sulaymān Ibn Khārijah that Khārijah Ibn Zayd Ibn Thābit (*radīy-Allāhu ‘anhu*) said:

‘A group of people (*nafar*) came to visit Zayd Ibn Thābit

[his father] and said to him: 'Relate to us the traditions of the Messenger of Allāh (ﷺ).' He replied: 'What shall I relate to you? As I was his neighbour, whenever he received revelation he would summon me and I would write it down for him. Whenever we would mention this world, he would mention them along with us, and whenever we would mention the Hereafter, he would mention it along with us, and whenever we would mention food, he would mention it along with us. So I shall relate to you what the Messenger of Allāh (ﷺ) had to say regarding all of this.'³⁴³

٣٤٤- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى. قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُقْبَلُ بَوَاجِهِهِ وَحَدِيثِهِ عَلَى أَشْرَ الْقَوْمِ يَتَأَلَّفُهُمْ بِذَلِكَ. فَكَانَ يُقْبَلُ بَوَاجِهِهِ وَحَدِيثِهِ عَلَيَّ حَتَّى ظَنَنْتُ أَنِّي خَيْرُ الْقَوْمِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنَا خَيْرٌ أَوْ أَبُو بَكْرٍ؟ قَالَ: أَبُو بَكْرٍ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنَا خَيْرٌ أَوْ عُمَرُ؟ فَقَالَ: عُمَرُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنَا خَيْرٌ أَوْ عُثْمَانُ؟ قَالَ: عُثْمَانُ. فَلَمَّا سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَصَدَّقَنِي. فَلَوِدِدْتُ أَنِّي لَمْ أَكُنْ سَأَلْتُهُ.»

344. Ishāq Ibn Mūsā narrated to us; Yūnus Ibn Bukayr narrated to us; from Muḥammad Ibn Ishāq; from Ziyād Ibn Abī Ziyād; from Muḥammad Ibn Ka'b al-Quraẓī that 'Amr Ibn al-'Āṣ (*radīy Allāhu 'anhumā*) said:

'The Messenger of Allāh (ﷺ) used to speak directly with the worst of people, thereby winning their hearts. He used to do the same with me until I thought I was the best of the people, so I asked: 'O Messenger of Allāh, am I better,

³⁴³ *Sunan al-Kubrah*, #12345, this chain is weak.

or Abū Bakr?’ He said: “Abū Bakr.” I then asked: ‘O Messenger of Allāh, am I better, or ‘Umar [Ibn al-Khaṭṭāb]?’ He said: “‘Umar.” I then asked: ‘O Messenger of Allāh, am I better, or ‘Uthmān [Ibn ‘Affān]?’ He said: “‘Uthmān.” When ever I asked the the Messenger of Allāh, he told me the truth, so I wished I had not asked him.”³⁴⁴

٣٤٥- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الصُّبَيْعِيُّ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَخْدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أَفْ قَطُّ، وَمَا قَالَ لِبَيْءٍ صَنَعْتُهُ لَمْ صَنَعْتُهُ، وَلَا لِبَيْءٍ تَرَكْتُهُ لَمْ تَرَكْتُهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا، وَلَا نَسَسْتُ خَرًّا، وَلَا حَرِيرًا، وَلَا شَيْئًا كَانَ أَلَيْنَ مِنْ كَيْفِ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَمْتُ مِنْكَ قَطُّ، وَلَا عَطَّرَا كَانَ أَطْيَبَ مِنْ عَرِقِ النَّبِيِّ ﷺ.

345. Qutaybah Ibn Sa‘īd narrated to us; Jāf‘ar Ibn Sulaymān al-Dubā‘ī narrated to us; from Thābit that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

‘I served the Messenger of Allāh (ﷺ) for ten years, and he never said “Uff!” to me. He never asked me about something I had done, saying: “Why did you do?” nor about something I had left undone, saying: Why did you leave it undone?’ The Messenger of Allāh (ﷺ) was the best of people in character (*kbuluq*). I never felt any silk, or anything at all, that was softer than the palm (*kaff*) of the Messenger of Allāh (ﷺ). I never smelled any musk, nor any perfume, more fragrant than the perspiration (*‘arq*) the Messenger of Allāh (ﷺ).³⁴⁵

³⁴⁴ *Tabdhīb al-Kamāl*, #939, this hadīth is weak.

³⁴⁵ Bukhārī, #6041, Muslim, #2330, Abū Dāwūd, #4773 and Tirmidhī, #2015.

٣٤٦- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ هُوَ الضَّيِّيُّ، وَالْمَعْنَى وَاحِدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سَلْمِ الْعَلَوِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهُ رَجُلٌ بِهِ أَثَرُ صُفْرَةٍ، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يَكَادُ يُوَاجِهُهُ أَحَدًا بِشَيْءٍ يَكْرَهُهُ، فَلَمَّا قَامَ قَالَ لِلْقَوْمِ: لَوْ قُلْتُمْ لَهُ يَدْعُ هَذِهِ الصُّفْرَةَ!

346. Qutaybah Ibn Sa‘īd and Aḥmad Ibn ‘Abdah al Ḍabbī narrated to us; Hammād Ibn Yazīd narrated to us; from Salm al-‘Alawī that Anas Ibn Mālik (*raḍiy Allāhu ‘anhu*) said:

‘According to the Messenger of Allāh (ﷺ), there was a man with the Messenger of Allāh (ﷺ) who had a trace of saffron upon him [or his garment]; and since the Messenger of Allāh (ﷺ) could barely confront someone with something on him that he found disgusting, so when he got up and left, he (ﷺ) said to the people: “If only you would tell him to get rid of this saffron!”³⁴⁶

٣٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَلِيلِ - وَاسْمُهُ عَبْدُ بْنُ عَبْدِ - عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: «لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاجِشًا وَلَا مُتَفَحِّشًا، وَلَا صَحَابًا فِي الْأَسْوَاقِ، وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَغْفُو وَيُصْفَحُ!»

347. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn Jā‘far narrated to us; Shu‘bah narrated to us; from Abū Ishāq; Abū ‘Abdullāh al-Jadalī that ‘Ā’ishah (*raḍiy Allāhu ‘anḥā*) said:

³⁴⁶ Abū Dāwūd, #4182, this chain is weak. Saffron is a colour that is specific to the disbelievers or their religion and therefore why the Messenger of Allāh (ﷺ) disliked it.

‘The Messenger of Allāh (ﷺ) was neither obscene (*fābish*), nor immoral (*mutafābish*), nor boisterous (*ṣakḥāb*) in the markets, and he would not repay a wrong (*sayyi’ab*) with a wrong (*sayyi’ab*), but rather he would pardon and overlook.’³⁴⁷

٣٤٨- حَدَّثَنَا هَارُونَ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ. قَالَ: حَدَّثَنَا عَبْدَةُ. عَنْ هِشَامِ ابْنِ عُرْوَةَ. عَنْ أَبِيهِ. عَنْ عَائِشَةَ. قَالَتْ: «مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ شَيْئًا قَطُّ إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ! وَلَا ضَرَبَ خَادِمًا. وَلَا امْرَأَةً.»

348. Hārūn Ibn Ishāq al-Hamdānī narrated to us; ‘Abdah narrated to us; from Hishām Ibn ‘Urwah; from his father that ‘Ā’ishah (*radiyAllāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) never struck anything with his hand unless he happened to be fighting in the way of Allāh, nor did he ever strike a servant or a woman.’³⁴⁸

٣٤٩- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ. قَالَ: حَدَّثَنَا فَضِيلُ بْنُ عِيَّاضٍ. عَنْ مَنْصُورٍ. عَنِ الزُّهْرِيِّ. عَنْ عُرْوَةَ. عَنْ عَائِشَةَ. قَالَتْ: «مَا زَأَيْتُ رَسُولَ اللَّهِ ﷺ مُتَّصِرًا مِنْ نَظْمَةٍ ظَلَمَهَا قَطُّ مَا لَمْ يُنْتَهَكْ مِنْ مَحَارِمِ اللَّهِ تَعَالَى شَيْءٌ. فَإِذَا انْتَهَكَ مِنْ مَحَارِمِ اللَّهِ شَيْءٌ كَانَ مِنْ أَشَدِّهِمْ فِي ذَلِكَ غَضَبًا. وَمَا خَيْرٌ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ نَأْتِيًا.»

349. Aḥmad Ibn ‘Abdah al-Ḍabbī narrated to us; Fuḍayl Ibn ‘Iyāḍ narrated to us; from Manṣūr; from al-Zuhri; from ‘Urwah that

³⁴⁷ Tirmidhī, #2016 and Aḥmad, 6/174

³⁴⁸ Muslim, #2328, Abū Dāwūd, #4786 and Ibn Mājah, #1984

‘Ā’ishah (*radīy Allāhu ‘anbā*) said:

‘I never saw the Messenger of Allāh (ﷺ) take revenge for a wrong committed against him as long as Allāh’s prohibitions were not violated. If any of Allāh’s prohibitions (*mahārīm*) were violated, he would be enraged. Whenever he was given the choice between two matters, he would choose the easier of the two so long as it was not a sin.’³⁴⁹

٣٥٠- حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ وَأَنَا عِنْدَهُ، فَقَالَ: بِئْسَ ابْنُ الْعَشِيرَةِ أَوْ أَخُو الْعَشِيرَةِ، ثُمَّ أَدِنَ لَهُ، فَأَلَانَ لَهُ الْقَوْلَ، فَلَمَّا خَرَجَ قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتَ مَا قُلْتَ ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ فَقَالَ: يَا عَائِشَةُ! إِنْ مِنْ شَرِّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ، أَوْ وَدَعَهُ النَّاسُ اتَّقَاءَ فُحْشِهِ.

350. Ibn Abī ‘Umar narrated to us; Sufyān narrated to us; from Muḥammad Ibn al-Munkadir; from ‘Urwah that ‘Ā’ishah (*radīy Allāhu ‘anbā*) said:

‘A man sought permission to come in to see the Messenger of Allāh (ﷺ) while I was with him, so he said: “What a vile man he is!” then he gave him permission to enter, and when he entered, he spoke to him gently. After he had left, I said: ‘O Messenger of Allāh, you said what you said, and then spoke to him gently!’ He said: “O ‘Ā’ishah, one of the worst of people is one whom the people avoid to protect themselves from his ill-manners”³⁵⁰

³⁴⁹ Bukhārī, #3560, Muslim, #2327 and Abū Dāwūd, #4785.

³⁵⁰ Bukhārī, #6032, Muslim, #2591, and Tirmidhī, #1996.

٣٥١- حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرِ بْنِ عَبْدِ الرَّحْمَنِ الْعَجَلِيُّ، قَالَ: أَبَانَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ وَبُكْنَى أَبَا عَبْدِ اللَّهِ، عَنْ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: قَالَ الْحُسَيْنُ: سَأَلْتُ أَبِي عَنْ سِيرَةِ النَّبِيِّ ﷺ فِي جُلْسَانِهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ دَائِمَ الْبِشْرِ، سَهْلَ الْخُلُقِ، لَيِّنَ الْجَانِبِ، لَيْسَ بِنَفْطٍ وَلَا غَلِيظٍ، وَلَا صَحَّابٍ وَلَا فَحَّاشٍ، وَلَا عَيَّابٍ وَلَا سُشَّاحٍ، يَتَغَافَلُ عَنَّا لَا يَشْتَهِي، وَلَا يُؤَيِّسُ مِنْهُ رَاحِيَهُ وَلَا يُحِبُّ فِيهِ، قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلَاثٍ: الْمِرَاءَ وَالْإِكْتَارَ وَمَا لَا يَنْبَغِيهِ. وَتَرَكَ النَّاسَ مِنْ ثَلَاثٍ: كَانَ لَا يَدُمُّ أَحَدًا وَلَا يَعْيبُهُ، وَلَا يَطْلُبُ عَوْرَتَهُ، وَلَا يَتَكَلَّمُ إِلَّا فِيهَا رِجَالًا تَوَابَهُ، وَإِذَا تَكَلَّمَ أَطْرَقَ جُلْسَاؤُهُ كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَإِذَا سَكَتَ تَكَلَّمُوا لَا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ، وَمَنْ تَكَلَّمَ عِنْدَهُ أَنْصَبُوا لَهُ حَتَّى يَفْرُغَ، حَدِيثُهُمْ عِنْدَهُ حَدِيثٌ أَوْهَمٌ، يَضْحَكُ بِمَا يَضْحَكُونَ مِنْهُ، وَيَتَعَجَّبُ بِمَا يَتَعَجَّبُونَ مِنْهُ، وَيَضْهَبُ لِلْغَرِيبِ عَلَى الْحَفْوَةِ فِي مَنْطِقِهِ وَسَأَلْتِهِ، حَتَّى إِنْ كَانَ أَصْحَابُهُ لَيَسْتَجْلِبُونَهُمْ وَيَقُولُ: إِذَا رَأَيْتُمْ طَالِبَ حَاجَةٍ يَطْلُبُهَا فَأَرْفُدُوهُ، وَلَا يَقْبَلُ الشَّاءَ إِلَّا مِنْ مُكَافِيٍّ، وَلَا يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يُجُوزَ فَيَقْطَعَهُ بِنَهْيٍ أَوْ قِيَامٍ.

351. Sufyān Ibn Wakī' narrated to us; Jumay' Ibn 'Umayr Ibn 'Abdu'l-Rahmān al-'Ijlī narrated to us: I was informed by a man from the Banu Tamīm, one of the children of Abū Hālah, the husband Khadijah, called Abū 'Abdullāh; from Abū Hālah that al-Hasan Ibn 'Alī (*radīy>Allāhu 'anhumā*) said:

'Al-Husayn said: 'I asked my father about the conduct of the Messenger of Allāh (ﷺ) amongst those who would sit with him.' So he said: "The Messenger of Allāh (ﷺ) was always cheerful (*dā'im al-bishr*), easy-going (*sahl al-kbuluq*) and mild mannered (*layyin al-jānib*). He was neither harsh

(*fazz*), nor hard-hearted (*ghalīz*), nor boisterous (*sakbāb*), nor obscene (*fabbāsh*), nor fault-finding (*'ayāb*), nor avaricious (*musbāb*). He would take no interest in what he did not desire, he would not leave anyone who pleaded with him hopeless and disappointed. There were three things he avoided: hypocrisy (*mirā*), excess (*ikthār*) and leaving what did not concern him. Similarly, he would not rebuke anyone, nor criticise him, nor pry into his personal affairs. He would only say that in which he hoped for reward.

When he spoke, those sitting with him would lower their heads in such a manner, as if there were birds sitting on their heads, and only when he fell silent they would speak. They would not argue with each other in his presence, they would remain silent for him [to speak] until he finished [speaking]. The first of them would be the first to speak before him. He would laugh at whatever made them laugh, and express surprise at whatever surprised them.

He used to exercise patience with a stranger's rough manner of speaking or questioning, so much that his Companions would bring them. He used to say: "If you see someone in need, then assist him." He would only accept praise in moderation, and he would not interrupt someone who was speaking unless he overstepped a limit, in which case he would interrupt him with a prohibition or by standing up [and leaving]."³⁵¹

٣٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. قَالَ: حَدَّثَنَا سُهَيْبَانٌ. عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. يَقُولُ: «مَا سَبَّلَ رَسُولَ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا...»

³⁵¹ Refer to hadith number 8 of this book p.70

352. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Muḥammad Ibn al-Munkadir said:

‘I heard that Jābir Ibn ‘Abdullāh (*radīy>Allāhu ‘anhu*) say: ‘Never did the Messenger of Allāh (ﷺ) say “No.” to anyone who asked for something of him.’³⁵²

٣٥٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِمْرَانَ أَبُو الْقَاسِمِ الْقُرَشِيُّ الْمَكِّيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ، حَتَّى يَنْسَلِخَ فَيَأْتِيَهُ جِبْرِيلُ فَيَعْرُضُ عَلَيْهِ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.»

353. ‘Abdullāh Ibn ‘Imrān Abū’l-Qāsim al-Qurashī al-Makkī narrated to us; Ibrāhīm Ibn Sa‘d narrated to us; from Ibn Shihāb; from ‘Ubaydullāh that Ibn ‘Abbās (*radīy>Allāhu ‘anhumā*) said:

‘The Messenger of Allāh (ﷺ) was the most generous of people in charity, and he was most charitable in the month of Ramaḍān, until it came to an end. Jibrīl would come to him and he would recite to him the Qur’ān. When Jibrīl would meet him, the Messenger of Allāh (ﷺ) would be most generous in charity than the winds sent with showering rain.’³⁵³

٣٥٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ النَّبِيُّ ﷺ لَا يَدْخُرُ شَيْئًا لِعَدُوِّهِ.»

³⁵² Bukhāri, #6034, and Muslim, #2311.

³⁵³ Bukhāri, #1902, and Muslim, #2308.

354. Qutaybah Ibn Sa'īd narrated to us; Jā'far Ibn Sulaymān informed us; from Thābit that Anas Ibn Mālik (*radīy>Allāhu 'anhu*) said:

'The Prophet (ﷺ) never stored anything for the morrow.'³⁵⁴

٣٥٥- حَدَّثَنَا هَارُونَ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْمَدِينِيُّ. قَالَ: حَدَّثَنِي أَبِي. عَنْ
هِشَامِ بْنِ سَعِيدٍ. عَنْ زَيْدِ بْنِ أَسْلَمَ. عَنْ أَبِيهِ. عَنْ عُمَرَ بْنِ الْخَطَّابِ. أَنَّ رَجُلًا جَاءَ إِلَى
النَّبِيِّ ﷺ فَسَأَلَهُ أَنْ يُعْطِيَهُ. فَقَالَ النَّبِيُّ ﷺ: مَا عِنْدِي شَيْءٌ وَلَكِنْ ابْتَغِ عَلَيَّ. فَإِذَا جَاءَنِي
شَيْءٌ فَضَيْتُهُ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! قَدْ أُعْطِيْتَهُ فَمَا كَلَّفَكَ اللَّهُ مَا لَا تَقْدِرُ عَلَيْهِ. فَكَرِهَ
النَّبِيُّ ﷺ قَوْلَ عُمَرَ. فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَنْبِقْ وَلَا تَحْتَفِ بِمَنْ دِي
الْعَرْشِ إِقْلَالًا. فَتَسَمَّ رَسُولُ اللَّهِ ﷺ وَعُرِفَ فِي وَجْهِهِ الْبَشَرُ لِقَوْلِ الْأَنْصَارِيِّ. ثُمَّ قَالَ:
هَذَا أَمْرٌ.

355. Hārūn Ibn Musā Ibn Abī 'Alqamah al-Madyanī narrated to us; my father narrated to us; from Hishām Ibn Sa'd; Zayd Ibn Aslam; from his father that 'Umar Ibn al-Khaṭṭāb (*radīy>Allāhu 'anhu*) said:

'A man came to the Prophet (ﷺ) and asked him to give him a gift, so the Prophet (ﷺ) said: "I do not have anything with me, but purchase at my expense, and when something comes my way, I will settle the debt." 'Umar said: 'O Messenger of Allāh, you have already given him, Allāh has not burdened you with what is beyond your means!' The Prophet (ﷺ) disliked what 'Umar said, whereupon a man from the Anṣār said: 'O Messenger of Allāh, spend and fear not poverty from the Lord of the Throne!' Whereupon the Messenger of Allāh (ﷺ) smiled, and it was clear

³⁵⁴Tirmidhī, #2362.

from the look on his face that he was pleased with the words of the Anṣārī. Then he said: “This is what I have been commanded to do.”³⁵⁵

٣٥٦- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ. قَالَ: أَخْبَرَنَا شَرِيكٌ. عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ. عَنِ الرَّبِيعِ بِنْتِ مُعَوَّذِ بْنِ عَفْرَاءَ. قَالَتْ: «أَتَيْتُ النَّبِيَّ ﷺ بِقِنَاعٍ مِنْ رُطْبٍ وَأَجْرٍ رُغْبٍ فَأَعْطَانِي بِلَاءٍ كَفَّهُ حُلِيًّا وَذَهَبًا» .

356. ‘Alī Ibn Ḥujr narrated to us; Sharīk narrated to us; from ‘Abdullāh Ibn Muḥammad Ibn ‘Aqīl that Al-Rabī’ bint Mu‘awwidh Ibn ‘Afrā’ (*radīy Allāhu ‘anha*) said:

‘I came to the Prophet (ﷺ) with a tray of fresh ripe dates and pieces of cucumber. He gave me a handful of jewelry or she said gold.’³⁵⁶

٣٥٧- حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، وَغَيْرُ وَاحِدٍ. قَالُوا: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ. عَنْ هِشَامِ بْنِ عُرْوَةَ. عَنْ أَبِيهِ. عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُ أَهْدِيَةً وَيُسَبِّحُ عَلَيْهَا» .

357. ‘Alī Ibn Khashram narrated to us; ‘Isā Ibn Yūnus narrated to us; from Hishām Ibn ‘Urwah; from his father that ‘Ā’ishah (*radīy Allāhu ‘anha*) said:

‘The Prophet (ﷺ) used to accept gifts, and reciprocate them.’³⁵⁷

³⁵⁵ Bazzār, #3662, this hadith is weak.

³⁵⁶ Aḥmad in his *Musnad*, #27020.

³⁵⁷ Bukhārī, #2585, and Tirmidhī, #1953.

CHAPTER FORTY-NINE

بَابُ مَا جَاءَ فِي حَيَاءِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Modesty (*haya'*) of the Messenger of Allāh (ﷺ)

٣٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُثْبَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: «كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خُدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَا فِي وَجْهِهِ».

358. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu'bah narrated to us that Qatādah said: 'I heard 'Abdullāh Ibn Abī 'Utbah that Abū Sa'īd Khudrī (*radīy Allāhu 'anhu*) said:

'The Prophet (ﷺ) was more bashful (*hayā'*) than a virgin girl in her chambers, when he disapproved of something, we knew it from the expression on his face.'³⁵⁸

٣٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطَمِيِّ، عَنْ مَوْلَى لِعَائِشَةَ، قَالَ: قَالَتْ عَائِشَةُ:

³⁵⁸ Bukhārī, #3562, and Muslim, #2320.

«مَا نَظَرْتُ إِلَى فَرْجِ رَسُولِ اللَّهِ ﷺ، أَوْ قَالَتْ: «مَا رَأَيْتُ فَرْجَ رَسُولِ اللَّهِ ﷺ قَطُّ».

359. Maḥmūd Ibn Ghaylān narrated to us; Wakī' narrated to us; Sufyān narrated to us; from Maṣṣūr; from Mūsā Ibn 'Abdullāh Ibn Yazīd al-Khamī that a freed slave of 'Ā'ishah (*radīy>Allāhu 'anhā*) said:

'I never looked at the private parts of the Messenger of Allāh (ﷺ).' Or she said: 'I never saw the private parts of the Messenger of Allāh (ﷺ).'³⁵⁹

³⁵⁹ Ibn Mājah, #662 and Aḥmad, 6/63.

CHAPTER FIFTY

بَابُ مَا جَاءَ فِي حِجَامَةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Cupping (*hijāma*) of the Messenger of Allāh (ﷺ)

٣٦٠- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدٍ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحِجَامِ، فَقَالَ: «اِحْتَجَمَ رَسُولُ اللَّهِ ﷺ، حَجْمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِضَاعَتَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَجِهِ، وَقَالَ: إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، أَوْ إِنْ مِنْ أَمْثَلِ دَوَائِكُمْ الْحِجَامَةُ.»

360. ‘Alī Ibn Ḥujr narrated to us; Ismā‘īl Ibn Jā‘far narrated to us that Ḥumayd said: ‘Anas Ibn Mālik (*radīy Allāhu ‘anhu*) was asked about earnings of the cupper (*hajjām*).’ So he said:

‘The Messenger of Allāh (ﷺ) underwent cupping (*hijāmah*) by Abū Ṭayybah and ordered that he be paid two (*sā’*) measures of food, so he spoke to his people, so they deducted some of his tax (*kharāj*) and said: “Cupping is the most excellent means by which you can provide medical treatment.” Or he said: “Cupping is one of the most effective treatments for you.”³⁶⁰

³⁶⁰ Bukhārī, #2102, and Muslim, #1577, and Tirmidhī, #1278.

٣٦١- حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا وَرْقَاءُ ابْنُ عُمَرَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي حِمَيْلَةَ، عَنْ عَلِيٍّ، أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَأَمَرَنِي فَأَعْطَيْتُ الْحَجَامَ أَجْرَهُ.

361. ‘Amr Ibn ‘Alī narrated to us; Abū Dāwūd narrated to us; Warqā’ narrated to us; from ‘Abdu’l-A’lā; from Abū Jamīlah that ‘Alī (*radīy>Allāhu ‘anhu*) said:

‘The Prophet (ﷺ) had cupping performed upon him, and instructed me to give the cupper (*hajjām*) his fee.’³⁶¹

٣٦٢- حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ جَابِرِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: «إِنَّ النَّبِيَّ ﷺ احْتَجَمَ فِي الْأَخْدَعَيْنِ وَبَيْنَ الْكَتِفَيْنِ، وَأَعْطَى الْحَجَامَ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ.»

362. Hārun Ibn Ishāq al-Hamdānī narrated to us; ‘Abdah narrated to us; from Sufyān al-Thawrī; from Jābir; from al-Sha’bī that Ibn ‘Abbās (*radīy>Allāhu ‘anhumā*) said:

‘The Prophet (ﷺ) had cupping performed between the two veins of the neck and between the shoulders. He also gave the cupper (*hajjām*) his fee, which he would not have done if cupping (*hijāmah*) had been unlawful (*ḥarām*).’³⁶²

٣٦٣- حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدُهُ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ

³⁶¹ Ibn Mājah, #2163, this chain has a weakness but is supported by the narrations before and after it.

³⁶² This ḥadīth is weak but is supported by narrations in Bukhārī, #2103 and Muslim, #1202.

³⁶³ Tabarānī in his *al-Mu’jam al-Kabir*, #12427.

نافع. عَنِ ابْنِ عُمَرَ. «أَنَّ النَّبِيَّ ﷺ دَعَا حَبَانًا فَحَجَمَهُ. وَسَأَلَهُ: كَمْ خَزَاؤُكَ؟ فَقَالَ: ثَلَاثَةٌ أَصْع. فَوَضَعَ عَنْهُ صَاعًا وَأَعْطَاهُ أَجْرَهُ».

363. Harun Ibn Ishāq narrated to us; ‘Abdah narrated to us; from Ibn Abī laylā; from Nāfi‘ that Ibn ‘Umar (*radīy Allāhu ‘anhumā*) said:

‘The Prophet (ﷺ) summoned a cupper (*hajjām*), so he cupped him. Then he asked him: “How much is your tax (*kharāj*).” He said: ‘Three measures.’ So he reduced his tax by one measure (*sā’*) and gave him his fee.”³⁶³

٣٦٤- حَدَّثَنَا عَبْدُ التُّدُوسِ بْنُ مُحَمَّدٍ العَطَّارُ البَصْرِيُّ. قَالَ: حَدَّثَنَا عُمَرُو ابْنُ غَاصِمٍ. قَالَ: حَدَّثَنَا هَمَّامٌ. وَجَرِيرُ بْنُ حَازِمٍ. قَالَا: حَدَّثَنَا قَتَادَةُ. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَحْتَجِمُ فِي الْأَحْدَعَيْنِ وَالكَاهِلِ. وَكَانَ يَحْتَجِمُ لِسَبْعِ عَشْرَةَ وَتِسْعِ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ».

364. ‘Abdu’l-Quddūs Ibn Muḥammad al-‘Aṭṭār al-Baṣrī narrated to us; ‘Amr Ibn ‘Āṣim narrated to us; Hammām and Jarīr Ibn Hāzim narrated to us; Qatādah narrated to us that Anas Ibn Mālīk (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) used to undergo cupping between the two veins of the neck and in the upper portion of the back, and he would undergo cupping on the seventeenth, nineteenth or the twenty-first days of the [lunar] month.”³⁶⁴

³⁶⁴ Tirmidhī, #2051, Abū Dāwūd, #3860, and Ibn Mājah, #3483.

٣٦٥- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَانَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ بِمَلَلٍ عَلَى ظَهْرِ الْقَدَمِ».

365. Ishāq Ibn Manṣūr narrated to us; ‘Abdu’l-Razzāq informed us; from Ma‘mar; from Qatādah that Anas Ibn Mālīk (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) underwent cupping on the top of his foot, while he was in the state of *Ihrām (muḥrim)* in Malal [a place between Makkah and Madīnah].³⁶⁵

³⁶⁵ Abū Dāwūd, #1837.

CHAPTER FIFTY-ONE

بَابُ مَا جَاءَ فِي أَسْمَاءِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning
Names (*asmāʾ*) of the Messenger of Allāh (ﷺ)

٣٦٦- حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْرُومِيُّ. وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ،
عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لِي
أَسْمَاءُ أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِنِ الْكُفْرِ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ
النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ»، وَالْعَاقِبُ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

366. Saʿīd Ibn ‘Abdu’l-Raḥmān al-Makhzūmī narrated to us; Sufyān narrated to us; from al-Zuhri; from Muḥammad Ibn Jubayr Ibn Muṭʿim that his father (*radīy Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) said: “I have several names: I am Muḥammad, I am Aḥmad, and I am al-Māhī (the Obliterator), through whom Allāh will obliterate disbelief (*kufū*). I am al-Ḥāshir (the Gatherer), at whose feet mankind shall gather, and I am al-‘Āqib (the Last in Succession), after whom there shall be no other Prophet.”³⁶⁶

³⁶⁶ Bukhārī, #3532, and Muslim, #2354, and Tirmidhī, #2840.

٣٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ الْكُوفِيِّ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ، قَالَ: لَقِيتُ النَّبِيَّ ﷺ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا نَبِيُّ الرَّحْمَةِ، وَنَبِيُّ التَّوْبَةِ، وَأَنَا الْمُقْتَنِيُّ، وَأَنَا الْحَاشِرُ، وَنَبِيُّ الْمَلَاجِمِ».

367. Muḥammad Ibn Ṭarīf al-Kūfī narrated to us; Abū Bakr Ibn ‘Ayyāsh narrated to us; from ‘Āṣim; from Abū Wā’il that Hudhayfah (*radīy Allāhu ‘anhu*) said:

‘I encountered the Prophet (ﷺ) in one of the streets of Medīnah, and he said: “I am Muḥammad; and I am Aḥmad; and I am the Prophet of Mercy (*nabī al-rahmah*); and I am the Prophet of Repentance (*nabī al-taubah*); and I am the Follower [of the earlier Prophets] (*al-Muqaffā*); and I am the Gatherer (*al-Hāshir*), and the Prophet of Wars (*nabī al-malāhim*).”³⁶⁷

٣٦٨- حَدَّثَنَا إِسْحَاقُ بْنُ مُضَوَّرٍ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، قَالَ: أَبَانَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زُرَّ، عَنْ حُدَيْفَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.
هَكَذَا قَالَ حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زُرَّ، عَنْ حُدَيْفَةَ.

368. Ishāq Ibn Maṣṣūr narrated to us; Al-Naḍr Ibn Shumayl narrated to us; Ḥammād Ibn Salamah informed us; from ‘Āṣim; from Zirr; from Hudayfah (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) transmitted similar meaning in a similar form. Likewise, Ḥammād Ibn Salamah said by way of ‘Āṣim; from Zirr; from Hudayfah (*radīy Allāhu ‘anhu*).

³⁶⁷ Aḥmad, 23/445, see Appendix one for additional names p.328

CHAPTER FIFTY-TWO

بَابُ مَا جَاءَ فِي عَيْشِ النَّبِيِّ ﷺ

What has been narrated concerning the Subsistence (*'aish*) of the Messenger of Allāh (ﷺ)

٣٦٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: «الْكُسْنُ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ ﷺ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بَطْنَهُ.»

369. Qutaybah narrated to us; Abū'l-Aḥwaṣ narrated to us that Simāk Ibn Ḥarb said:

'I heard al-Nu'mān Ibn Bashīr (*raḍiy Allāhu 'anhu*) say: 'Do you not indulge in whatever food and drink you wish?' I saw that your Prophet (ﷺ) was unable to find poor-quality dates (*daqal*) with which to fill his stomach.'³⁶⁸

³⁶⁸ Muslim, #2977 and Tirmidhī, #2372. *Daqal* are dried out poor-dates. See *Tubfat Al-Ahwadbi*.

٣٧٠- حَدَّثَنَا هَارُونَ بْنُ إِسْحَاقَ. قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: «إِنْ كُنَّا آلَ مُحَمَّدٍ نَمَكُّتُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ، إِنْ هُوَ إِلَّا التَّمْرُ وَالْمَاءُ.»

370. Hārūn Ibn Ishāq narrated to us; ‘Abdah narrated to us; from Hishām Ibn ‘Urwah ; from his father that ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

‘We the family of Muḥammad (ﷺ), would go an entire month without cooking anything over a fire, and with nothing to eat and drink but dates and water.’³⁶⁹

٣٧١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، قَالَ: حَدَّثَنَا سَيَّارٌ. قَالَ: حَدَّثَنَا سَهْلُ بْنُ أَسْلَمَ، عَنْ يَزِيدَ بْنِ أَبِي مَنْصُورٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ، قَالَ: شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ وَرَفَعْنَا عَنْ بَطُونِنَا عَنْ حَجَرٍ حَجْرٍ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ عَنْ بَطْنَيْهِ عَنْ حَجْرَيْنِ . قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي طَلْحَةَ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَمَعْنَى قَوْلِهِ: «وَرَفَعْنَا عَنْ بَطُونِنَا عَنْ حَجَرٍ حَجْرٍ»، كَانَ أَحَدُهُمْ يَشُدُّ فِي بَطْنَيْهِ الْحَجْرَ مِنَ الْجُهْدِ وَالضَّعْفِ الَّذِي بِهِ مِنَ الْجُوعِ.

371. ‘Abdullāh Ibn Abī Ziyād narrated to us; Siyyār narrated to us; Sahl Ibn Aslam narrated to us; from Yazid Ibn Manṣūr; from Anas that Abū Talhah (*radīy>Allāhu ‘anhū*) said:

‘We complained to the Messenger of Allāh (ﷺ) of severe hunger, and we exposed our stomachs, each revealing a stone [fastened to it], so the Messenger of Allāh (ﷺ) exposed his stomach, revealing two stones [fastened to

³⁶⁹ Bukhārī, #6458, Muslim, #2971, and Tirmidhī, #2471.

it].³⁷⁰

Abū 'Isā said: 'This tradition is strange from the tradition of Abū Ṭalhah (*radīy Allāhu 'anhu*). We do not know of it except from this route.' He said: 'Each of them would strap a stone to his stomach, so thin was he and exhausted with severe hunger.'

٣٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ . قَالَ : حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ . قَالَ : حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ . قَالَ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : خَرَجَ رَسُولُ اللَّهِ ﷺ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا . وَلَا يَلْقَاهُ فِيهَا أَحَدٌ . فَأَتَاهُ أَبُو بَكْرٍ ، فَقَالَ : « مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ ؟ » قَالَ : « خَرَجْتُ أَلْتِي رَسُولَ اللَّهِ ﷺ وَأَنْظُرُ فِي وَجْهِهِ . وَالسَّلِيمُ عَلَيْهِ . فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ . فَقَالَ : « مَا جَاءَ بِكَ يَا عُمَرُ ؟ » قَالَ : « الْجُوعُ يَا رَسُولَ اللَّهِ ! » قَالَ ﷺ : « وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ . » فَانْطَلَقُوا إِلَى مَرْوٍ أَبِي الْهَيْثَمِ بْنِ النَّيْهَانَ الْأَنْصَارِيَّ . وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ . وَمِمَّا يَكُونُ لَهُ خَدَمٌ . فَلَمْ يَجِدُوهُ . فَقَالُوا لِمَرَأَتِهِ : « أَيْنَ صَاحِبُكَ ؟ » فَقَالَتْ : « انْطَلَقَ يَسْتَعِدِّبُ لَنَا الْمَاءَ . فَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقَرِيَةِ بَرْعِيهَا . فَوَضَعَهَا ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ ﷺ وَيُقَدِّدِيهِ بِأَيْدِيهِ وَأُمَّهُ . ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَيَسِطُ هُمْ بِسَاطِئِهِ . ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ فَوَضَعَهُ . فَقَالَ النَّبِيُّ ﷺ : « أَفَلَا تَنْقَبْتِ لَنَا مِنْ رُطْبِهِ ؟ » فَقَالَ : « يَا رَسُولَ اللَّهِ ! إِنْ أَرَدْتُ أَنْ تَحْتَارُوا . أَوْ تَحْتَارُوا مِنْ رُطْبِهِ وَسُرِّهِ . فَأَكَلُوا وَشَرِبُوا مِنْ ذَلِكَ الْمَاءِ . » فَقَالَ ﷺ : « هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنَ التَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ ظِلٌّ بَارِدٌ . وَرُطْبٌ طَيِّبٌ . وَمَاءٌ بَارِدٌ . » فَانْطَلَقَ أَبُو الْهَيْثَمِ لِيَضَعَهُمْ طَعْمَانًا . فَقَالَ النَّبِيُّ ﷺ : « أَلَا تَذْبَحِينَ ذَاتَ دَرٍّ . » فَذَبَحَ هُمْ عَنَاقًا أَوْ جَدْبًا . فَأَتَاهُمْ بِهَا فَأَكَلُوا . فَقَالَ ﷺ : « اهِلْ لَكَ خَادِمٌ » . قَالَ : « لَا . » قَالَ : « فَإِذَا أَنَا سَيِّئٌ فَأَتِنَا . » فَأَتَى النَّبِيُّ ﷺ .

³⁷⁰Tirmidhī, #2371, this hadith is weak but supported in meaning by another narration in Bukhārī, #4101. Likewise, it is supported by Tabarānī in his *al-Ansaṭ*, 1/445 on the authority of Sahl Ibn Aslam.

بِرَأْسَيْنِ لَيْسَ مَعَهُمَا تَالِثٌ. فَأَتَاهُ أَبُو الْهَيْثِمِ. فَقَالَ النَّبِيُّ ﷺ: «اخْتَرِ مِنْهُمَا». فَقَالَ: يَا رَسُولَ اللَّهِ! اخْتَرِ لِي. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْمُسْتَشَارَ مُؤْتَمَرٌ. خُذْ هَذَا فَإِنِّي رَأَيْتُهُ يُضَلِّي. وَاسْتَوْصِ بِهِ مَعْرُوفًا». فَاذْهَبَ أَبُو الْهَيْثِمِ إِلَى امْرَأَتِهِ. فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ امْرَأَتُهُ: مَا أَنْتَ بِبَالِغِ حَقِّ مَا قَالَ فِيهِ النَّبِيُّ ﷺ إِلَّا بَأَنَّ نَعْتَهُ. قَالَ: فَهَوَّ عَيْقُ. فَقَالَ ﷺ: «إِنَّ اللَّهَ لَا يَبْعَثُ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَوَلَّهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ. وَبَطَانَةٌ لَا تَأْلُوهُ خَبَالًا. وَمَنْ يُوقِ بِطَانَةَ السُّوءِ فَتَدَّ وَفِي».

372. Muḥammad Ibn Ismā'īl narrated to us; Adam Ibn Abī Iyās narrated to us; Shaybān narrated to us; 'Abdu'l-Mālik Ibn 'Umayr narrated to us; from Abū Salamah Ibn 'Abdu'l-Raḥmān that Abū Hurayrah (*radīy>Allāhu 'anhu*) said:

“The Messenger of Allāh (ﷺ) went out during an hour in which he did not usually go out and in which no one used to meet him, but Abū Bakr came to him, so he said: “What brings you here, O Abū Bakr?” He replied: ‘I came out to meet the Messenger of Allāh (ﷺ) and gaze upon his face and greet him with salutation of peace.’ It was not long before ‘Umar turned up. He said: “What brings you here, O ‘Umar?” He replied: ‘Hunger, O Messenger of Allāh!’ He said: “I have also experienced some of that.”

Then they went to the home of Abū'l-Haytham al-Tayyihan Al-Ansari He was a man with many datepalms and sheep, but he had no servants so they did not find him there. They said to his wife: “Where is your companion?” She said: ‘He has gone to fetch us some fresh water.’ It was not long before Abū'l-Haytham came along hauling a large water-skin which he put down. Then he came and embraced the Prophet (ﷺ) and exclaiming that his father and mother be ransomed for him. Then he took them to his [date palm]

garden, and spread a carpet for them. Then they went to a grove of his and he spread out a mat for them. Then he went to a date-palm and returned with a cluster of dates and set it down. The Prophet (ﷺ) said: “Why not select for us from its ripe dates?” He replied: ‘O Messenger of Allāh! I wanted you to select from both its ripe dates and the unripened dates.’ So they ate and they drank from that water. The Messenger of Allāh (ﷺ) said: “By the One in Whose Hand is my soul! This is among the favours which you shall be asked about on the Day of Resurrection: cool shade, wholesome ripe dates, and cold water!”

Abū'l-Haytham left to prepare some food for them. The Prophet said: “Do not slaughter for us a milch goat.” So he slaughtered a young she-goat or a young male goat, and brought it to them so they could eat it. The Prophet (ﷺ) said: “Do you have a servant?” He said: ‘No’ so he then said: “If we get some captives we shall bring them for you.” Then he (ﷺ) was brought two captives, without a third. Abū'l-Haytham then came to him, and the Prophet (ﷺ) said: “Chose from the pair of them.” So he said: ‘O Messenger of Allāh, chose for me!’

The Prophet (ﷺ) said: “Indeed the one consulted is entrusted. Take this one for I have seen him pray, and treat him well.” So Abū'l-Haytham went to his wife and informed her of what the Messenger of Allāh (ﷺ) said. So his wife said: ‘You will not be able to fulfil the right stated by the Prophet (ﷺ) about him unless you free.’ So he said: ‘He is free, then!’ So the Prophet (ﷺ) said: “Indeed Allāh has not sent any Prophet, nor a Caliph, without his having two consultees (*biṭānatān*): one who commands him to do what is right and fair, and forbids him to do what is wrong and unfair, and one who will spare no effort to corrupt him. Whoever is guarded against an evil companion is

truly guarded.”³⁷¹

٣٧٣- حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ. قَالَ: حَدَّثَنِي أَبِي. عَنْ يَنَانِ بْنِ بَشِيرٍ. عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ: إِنِّي لَأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللَّهِ ﷺ. وَإِنِّي لَأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ. لَقَدْ رَأَيْتُنِي أُعْرِضُ فِي الْعِضَايَةِ مِنْ أَصْحَابِ مُحَمَّدٍ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - مَا نَأْكُلُ إِلَّا أَوْزُقَ الشَّجَرِ وَالْحَبْلَةَ حَتَّى تَقَرَّحَتْ أَشْدَاقُنَا. وَإِنْ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ وَالْبَعِيرُ. وَأَصْبَحْتُ بَنُو أَسَدٍ يَعْزُرُونِي فِي الدِّينِ. لَقَدْ جِئْتُ وَخَسِرْتُ إِذَا وَضِلَّ عَمَلِي .

373. ‘Umar Ibn Ismā‘il Ibn Mujālid Ibn Sa‘īd narrated to us; my father narrated to me; from Bayān Ibn Bashīr that Qays Ibn Abī Hāzim said:

‘I am the first man who shed blood in the cause of Allāh, and I am the first man who shot an arrow in the cause of Allāh. I found myself in a military expedition among the Companion of Muḥammad (ﷺ). We ate nothing but the leaves of trees and pods of the acacia tortilis fruit (*hublab*), until the insides of our mouths were covered with ulcers and blisters. One of us would excrete as do sheep and camel. Yet, Banū Asad began to censure me about the religion. I would have been deprived of any good and ruined in that case, and my deeds would have been wasted.’³⁷²

³⁷¹ Tirmidhī, #2369, Abū Dāwūd, #5128 and Ibn Mājah, #2745.

³⁷² Bukhārī, #3728, Muslim, #2966, and Tirmidhī, #2365.

٣٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، قَالَ: حَدَّثَنَا عُمَرُ بْنُ
أَبِي عَيْسَى أَبُو نَعْمَانَ الْعَدَوِيُّ، قَالَ: سَمِعْتُ خَالِدَ بْنَ عُمَيْرٍ، وَشُوَيْسَا أَبَا الرَّقَادِ، قَالَا:
بَعَثَ عُمَرُ بْنُ الْخَطَّابِ عُتْبَةَ بْنَ غَزْوَانَ، وَقَالَ: انْطَلِقْ أَنْتَ وَمَنْ نَعَلَكَ، حَتَّى إِذَا كُنْتُمْ فِي
أَقْصَى بِلَادِ الْعَرَبِ وَأَدْنَى بِلَادِ الْعَجَمِ، فَأَقْبِلُوا حَتَّى إِذَا كَانُوا بِالْمِرْبَدِ وَجَدُوا هَذَا الْكَدَّانَ،
فَقَالُوا: مَا هَذِهِ؟ قَالُوا: هَذِهِ الْبَصْرَةُ فَسَارُوا حَتَّى إِذَا بَلَغُوا جِبَالَ الْجَسْرِ الصَّغِيرِ، فَقَالُوا:
هَهُنَا أَمِيرُكُمْ، فَتَرَلُّوا- فَذَكَّرُوا الْحَدِيثَ بِطَوِيلِهِ-.

قَالَ: فَقَالَ عُتْبَةُ بْنُ غَزْوَانَ: لَقَدْ رَأَيْتُنِي وَإِنِّي لَسَابِعُ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ مَا
لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتَّى تَفَرَّحْتَ أَشْدَّاقَنَا، فَالْتَقَطْتَ بُرْدَةً قَسَمْتَهَا بَيْنِي وَبَيْنَ
سَعْدِ، فَمَا بِنَا مِنْ أَوْلَيْكَ السَّبْعَةَ أَحَدٌ إِلَّا وَهُوَ أَمِيرٌ بِمِصْرٍ مِنَ الْأَمْصَارِ وَتَسْتَجْرِبُونَ
الْأَمْرَاءَ بَعْدَنَا.»

374. Muḥammad Ibn Bashshār narrated to us; Sufyān Ibn ‘Isā narrated to us; ‘Amr Ibn ‘Isā Abū Nu‘āmah al-‘Adawī said:

‘I heard Khālid Ibn ‘Umayr and Shuwaysa Abū’l-Ruqād say: ‘Umar Ibn al-Khaṭṭāb (*radīy Allāhu ‘anhu*) dispatched ‘Utbaḥ Ibn Ghazwān, and he said: ‘Go, you and whoever is with you, until you are in the furthest Arab land and the nearest non-Arab land.’ So they proceeded, until when they reached the Mirbad, they found these soft white stones, so they said [to one another]: ‘What is this?’ They were told: ‘It is Basrah.’ They continued the journey until, when they reached the vicinity of the small bridge. They said: ‘Here is our appointed destination,’ so they alighted and then mentioned the entire tradition.

‘Utbaḥ Ibn Ghazwān said: ‘I found myself the seventh of seven with the Messenger of Allāh (ﷺ). We ate nothing but

tree leaves until the corners of our mouths were covered with ulcers and blisters. I happened to find a mantle which I divided between me and Sa'd, for there is not a single one of us seven except he is a governor of a city, and you will put the governors to the test after us."³⁷³

٣٧٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا زَوْجُ بَنِي أَسْلَمَ أَبُو خَاتِمِ الْبَصْرِيِّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أَجِغْتُ فِي اللَّهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أُوذِيتُ فِي اللَّهِ وَمَا يُؤْذِي أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ لَيْلَةٍ وَيَوْمٍ وَمَا لِي وَلِبِلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَيْءٌ يُوَارِيهِ إِبْطُ بِلَالٍ».

375. 'Abdullāh Ibn 'Abdu'l-Rahmān narrated to us; Rūh Ibn Aslam Abū Hātim al-Baṣrī narrated to us; Ḥammād Ibn Salamah narrated to us; Thābit narrated to us that Anas (*radīy>Allāhu 'anhu*) said:

'The Messenger of Allāh (ﷺ) said: "I have been frightened [through threats] for Allāh's sake, while no one else was frightened, and I have been hurt for Allāh's sake, while no one else was hurt. Thirty days and nights passed by me and Bilāl without any food fit for a human or an animal to eat except something [so meagre] tucked under Bilāl's armpit."³⁷⁴

٣٧٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ:

³⁷³ Muslim, #2967, Ibn Mājah, #4156 and Ṭabarānī in his *al-Awsat*, 4/243.

³⁷⁴ Tirmidhī, #2372, Ibn Mājah, #151, the chain is weak but supported by a narration in *Musnad* of Aḥmad, 14/055.

حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ. قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَجْتَمِعْ عِنْدَهُ غَدَاءٌ وَلَا عِشَاءٌ مِنْ خُبَيْرٍ وَلَحْمٍ إِلَّا عَلَى صَفْبٍ .
 قَالَ عَبْدُ اللَّهِ: قَالَ بَعْضُهُمْ: هُوَ كَثْرَةُ الْأَيْدِي.

376. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; ‘Affān Ibn Muslim narrated to us; Abān Ibn Yazīd al-‘Aṭṭār narrated to us; Qatādah narrated to us that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said:

‘Neither a morning nor evening meal of bread and meat was assembled in the presence of the Prophet (ﷺ) [in one day], except if he was invited as a guest.’³⁷⁵

٣٧٧- حَدَّثَنَا عَبْدُ بْنُ مُحَمَّدٍ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ مُسْلِمِ بْنِ جُنْدُبٍ. عَنْ نَوْفَلِ بْنِ إِيَّاسِ الْهُذَلِيِّ. قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لَنَا جَلِيسًا، وَكَانَ نَعَمَ الْجَلِيسِ. وَإِنَّهُ انْقَلَبَ بِنَا ذَاتَ يَوْمٍ حَتَّى إِذَا دَخَلْنَا بَيْتَهُ دَخَلَ فَاعْتَسَلَ، ثُمَّ خَرَجَ وَأَتَيْنَا بِصُحُفَةٍ فِيهَا خُبَيْرٌ وَلَحْمٌ، فَلَمَّا وُضِعَتْ بَكَى عَبْدُ الرَّحْمَنِ فَقُلْتُ: يَا أَبَا مُحَمَّدٍ! مَا يُبْكِيكَ؟ فَقَالَ: هَلَكَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَسْمَعْهُ وَأَهْلُ بَيْتِهِ مِنْ خُبَيْرِ الشَّعْبِيِّ. فَلَا أَرَانَا أُخْرَنَا لِمَا هُوَ خَيْرٌ لَنَا».

377. ‘Abd Ibn Ḥumayd narrated to us; Muḥammad Ibn Ismā‘īl Ibn Abī Fudayk narrated to us; Ibn Abī Dhī’b narrated to us; from Muslim Ibn Jundub that Nawfal Ibn Iyās al-Hudhālī said:

‘Abdu’l-Raḥmān Ibn ‘Awf (*radīy Allāhu ‘anhu*) would host gatherings for us, and an excellent host was he! After he had returned from a journey with us one day, we entered his house. When we entered his house, he entered and

³⁷⁵ Aḥmad, 13/859.

had a bath. He then came out and brought us a platter of bread and meat, and when it was served, ‘Abdu’l-Rahmān wept, so I said: ‘O Abū Muḥammad, what makes you weep?’ He replied: ‘The Messenger of Allāh (ﷺ) passed away while neither he nor his family ever had their fill of barley bread. But I do not think our circumstances are any better for us.’³⁷⁶

³⁷⁶ *Musnad ‘Abd Ibn Hāmid*, #161, this tradition is weak however; there is a supporting narration in Bukhārī, #1274.

CHAPTER FIFTY-THREE

بَابُ مَا جَاءَ فِي سِنِّ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Age (*sinn*) of the Messenger of Allāh (ﷺ)

٣٧٨- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ. قَالَ: حَدَّثَنَا رُوْحُ بْنُ عُبَادَةَ. قَالَ: حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ. قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «نَكَتِ النَّبِيُّ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ. وَبِالْمَدِينَةِ عَشْرًا. وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ» .

378. Aḥmad Ibn Manīf narrated to us; Rūh Ibn ‘Ubādah narrated to us; Zakariyāh Ibn Ishāq narrated to us; ‘Amr Ibn Dinār narrated to us that Ibn ‘Abbās (*raḍiy Allāhu ‘anhumā*) said:

‘The Prophet (ﷺ) stayed in Makkah for thirteen years, in which he received revelation, and in Medīnah for ten years, and passed away when he was sixty-three years of age.’³⁷⁷

³⁷⁷ Bukhārī, #3903, Muslim, #2351, and Tirmidhī, #3652.

٣٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ جَرِيرٍ، عَنْ مُعَاوِيَةَ، أَنَّهُ سَمِعَهُ يَخْطُبُ، قَالَ: «نَأَتْ رَسُولَ اللَّهِ ﷺ، وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ».

379. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us; from Abū Ishāq; from 'Āmir Ibn Sa'd; from Jarīr that Mu'āwiyah (*radīy>Allāhu 'anhu*) said in a sermon:

'The Prophet (ﷺ) passed away when he was sixty-three years of age, as did Abū Bakr and 'Umar, and I am now sixty-three years of age.'³⁷⁸

٣٨٠- حَدَّثَنَا حُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ نَأَتْ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً».

380. Ḥusayn Ibn Mahdī al-Baṣrī narrated to us; 'Abdu'l-Razzāq narrated to us; from Ibn Jurayj; from al-Zuhri; from 'Urwah that 'Ā'ishah (*radīy>Allāhu 'anha*) said:

'The Prophet (ﷺ) passed away when he was sixty-three years of age.'³⁷⁹

٣٨١- حَدَّثَنَا أَحْمَدُ بْنُ نَبِيحٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ خَالِدِ الْحَدَّادِ، قَالَ: «أَتَانَا عَمَّارٌ مَوْلَى نَبِيِّ هَاشِمٍ قَالَ: سَمِعْتُ

³⁷⁸ Muslim, #2352, and Tirmidhī, #3653.

³⁷⁹ Bukhārī, #3536, Muslim, #2349, and Tirmidhī, #3654.

أَبْنُ عَبَّاسٍ يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ .

381. Aḥmad Ibn Manī' and Ya'qūb Ibn Ibrāhīm al-Dawaqrī narrated to us; Ismā'īl Ibn 'Ulayyah narrated to us; from Khālid al-Ḥadhhdhā'; 'Ammār, the Mawla of Banu Hāshim informed us:

'I heard Ibn 'Abbas (*raḍiy>Allāhu 'anhumā*) say: "The Messenger of Allāh (ﷺ) passed away when he was sixty-five years of age."³⁸⁰

٣٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. وَنَحْمَدُ بْنَ أَبَانَ. قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. قَالَ: حَدَّثَنِي أَبِي. عَنْ قَتَادَةَ. عَنِ الْحَسَنِ. عَنِ دَعْنَلِ بْنِ حَنْظَلَةَ: أَنَّ النَّبِيَّ ﷺ قُبِضَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ .

قَالَ أَبُو عَيْسَى: «وَدَعْنَلُ لَا نَعْرِفُ لَهُ سَمَاعًا مِنَ النَّبِيِّ ﷺ. وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ رَجُلًا.»

382. Muḥammad Ibn Bashshār and Muḥammad Ibn Abān narrated to us; Mu'ādh Ibn Hishām narrated to us; my father narrated to me; from Qatādah; from Ḥasan that Daḡhfal Ibn Ḥanzalah (*raḍiy>Allāhu 'anhu*) said:

'The Prophet (ﷺ) passed away when he was sixty-three years of age."³⁸¹

Abū 'Isā said: 'As for Daḡhfal, we do not know of him having heard anything from the Prophet (ﷺ), though he was in the time of the Prophet (ﷺ).

³⁸⁰ Muslim, #2353, and Tirmidhī, #3650.

³⁸¹ See hadīth 380 p.300

٣٨٣- حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ. قَالَ: حَدَّثَنَا مَعْنٌ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. عَنْ زُبَيْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ. عَنْ أَنَسِ بْنِ مَالِكٍ. أَنَّهُ سَمِعَهُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ. وَلَا بِالْقَصِيرِ. وَلَا بِالْأَبْيَضِ الْأَسْهَقِ. وَلَا بِالْأَدَمِ. وَلَا بِالْجَعْدِ التَّقَطُّطِ. وَلَا بِالسَّبِطِ. بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً. فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ. وَبِالْمَدِينَةِ عَشْرَ سِنِينَ. وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَخَلْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءً.»

383. Abū Rajā', Qutaybah Ibn Sa'īd informed us; from Mālik Ibn Anas; from Rabī'ah Ibn Abū 'Abdu'l-Raḥmān; that he heard Anas Ibn Mālik (*radīy-Allāhu 'anhu*) saying:

'The Messenger of Allāh (ﷺ) was neither [excessively] tall, nor short. In complexion, he was neither pale white, nor very dark; neither was his hair tightly curled nor completely straight [but slightly wavy]. When he reached the age of forty, Allāh the Exalted granted him Prophethood. He stayed for ten years in Makkah and in Madīnah for ten years. Allāh took his soul upon the completion of sixty years, at that time there were no more than twenty white hairs on his head and beard.'³⁸²

٣٨٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. عَنْ مَالِكِ بْنِ أَنَسٍ. عَنْ زُبَيْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ. عَنْ أَنَسِ بْنِ مَالِكٍ. نَحْوَهُ.

384. Qutaybah Ibn Sa'īd informed us; from Mālik Ibn Anas; from Rabī'ah Ibn Abū 'Abdu'l-Raḥmān; that he heard Anas Ibn Mālik (*radīy-Allāhu 'anhu*) said likewise.

³⁸² Bukhārī, #5899, Muslim, #2347 and Tirmidhī, #362.

CHAPTER FIFTY-FOUR

بَابُ مَا جَاءَ فِي وَفَاةِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Demise (*wafāt*) of the Messenger of Allāh (ﷺ)

٣٨٥- حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: «أَخَّرَ نَظْرَهُ نَظْرَهَا إِلَى رَسُولِ اللَّهِ ﷺ كَشَفَ السَّتَارَةَ يَوْمَ الْإِثْنَيْنِ، فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةٌ مُصْحَفٍ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ، فَأَشَارَ إِلَى النَّاسِ أَنْ اتَّبَعُوا، وَأَبُو بَكْرٍ يُؤْمِنُهُمُ وَالْقَى السَّجْفَ، وَتُوِّفِيَ رَسُولُ اللَّهِ ﷺ مِنْ آخِرِ ذَلِكَ الْيَوْمِ.»

385. Abū ‘Ammār al-Ḥusayn Ibn Ḥurayth and Qutaybah Ibn Sa‘īd, and others narrated to us; Sufyān Ibn ‘Uyaynah narrated to us; from al-Zuhrī that Anas Ibn Mālik (*radīy Allāhu ‘anhu*) said

‘The very last time I gazed at the Messenger of Allāh (ﷺ) was when he drew back the curtain on Monday as people stood behind Abū Bakr. I looked at his face as if it were a page of the Qur’ān (*muṣḥaf*) [in beauty and radiance], as the people were performing the prayer behind Abū Bakr.

So when the people were getting restless, he signalled to them to stay in their places, as Abū Bakr led them in prayer, and he drew the curtain. The Messenger of Allāh (ﷺ) passed away at the end of that day.³⁸³

٣٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ أَحْضَرَ، عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ غَائِشَةَ، قَالَتْ: «كُنْتُ مُسْنِدَةَ النَّبِيِّ ﷺ إِلَى صَدْرِي - أَوْ قَالَتْ: إِلَى جِجْرِي - فَدَعَا بَطَسَتْ لِيَسْوُلَ فِيهِ، ثُمَّ بَالَ، فَمَاتَ.»

386. Humayd Ibn Mas‘adah al-Baṣrī narrated to us; Sulaym Ibn Akhḍar narrated to us; from Ibn ‘Awn; from Ibrāhīm; from al-Aswad that ‘Ā’ishah (*radīy Allāhu ‘anhā*) said:

‘I had the Prophet (ﷺ) resting against my chest—or she said: ‘my lap’—when he asked for a vessel to urinate in. Then he urinated and passed away soon after.’³⁸⁴

٣٨٧- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ إِهَادٍ، عَنْ مُوسَى ابْنِ سَرْجِسَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ غَائِشَةَ، أَنَّهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْمَوْتِ وَعِنْدَهُ قَدْحٌ فِيهِ مَاءٌ، وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدْحِ ثُمَّ يَمْسُحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ يَقُولُ: «اللَّهُمَّ أَعْنِي عَلَى مُسْكِرَاتٍ - أَوْ قَالَ: عَلَى سَكِرَاتٍ - الْمَوْتِ.»

387. Qutaybah narrated to us; al-Layth narrated to us; from Ibn al-Hād; from Mūsā Ibn Sarjis; from al-Qāsim Ibn Muḥammad that ‘Ā’ishah (*radīy Allāhu ‘anhā*) said:

‘I saw the Messenger of Allāh (ﷺ) as he was on the verge

³⁸³ Bukhārī, #680, and Muslim, #419.

³⁸⁴ Bukhārī, #741, and Muslim, #1636.

of dying, and besides him there was vessel containing water. He inserted his hand into the vessel, then wiped his face with the water, saying: “*Allāhumma a‘ini ‘alā munkarāt...*”—“O Allāh, help me against the atrocities...” Or he (ﷺ) said: “...*sakarāt al-mawt*”—“...the agonies of death.”³⁸⁵

٣٨٨- حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبِرَّازِيُّ. قَالَ: حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، عَنْ عَائِشَةَ. قَالَتْ: «لَا أُعْطَى أَحَدًا مَهْوَنٍ مَوْتٍ بَعْدَ الَّذِي رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُولِ اللَّهِ ﷺ».

388. al-Ḥasan Ibn al-Ṣabbāḥ al-Bazzāz narrated to us; al-Mubashshir Ibn Ismā‘īl narrated to us; from ‘Abdu’l-Raḥmān Ibn al-‘Alā’; from his father; from Ibn ‘Umar (*radīyAllāhu ‘anhumā*) that ‘Ā’ishah (*radīyAllāhu ‘anhā*) said:

‘I will never envy anyone for an easy death now that I have witnessed the difficulty (*shidda*) in the Messenger of Allāh (ﷺ) in his passing.’³⁸⁶

٣٨٩- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وَهُوَ ابْنُ الْمَلِيكِيِّ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ. قَالَتْ: «لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ اِخْتَلَفُوا فِي دَفْنِهِ، فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا مَا نَسِيْتُهُ قَالَ: «لَمَّا قُبِضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ». اذْفَنُوهُ فِي مَوْضِعِ فِرَاشِهِ».

389. Abū Kurayb Muḥammad Ibn al-‘Alā’ narrated to us; Abū Mu‘āwiyah narrated to us; from ‘Abdu’l-Raḥmān Ibn Abī Bakr—Ibn

³⁸⁵ Tirmidhī, #978, this is a weak ḥadīth but supported by a narration in Bukhārī, #6510.

³⁸⁶ Tirmidhī, #979, this is a weak ḥadīth but supported by a narration in Bukhārī, #4446.

al-Mālikī; from Ibn Abī Mulaykah that ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

‘When the Messenger of Allāh (ﷺ) passed away, they [the Companions] disagreed over where to bury him. Abū Bakr (*radīy>Allāhu ‘anhū*) said: ‘I heard the Messenger of Allāh (ﷺ) say something which I did not forget. He said: “Allāh will never take a Prophet except in the place in which he loved to be buried.” So bury him in the spot where his bed is!’³⁸⁷

٣٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَعَبَّاسُ الْعَنَابِيُّ، وَسَوَّارُ بْنُ عَبْدِ اللَّهِ، وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبَّاسٍ، وَأَبِي عَائِشَةَ، أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَا مَاتَ .

390. Muḥammad Ibn Bashshār narrated to us; by ‘Iyāsh Ibn al-‘Anbarī and Siwār Ibn ‘Abdullāh and others; Yaḥyā Ibn Sa‘īd informed us; from Sufyān al-Thawrī; from Mūsā Ibn Abī ‘Ā’ishah; from ‘Ubaydullāh Ibn ‘Abdullāh that Ibn ‘Abbās (*radīy>Allāhu ‘anhū*) and ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

‘Abū Bakr kissed [the forehead of] the Prophet (ﷺ) after he passed away.³⁸⁸

٣٩١- حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ، عَنْ أَبِي عَمْرَانَ الْجَوْنِيِّ، عَنْ يَزِيدَ بْنِ بَابُوَسٍ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ دَخَلَ

³⁸⁷ Tirmidhī, #1018, this hadīth is weak but the meaning is correct due to other supporting narrations.

³⁸⁸ Bukhārī, #4451.

عَلَى النَّبِيِّ ﷺ بَعْدَ وَفَاتِهِ فَوَضَعَ فَمَّهُ بَيْنَ عَيْنَيْهِ. وَوَضَعَ يَدَيْهِ عَلَى سَاعِدَيْهِ. وَقَالَ:
وَأَنْبِيَاءُ! وَأَصْنِيَاءُ! وَأَخْلِيَاءُ!.

391. Naṣr Ibn ‘Alī al-Jahdamī narrated to us; Marhūm Ibn ‘Abdu-l-‘Azīz al-‘Attār narrated to us; from ‘Imrān al-Jawzī; from Yazīd Ibn Bābanūs that ‘Ā’ishah (*radīy>Allāhu ‘anbā*) said:

‘Abū Bakr entered to see the Prophet (ﷺ) after his demise, and he placed his mouth between his eyes [and kissed him], and his forearms and said: ‘O Prophet! O true friend! O intimate friend!’³⁸⁹

٣٩٢- حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافِ البَصْرِيُّ. قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ.
عَنْ ثَابِتٍ. عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَضَاءَ
بَيْنَهَا كُلُّ شَيْءٍ. فَلَمَّا كَانَ الْيَوْمَ الَّذِي نَاتَ فِيهِ أَظْلَمَ بَيْنَهَا كُلُّ شَيْءٍ. وَمَا نَقَضْنَا أَيْدِيَنَا
مِنَ التُّرَابِ. وَإِنَّا لَنَبِي دَفِنَهُ ﷺ حَتَّى أَنْكَرْنَا قُلُوبُنَا.

392. Bishr Ibn Hilāl al-Ṣawwāf al-Baṣrī narrated to us; Jā‘far Ibn Sulaymān narrated to us; from Thābit that Anas (*radīy>Allāhu ‘anbu*) said:

‘On the day when the Messenger of Allāh (ﷺ) entered Medīnah, everything was illuminated and bright, and on the day when he died, everything turned dark and gloomy. We had barely cleared the dust off our hands [after his burial] until we no longer recognised our own hearts [due to his loss].³⁹⁰

³⁸⁹ Abū Dāwūd, #2137.

³⁹⁰ Tirmidhī, #3618, and Ibn Mājah, #1631.

٣٩٣- حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، قَالَ: حَدَّثَنَا عَابِرُ بْنُ صَالِحٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: «تُوُفِّيَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْاِثْنَيْنِ».

393. Muḥammad Ibn Ḥātim narrated to us; ‘Āmir Ibn Ṣāliḥ narrated to us; from Hisham Ibn ‘Urwah; from his father that ‘Ā’ishah (*radīy>Allāhu ‘anḥā*) said:

“The Messenger of Allāh (ﷺ) passed away on a Monday.”³⁹¹

٣٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: قُبِضَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْاِثْنَيْنِ، فَمَكَثَ ذَلِكَ الْيَوْمَ وَلَيْلَةَ الْاِثْنَاءِ، وَدُفِنَ بِنِ اللَّيْلِ.

وَقَالَ سُفْيَانُ: وَقَالَ غَيْرُهُ: يُسْمَعُ صَوْتُ الْمَسَاحِي مِنْ آخِرِ اللَّيْلِ.

394. Muḥammad Ibn Abī ‘Umar narrated to us; Sufyān Ibn ‘Uyaynah narrated to us; from Jā‘far Ibn Muḥammad that his father [Muḥammad al-Bāqir] (*radīy>Allāhu ‘anḥum*) said:

“The Messenger of Allāh (ﷺ) passed away on Monday, after which he remained that day and Tuesday night and he was buried during the night.”³⁹²

According to Sufyān and others: “The sound of shovels could be heard during the latter part of the night.”

٣٩٥- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ شَرِيكَ ابْنِ

³⁹¹ Tirmidhī, #996, and this hadīth is weak.

³⁹² Sunan al-Bayhaqī, #6216, and *Musannaḥ* ‘Abdu’l-Razzāq, #6209, this tradition is Mursal (weak).

عَبْدُ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. قَالَ: «تُوُفِّي رَسُولُ اللَّهِ ﷺ يَوْمَ الْاِثْنَيْنِ، وَدُفِنَ يَوْمَ الْاِثْنَاءِ».

قال أبو عيسى: هذا حديث غريب.

395. Qutaybah Ibn Sa'īd narrated to us; 'Abdu'l-'Azīz Ibn Muḥammad narrated to us; from Sharīk Ibn 'Abdullāh Ibn Abī Namir that Abū Salamah Ibn 'Abdu'l-Raḥmān Ibn 'Awf (*radīy Allāhu 'anhu*) said:

'The Messenger of Allāh (ﷺ) passed away on a Monday, and was buried on a Tuesday.'³⁹³

Abū 'Isā said: 'This is a strange tradition.'

٣٩٦- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ نُبَيْطٍ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ نُبَيْطِ بْنِ شَرِيْطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: أُعْجِمِي عَلَى رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ، فَقَالَ: مُرُوا بِلَالًا فليؤدِّنْ، وَمُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ لِلنَّاسِ - أَوْ قَالَ: بِالنَّاسِ - قَالَ: ثُمَّ أُعْجِمِي عَلَيْهِ، فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ، فَقَالَ: مُرُوا بِلَالًا فليؤدِّنْ، وَمُرُوا أَبَا بَكْرٍ فليُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ، إِذَا قَامَ ذَلِكَ الْمَقَامَ بِكَى فَلَا يَسْتَطِيعُ، فَلَوْ أَمَرْتُ غَيْرَهُ، قَالَ: ثُمَّ أُعْجِمِي عَلَيْهِ فَأَفَاقَ، فَقَالَ: مُرُوا بِلَالًا فليؤدِّنْ، وَمُرُوا أَبَا بَكْرٍ فليُصَلِّ بِالنَّاسِ، فَإِنَّكَ صَوَاحِبٌ أَوْ صَوَاحِبَاتُ يَوْسُفَ، قَالَ: فَأَمْرٌ بِلَالٍ فَأَدَّنْ، وَأَمْرٌ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ جَنَّةً، فَقَالَ: انظُرُوا لِي مَنْ أَتَى عَلَيَّ، فَجَاءَتْ بَرِيْرَةُ وَرَجُلٌ آخَرَ، فَاتَّكَأَ عَلَيْهَا فَلَمَّا رَأَى أَبُو بَكْرٍ ذَهَبَ لِيَنْكُصَ.

³⁹³ Muwaṭṭā' of Imām Mālik , #539

فَأَوْنَا إِلَيْهِ أَنْ يَنْبُتْ نِكَانُهُ، حَتَّى قَضَى أَبُو بَكْرٍ صَلَاتَهُ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ، فَقَالَ عُمَرُ: وَاللَّهِ لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ إِلَّا ضَرْبَتُهُ بِسِنِّيهِ هَذَا قَالَ: وَكَانَ النَّاسُ أُمَّمِينَ لَمْ يَكُنْ فِيهِمْ نَبِيٌّ قَبْلَهُ، فَأَمْسَكَ النَّاسُ، فَقَالُوا: يَا سَائِدُ! انْطَلِقْ إِلَى صَاحِبِ رَسُولِ اللَّهِ ﷺ، فَادْعُهُ، فَأَتَيْتُ أَبَا بَكْرٍ وَهُوَ فِي الْمَسْجِدِ فَأَتَيْتُهُ أَبْكَى دَهْشًا، فَلَمَّا رَأَى قَالَ: أَقْبِضْ رَسُولَ اللَّهِ ﷺ؟ قُلْتُ: إِنَّ عُمَرَ يَقُولُ: لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ إِلَّا ضَرْبَتُهُ بِسِنِّيهِ هَذَا، فَقَالَ لِي: انْطَلِقْ، فَاَنْطَلَقْتُ نَعْمَ، فَجَاءَ هُوَ وَالنَّاسُ قَدْ دَخَلُوا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَيُّهَا النَّاسُ! أَفْرَجُوا لِي، فَأَفْرَجُوا لَهُ فَجَاءَ حَتَّى أَكَبَ عَلَيْهِ وَمَسَّهُ، فَقَالَ: ﷺ وَبِهِمْ مَبْنُونٌ ﷺ [سنة ٤٠]، ثُمَّ قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ ﷺ! أَقْبِضْ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، فَعَلِمُوا أَنْ قَدْ صَدَقَ، قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ ﷺ! أَيُضِلُّ عَلَى رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قَالُوا: وَكَيْفَ؟ قَالَ: يَدْخُلُ قَوْمٌ فَيَكْبُرُونَ وَيُضَلُّونَ وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، ثُمَّ يَدْخُلُ قَوْمٌ فَيَكْبُرُونَ وَيُضَلُّونَ وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، حَتَّى يَدْخُلَ النَّاسُ، قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ ﷺ! أَيَدْفُونَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قَالُوا: أَيْنَ؟ قَالَ: فِي الْمَكَانِ الَّذِي قُبِضَ اللَّهُ فِيهِ رُوحَهُ، فَإِنَّ اللَّهَ لَا يَقْبِضُ رُوحَهُ إِلَّا فِي مَكَانٍ طَيِّبٍ، فَعَلِمُوا أَنْ قَدْ صَدَقَ، ثُمَّ أَمَرَهُمْ أَنْ يُغَسِّلَهُ بِنُورِ أَبِيهِ، وَاجْتَمَعَ الْمُهَاجِرُونَ يَنْشَاوِرُونَ، فَقَالُوا: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ نَدْخُلُهُمْ نَعْنًا فِي هَذَا الْأَمْرِ، فَقَالَتِ الْأَنْصَارُ: بِنَا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَقَالَ عُمَرُ إِنَّ الْخَطَابَ: مَنْ لَهُ مِثْلُ هَذِهِ الثَّلَاثِ: ﷺ أَتَيْنَ إِذْ هُمَا فِي الْعَكْرِ إِذْ يَسْئَلُ بِصَكْبِهِ، لَا تَحْزَنَنَّ إِنَّكَ اللَّهُ مَعْنَا ﷺ [سنة ٤٠] مِنْ هُمَا؟ قَالَ: ثُمَّ بَسَطَ يَدَهُ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ بَيْعَةً حَسَنَةً حَمِيلَةً .

396. Naṣr Ibn 'Alī al-Jahdamī narrated to us; 'Abdullāh Ibn Dāwūd

narrated to us; Salamah Ibn Nubayṭ narrated to us; from Nu‘aym Ibn Abī Hind; from Nubayṭ Ibn Sharīk that Sālīm Ibn ‘Ubayd, who had companionship with him, said:

“The Messenger of Allāh (ﷺ) lost consciousness in his illness, then he regained consciousness and said: “Is it time for prayer?” They replied: ‘Yes.’ He said: “Order Bilāl to give the call to prayer (*adbān*) and order Abū Bakr to lead the people in prayer.” Then he lost consciousness, and when he regained his consciousness, he asked: “Is it time for prayer?” They replied: ‘Yes.’ He said: “Order Bilāl to give the call to prayer (*adbān*) and order Abū Bakr to lead the people in prayer.” ‘Ā’ishah (*radīy-Allāhu ‘anhā*) said: ‘My father is a man who is easily grief-stricken and brought to tears if he is given that responsibility, he will weep [profusely] and will be unable [to lead the people in prayer], so if only you would appoint someone else!’ Then he lost consciousness, and when he regained his consciousness, he said: “Order Bilāl to give the call to prayer (*adbān*) and order Abū Bakr to lead the people in prayer, for you are the female companions of Yūsuf!”

Bilāl was therefore ordered, so he gave the call to prayer (*adbān*), and Abū Bakr was ordered, so he led the people in prayer. Then when the Messenger of Allāh (ﷺ) found some relief, and he said: “Find me someone I can lean on!” Barīrah and another man came and so he leaned on them. When Abū Bakr saw him, he began to step back, but he signalled for him to stay in his place until Abū Bakr completed his prayer.

Thereafter, the Messenger of Allāh (ﷺ) passed away. ‘Umar (*radīy-Allāhu ‘anhū*) said: ‘By Allāh, I will not hear anyone mention that the Messenger of Allāh (ﷺ) has passed away, otherwise I will strike him with this sword of mine!’

He [Sālim] said: The people were unlettered among whom there had never come a Prophet before, so they withheld and said: ‘O Sālim, go the Companion of the Messenger of Allāh (ﷺ) and call him. So I went to Abū Bakr, who was in the *masjid*. I came up to him weeping and perplexed, so when he saw me, he said: ‘Has the Messenger of Allāh (ﷺ) passed away?’ I replied: ‘Umar is saying: ‘I will not hear anyone mention that the Messenger of Allāh (ﷺ) has passed away, otherwise I will strike him with this sword of mine!’ he then said to me: ‘Go outside!’ so I went outside with him. He came and found the people in the presence of the Messenger of Allāh (ﷺ). He therefore said: ‘O people, make room for me.’ They made room for him, and then he leaned over him and touched him, saying:

“You will surely die, and they will surely die.” [*al-Zumar* (39): 30]

Then they asked: ‘O Companion of the Messenger of Allāh, has the Messenger of Allāh passed away?’ He replied: ‘Yes’ when they realised that he was telling the truth, they asked:

‘O Companion of the Messenger of Allāh, should the funeral prayer be performed for the Messenger of Allāh?’ He replied: ‘Yes’ They asked: ‘And how?’ He replied: ‘A group will, proclaim the Greatness of Allāh, perform the prayer and offer supplication. Then they will leave so that other people may enter.’ Then they asked: ‘O Companion of the Messenger of Allāh, should the Messenger of Allāh (ﷺ) be buried?’ He replied: ‘Yes’ They asked: ‘Where?’ He replied: ‘In the place in which Allāh took his soul (*rūḥ*), for Allāh does not take his soul but at a pure place (*makān tayyib*).’ They realised that he was telling the truth.

Then he instructed the family of Messenger of Allāh (ﷺ) to bathe [and carry out the preparation of his shrouding].

The Emigrants (*al-Muhajirūn*) assembled, consulting one another. They said: ‘Let us go to our brothers from among the Helpers (*al-Anṣār*) and include them in this matter. The Helpers said: ‘There should be a leader from among us and a leader among you.’ So ‘Umar Ibn Khaṭṭāb (*raḍiy>Allāhu ‘anhu*) said: ‘Who has the like of these three [excellent merits of Abū Bakr]?’

“The second of the two; when the two of them were in cave, when he said to his companion: ‘Do not grieve. Allāh is with us.’” [*al-Taubah* (9): 40]

Who are the two of them?’ Then he extended his hand, so they pledged allegiance (*bay‘ah*) to him [Abū Bakr], and the people [too] pledged allegiance to him in an excellent and beautiful manner.”³⁹⁴

٣٩٧- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، شَيْخٌ بَاهِلِيٌّ قَدِيمٌ بَصْرِيٌّ، قَالَ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «لَمَّا وَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ كُرْبِ الْمَوْتِ مَا وَجَدَ، قَالَتْ فَاطِمَةُ: «وَإِكْرَبَاهُ! فَقَالَ النَّبِيُّ ﷺ: «لَا كُرْبَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ، إِنَّهُ قَدْ حَضَرَ مِنْ أَبِيكَ مَا لَيْسَ بِتَارِكٍ مِنْهُ أَحَدًا الْمُوَافَاةَ يَوْمَ الْقِيَامَةِ.»

397. Naṣr Ibn ‘Alī narrated to us; ‘Abdullāh Ibn al-Zubayr—Shaikh Bāhili Qadim Baṣrī—narrated to us; from Thābit al-Bunānī that Anas Ibn Mālik (*raḍiy>Allāhu ‘anhu*) said:

³⁹⁴ Ibn Mājah, #1234. The three excellent merits for Abū Bakr (*raḍiy>Allāhu ‘anhu*) mentioned in this verse are that he was the second of the two in the cave, and his companionship and Allāh being with him (*ma‘iyah*).

‘When the Messenger of Allāh (ﷺ) was enduring the agony of death, Fāṭimah exclaimed: ‘Alas, what agony!’ to which the Prophet (ﷺ) replied: “Your father shall not suffer any agony after today. Your father has met the fate from which no one can escape. [Our] reunion is on Resurrection Day.”³⁹⁵

٣٩٨- حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يُحْيَى الْبَصْرِيُّ، وَنَصْرُ بْنُ عَلِيٍّ، قَالَا: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ بَارِقِ الْحَنْظَلِيُّ قَالَ: سَمِعْتُ جَدِّي أَبَا أُمِّي سِمَاكَ بْنَ الْوَلِيدِ، يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يُحَدِّثُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ لَهُ فَرْطَانٍ مِنْ أُمَّتِي أَدْخَلَهُ اللَّهُ تَعَالَى فِيهَا الْجَنَّةَ»، فَقَالَتْ عَائِشَةُ: «فَمَنْ كَانَ لَهُ فَرْطٌ مِنْ أُمَّتِكَ؟» قَالَ: «وَمَنْ كَانَ لَهُ فَرْطٌ يَا مُؤَفَّفَةٌ!» قَالَتْ: «فَمَنْ لَمْ يَكُنْ لَهُ فَرْطٌ مِنْ أُمَّتِكَ؟» قَالَ: «فَأَنَا فَرْطٌ لِأُمَّتِي، لَنْ يُصَابُوا بِمِثْلِي».

398. Abū'l-Khaṭṭāb Ziyād Ibn Yaḥyā al-Baṣrī and Naṣr Ibn 'Alī narrated to us; 'Abd Rabbih Ibn Bāriq al-Ḥanafī narrated to us: 'I heard my maternal grandfather, Simāk Ibn al-Walīd relate that he heard Ibn 'Abbās (*raḍiy>Allāhu 'anhumā*) say:

‘The Messenger of Allāh (ﷺ) said: “Whoever from my nation has two children who died [in infancy], Allāh will cause him to enter the Garden of Paradise on their account.” So 'Ā'ishah (*raḍiy>Allāhu 'anbā*) asked: “What about someone who only had one child from your nation who has died?” He said: “Also whoever has only one child who has died, O successful lady.” She then asked: “What about someone from your nation who has no child who died [in infancy]?” He replied: “Then I will be an intercessor for my nation, for never will they be afflicted by the loss of the likes of me!”³⁹⁶

³⁹⁵ Ibn Mājah, #1629.

³⁹⁶ Tirmidhī, #1062, this hadīth is weak.

CHAPTER FIFTY-FIVE

بَابُ مَا جَاءَ فِي مِيرَاثِ رَسُولِ اللَّهِ ﷺ

What has been narrated concerning the Legacy (*mirāth*) of the Messenger of Allāh (ﷺ)

٣٩٩- حَدَّثَنَا أَحْمَدُ بْنُ نَبِيْعٍ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَخِي جُوَيْرِيَةَ - لَهُ صُحْبَةٌ - قَالَ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ إِلَّا سِلَاحَهُ، وَبَغْلَتَهُ، وَأَرْضًا جَعَلَهَا صَدَقَةً» .

399. Aḥmad Ibn Manī' narrated to us; Ḥusayn Ibn Muḥammad narrated to us; Isrā'īl narrated to us; from Abū Ishāq that 'Amr Ibn al-Ḥārith, the brother of [the Mother of the Believers] Juwayriyyah (*radīy Allāhu 'anhumā*) said:

‘The Messenger of Allāh (ﷺ) did not leave behind anything other than his weapons, his mule and a plot of land which he designated as charity (*sadaqah*).’³⁹⁷

٤٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

³⁹⁷ Bukhārī, #2739.

عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ، فَقَالَتْ: مَنْ يَرِثُكَ؟ فَقَالَ: أَهْلِي وَوَلَدِي، فَقَالَتْ: مَا لِي لَا أَرِثُ أَبِي؟ فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُورَثُ»، وَلَكِنِّي أُعَوَّلُ مَنْ كَانَ رَسُولُ اللَّهِ ﷺ يُعَوَّلُهُ، وَأَتَمَّقُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ ﷺ يُتَمَّقُ عَلَيْهِ.

400. Muḥammad Ibn al-Muthannāh narrated to us; Abū'l-Walid narrated to us; Hammād Ibn Salamah narrated to us; from Muḥammad Ibn 'Amr; from Abū Salamah that Abū Hurayrah (*radīy>Allāhu 'anhu*) said:

'Fatimah came to Abū Bakr and asked: 'Who will inherit from you?' He replied: 'My wife and children.' She said: 'Why is it then that I cannot inherit from my father?' Abū Bakr replied: 'I heard the Messenger of Allāh (ﷺ) said: "No one inherits from us." But, I shall support those whom the Messenger of Allāh (ﷺ) used to support and spend for those for whom the Messenger of Allāh (ﷺ) used to spend on.'³⁹⁸

٤٠١- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنَابِيُّ أَبُو غَسَّانٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي الْبَحْرِيِّ، أَنَّ الْعَبَّاسَ، وَغَلِيًّا، جَاءَا إِلَى عُمَرَ يُخْتَصِمَانِ يَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ: أَنْتَ كَذَا، أَنْتَ كَذَا، فَقَالَ عُمَرُ، بَطْلِحَةَ، وَالرُّبَيْرِ، وَعَبْدَ الرَّحْمَنِ بْنِ غَوْفٍ، وَسَعْدًا: أَنْشُدْكُمْ بِاللَّهِ أَسْمِعْتُمْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ نَالٍ نَبِيٍّ صَدَقَةٌ، إِلَّا مَا أَطْعَمَهُ، إِنْ لَا تُورَثُ؟»، وَفِي الْحَدِيثِ قِصَّةٌ.

401. Muḥammad Ibn al-Muthannāh narrated to us; Yahyā Ibn

³⁹⁸Tirmidhī, #1608.

Kathīr al-‘Anbarī Abū Ghassān narrated to us; Shu‘bah narrated to us; from Muḥammad Ibn ‘Amr; from Abū’l-Bakhtarī that al-‘Abbās and ‘Alī came quarrelling, each saying to the other: ‘You are such-and-such, you are such-and such!’ So ‘Umar said to Ṭalḥah, al-Zubayr, ‘Abdu’l-Raḥmān Ibn ‘Awf and Sa‘d (*raḍiy>Allāhu ‘anhum*):

‘I implore you by Allāh, have you heard the Messenger of Allāh (ﷺ) say: “Each possession of a Prophet is charity (*sadaqah*), except what provides him with food. No one shall inherit from us [the Prophets]!”

This tradition is part of a longer story.³⁹⁹

٤٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، عَنِ أَسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُوْرَثُ مَا تَرَكَنَا فَهُوَ صَدَقَةٌ».

402. Muḥammad Ibn al-Muthannāh narrated to us; Ṣafwān Ibn ‘Isā narrated to us; from Usāmah Ibn Zayd; from al-Zuhri; from ‘Urwah that ‘Ā’ishah (*raḍiy>Allāhu ‘anḥā*) said:

‘The Messenger of Allāh (ﷺ) said: “We [the Prophets] are not inherited from. Whatever we leave behind is charity (*sadaqah*).”⁴⁰⁰

٤٠٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُنَيْنٌ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَتَسَمُّ وَرَثَتِي دِينَارًا وَلَا دِرْهَمًا، مَا تَرَكَتُ بَعْدَ نَفْتَةِ نِسَائِي، وَمَوْئِدَةٍ غَامِلٍ فَهُوَ صَدَقَةٌ».

³⁹⁹ Abū Dāwūd, #2963, this is a weak tradition but supported by the following narrations.

⁴⁰⁰ Bukhārī, #4035, and Muslim, #1758.

403. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Abū’l-Zinād; from al-‘Araj that Abū Hurayrah (*radīy>Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) said: “My heirs must not distribute a single *dinar* or a *dirham*. Whatever I leave beyond support for my wives and the provisions for my workman will be charity (*sadaqah*).”⁴⁰¹

٤٠٤- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ. قَالَ: حَدَّثَنَا بَشْرُ بْنُ عُمَرَ. قَالَ: سَمِعْتُ نَابِلَ بْنَ أَنَسٍ. عَنِ الرَّهْرِيِّ. عَنِ نَابِلِ بْنِ أَوْسِ بْنِ الْحَدَّانِ. قَالَ: دَخَلْتُ عَلَى عُمَرَ فَدَخَلَ عَلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ. وَطَلْحَةُ. وَسَعْدُ. وَجَاءَ عَلِيُّ بْنُ الْعَبَّاسِ. يَخْتَصِمَانِ. فَقَالَ لَهُمْ عُمَرُ: أُنشِدُكُمْ بِالَّذِي يَأْذِنُهُ تَقْوَمُ السَّمَاءُ وَالْأَرْضُ. أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْإِنُورُ. مَا تَرَ كِنَاهُ ضِدْقَةٌ؟ فَقَالُوا: اللَّهُمَّ نَعَمْ. وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

404. al-Ḥusayn Ibn ‘Alī al-Khallāl narrated to us; Bishr Ibn ‘Umar narrated to us; I heard from Mālik Ibn Anas say from al-Zuhrī that Mālik Ibn al-Ḥadathān said:

‘I came to visit ‘Umar at his house, and soon after ‘Abdu’l-Raḥmān Ibn ‘Awf, Ṭalḥah and Sa’d also came to visit him. Then ‘Alī and al-‘Abbas came quarrelling, so ‘Umar said to them: ‘I implore you by the One with whose permission the heaven and the earth exist, do you know that the Messenger of Allāh (ﷺ) said: “We [the Prophets] are not inherited from. Whatever we leave behind is charity (*sadaqah*).” They all said: ‘O Allāh, certainly [we attest].’

⁴⁰¹ Bukhārī, #2776, and Muslim, #1760.

This tradition is part of a longer story.⁴⁰²

٤٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ غَاصِمِ ابْنِ بَهْدَلَةَ، عَنْ زُرَّ بْنِ حُبَيْشٍ، عَنْ عَائِشَةَ، قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا، وَلَا دِرْهَمًا، وَلَا شَاةً، وَلَا بَعِيرًا، قَالَ: وَأَشْكُ فِي الْعَبْدِ وَالْأَمَةِ.

405. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from ‘Āzib Ibn Bah-dalah; from Zirr Ibn Ḥubaysh that ‘Ā’ishah (*radīy>Allāhu ‘anhā*) said:

‘The Messenger of Allāh (ﷺ) did not leave behind dinars, nor dirhams, nor a sheep, nor a camel.’ [The narrator of this tradition] said: ‘I am in doubt if she said: ‘nor a male or female slave’⁴⁰³

⁴⁰² Bukhārī, #3094, Muslim, #1757, and Tirmidhī, #1610.

⁴⁰³ Aḥmad, 25/053

CHAPTER FIFTYSIX

بَابُ مَا جَاءَ فِي رُؤْيَا رَسُولِ اللَّهِ ﷺ فِي الْمَنَامِ

What has been narrated concerning the Vision (*ru'yah*) of the Messenger of Allāh (ﷺ) in a Dream

٤٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى؛ فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي.»

406. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Abū Ishāq; from Abū’l-Aḥwaṣ; on the authority of ‘Abdullāh Ibn Mas‘ūd (*raḍiy>Allāhu ‘anhu*) that the Prophet (ﷺ) said:

“Whoever sees me in his dream (*manām*), he has indeed seen me, for Satan cannot imitate me (*lā yatamathalu bi*).”⁴⁰⁴

٤٠٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ:

⁴⁰⁴ Tirmidhī, #2276, and Ibn Mājah, #3900.

⁴⁰⁵ Bukhārī, #110, and Muslim, #6056.

حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَّصِرُ، أَوْ قَالَ: لَا يَنْشَبُهُ بِ.»

407. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn al-Muthannāh narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us; from Abū Ḥusayn; from Abū Ṣāliḥ that Abū Hurayrah (*radīy Allāhu 'anhu*) said:

“The Messenger of Allāh (ﷺ) said: “Whosoever sees me (*ra'āni*) in a dream, he has indeed seen me (*faqad ra'āni*), as Satan cannot take on my appearance (*lā yataṣawwuru*).”
Or he (ﷺ) said: cannot resemble me (*lā yataṣabbhu bi*).”⁴⁰⁵

٤٠٨ - حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِي نَالِكِ الْأَشْجَعِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى.»
قَالَ أَبُو عَيْسَى: وَأَبُو نَالِكٍ هَذَا هُوَ: سَعْدُ بْنُ طَارِقِ بْنِ أَشِيمٍ، وَطَارِقُ بْنُ أَشِيمٍ هُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.
سَمِعْتُ عَلِيَّ بْنَ حُجْرٍ، يَقُولُ: قَالَ خَلْفُ بْنُ خَلِيفَةَ: رَأَيْتُ عَمْرَو بْنَ حَرْبِ بْنِ ضَاكِبِ النَّبِيِّ ﷺ وَأَنَا غَلَامٌ صَغِيرٌ.

408. Qutaybah Ibn Sa'īd narrated to us; Khalaf Ibn Khalīfah narrated to us; from Abū Mālik al-Ashja'ī that his father said:

“The Messenger of Allāh (ﷺ) said: “Whosoever sees me in his dream, he has indeed seen me (*faqad ra'āni*)!”⁴⁰⁶

Abū 'Isā said: ‘This Abū Mālik is Sa'd Ibn Tāriq Ibn Ashyam,

⁴⁰⁶ Ahmad, #15880.

and Ṭāriq Ibn Ashyam (*radīy Allāhu ‘anhu*) is one of the Companions of the Prophet (ﷺ), and he related traditions from the Prophet (ﷺ).

Similarly, Abū ‘Isā said: I heard ‘Alī Ibn Ḥujr say: ‘Khalaf Ibn Khalīfah said: ‘I saw ‘Amr Ibn Ḥurayth (*radīy Allāhu ‘anhu*), the Companions of the Prophet (ﷺ), when I was a young boy.”

٤٠٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ غَاصِمِ بْنِ كَلَيْبٍ، قَالَ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَمْتَلِكُنِي»، قَالَ أَبِي: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ. فَقُلْتُ: قَدْ رَأَيْتَهُ، فَذَكَرْتُ الْحَسَنَ بْنَ عَلِيٍّ. فَقُلْتُ: شَبَّهْتُهُ بِهِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّهُ كَانَ يُشْبِهُهُ.

409. Qutaybah Ibn Sa‘īd narrated to us; ‘Abdu’l-Wāḥid Ibn Ziyād narrated to us; from ‘Āṣim Ibn Kulayb; my father narrated to me that he heard Abū Hurayrah (*radīy Allāhu ‘anhu*) say:

‘The Messenger of Allāh (ﷺ) said: “Whosoever sees me in a dream, he has indeed seen me (*faqad ra’āni*), for Satan cannot resemble me (*lā yatamathaluni*).” The father then related this to Ibn ‘Abbās mentioning that he has seen the Prophet (ﷺ). He also mentioned that al-Ḥasan Ibn ‘Alī resembled the Prophet (ﷺ). Upon hearing this Ibn ‘Abbās replied: ‘Indeed, he resembles him.’”⁴⁰⁷

٤١٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا عَوْفُ بْنُ أَبِي حِمْلَةَ، عَنْ يَزِيدِ الْفَارِسِيِّ - وَكَانَ يَكْتُبُ الْمُصَاحِفَ - قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي الْمَنَامِ زَمَنَ ابْنِ عَبَّاسٍ، قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي

⁴⁰⁷ Aḥmad, #7168.

النَّوْمِ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ كَانَ يَقُولُ: «إِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ أَنْ يَنْشَبَهُ بِي. فَمَنْ رَأَى فِي النَّوْمِ فَقَدْ رَأَى». هَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ هَذَا الرَّجُلَ الَّذِي رَأَيْتَهُ فِي النَّوْمِ؟ قَالَ: نَعَمْ. أَنْعَتَ لَكَ رَجُلًا بَيْنَ الرَّجُلَيْنِ، جِسْمُهُ وَحَمُّهُ أَشْمَرٌ إِلَى الْبِيَاضِ، أَكْحَلُ الْعَيْنَيْنِ، حَسَنُ الضَّمْحِكِ، جَمِيلُ ذَوَابِرِ الْوَجْهِ، نَلَأَتْ لِحْيَتُهُ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ، قَدْ نَلَأَتْ نَحْرَهُ - قَالَ عَوْفٌ: وَلَا أُدْرِي مَا كَانَ مَعَ هَذَا النَّعْتِ - فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَأَيْتَهُ فِي الْيَقَظَةِ مَا اسْتَطَعْتَ أَنْ تَنْعَتَهُ فَوْقَ هَذَا.

قَالَ أَبُو عَيْسَى: وَزَيْدُ الْفَارِسِيِّ هُوَ زَيْدُ بْنُ هُرْمَزٍ، وَهُوَ أَقْدَمُ مِنْ زَيْدِ الرَّقَاشِيِّ. وَزَوْيُ زَيْدِ الْفَارِسِيِّ، عَنِ ابْنِ عَبَّاسٍ أَحَادِيثٌ. وَزَيْدُ الرَّقَاشِيِّ لَمْ يَدْرِكِ ابْنَ عَبَّاسٍ. وَهُوَ زَيْدُ بْنُ أَبَانَ الرَّقَاشِيِّ، وَهُوَ يَرْوِي عَنْ أَنَسِ بْنِ مَالِكٍ. وَزَيْدُ الْفَارِسِيِّ، وَزَيْدُ الرَّقَاشِيِّ كِلَاهُمَا مِنْ أَهْلِ الْبَصْرَةِ. وَعَوْفُ بْنُ أَبِي جَمِيلَةَ هُوَ: عَوْفُ الْأَعْرَابِيِّ.

410. Muḥammad Ibn Bashshār narrated to us; Ibn Abī ‘Adī narrated to us; Muḥammad Ibn Jā‘far narrated to us; ‘Awf Ibn Abī Jamilah narrated to us; from Yazīd al-Farsī—who used to transcribe copies of the Qur’ān (*muṣāḥif*)—said:

‘I saw the Messenger of Allāh (ﷺ) in my dream in during the time of Ibn ‘Abbās, so I said to Ibn ‘Abbās: ‘I saw the Messenger of Allāh (ﷺ) in my sleep.’

Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said: ‘The Messenger of Allāh (ﷺ) said: “Satan is unable to resemble me (*lā yastafī an yataṣhababa bi*). So whosoever sees me in dream, he has indeed seen me.” Can you describe this person whom you saw in your dream? He replied: ‘Yes, I describe to you a man whose body (*jism*) and flesh (*lahm*) were moderate [in stature], he was fair skinned (*bayād*), having a reddish tinge (*asmar*), his eyes naturally jet black as if lined with kohl, with a pleasant smile (*hasan al-dāḥik*) and handsome

facial features (*jamil dawā'ir al-wajh*); his beard went from here to here, and it came down over the top of his chest.'

'Awf said: 'I do not know what could be added to this description.'—so Ibn 'Abbās (*radīy Allāhu 'anhumā*) said: 'If you were to see him in wakefulness, you would not be able to describe him more than this.'⁴⁰⁸

٤١١- حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ
قَالَ: قَالَ عَوْفُ الْأَعْرَابِيُّ: أَنَا أَكْبَرُ مِنْ قَتَادَةَ.

411. Abū Dāwūd Sulaymān Ibn Salīm al-Balkhī narrated to us; Al-Naḍr Ibn Shumayl said that 'Awf said: 'I am older than Qatādah.'

٤١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ،
قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابِ الزُّهْرِيِّ، عَنْ عَمِّهِ قَالَ: قَالَ أَبُو قَتَادَةَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى - يَعْنِي فِي النَّوْمِ - فَقَدْ رَأَى الْحَقَّ» .

412. 'Abdullāh Ibn Abi Ziyād narrated to us; Ya'qūb Ibn Ibrāhīm Ibn Sa'd narrated to us; the son of the brother of Ibn Shihāb al-Zuhri narrated to us; from his uncle Abū Salamah that Abū Qatādah (*radīy Allāhu 'anhu*) said:

'The Messenger of Allāh (ﷺ) said: "Whosoever sees (*man ra'āni*) me—meaning in his sleep (*nawm*)—he has seen [me] truly (*faqad ra'ā al-ḥaqq*).'"⁴⁰⁹

٤١٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ: حَدَّثَنَا ثَعْلَبُ بْنُ أُسَيْدٍ.

⁴⁰⁸ Ahmad, #2410.

⁴⁰⁹ Bukhārī, #6994, and Muslim, #2267.

قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى؛ فَإِنَّ الشَّيْطَانَ لَا يَتَخَيَّلُ بِي»، وَقَالَ: «وَرَوْيَا الْمُؤْمِنِينَ جُزْءًا مِنْ سِتِّهِ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

413. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān al-Dārimī narrated to us; Mu‘allā Ibn Asad narrated to us; ‘Abdu’l-‘Azīz Ibn al-Mukhtār narrated to us; from Thābit that Anas (*radīy-Allāhu ‘anhu*) said:

‘The Messenger of Allāh (ﷺ) said: “Whosoever sees me in a dream has indeed seen me, as Satan cannot take on my appearance (*lā yatakbiyyalu bī*).’ He (ﷺ) also said: “The dream of a believer is one portion (*ju‘z*) out of forty-six portions of Prophethood (*nubuwwah*).”⁴¹⁰

٤١٤- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: «إِذَا ابْتُلِيتَ بِالتَّضَاءِ فَعَلَيْكَ بِالْأَثَرِ».

414. Muḥammad Ibn ‘Alī narrated to us; I heard my father say that ‘Abdullāh Ibn Mubārak said:

‘If you are afflicted with being appointed as a judge, then adhere to the traditions (*al-athar*).’⁴¹¹

٤١٥- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ سَمِيْلٍ، قَالَ: أَبْنَانَا ابْنُ عَوْفٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: «هَذَا الْحَدِيثُ دِينٌ؛ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ».

415. Muḥammad Ibn ‘Alī narrated to us; Al-Naḍr Ibn Shumayl

⁴¹⁰ Bukhārī, #6994. Muslim, #2264 and Abū Dāwūd, 5018

⁴¹¹ Meaning refer back to the transmitted judgements of the Prophet (ﷺ) or his Companions (*radīy-Allāhu ‘anhum*).

narrated to us; Ibn ‘Awn informed us that Ibn Sirīn said:

“These traditions (*ḥadīth*) are your religion; then be mindful of whom you learn your religion (*dīn*) from.”⁴¹²

⁴¹² Muslim in his introduction page 26.

APPENDIX ONE

Imām al-Nawawī's Abridged Biography of the Prophet (ﷺ)

The Imām Abū Zakariyyah Yaḥyā Ibn Sharaf al-Nawawī al-Dimashqī, may Allāh have mercy upon him, said:¹

His (ﷺ) Lineage

He (ﷺ) is: Muḥammad, the Messenger of Allāh (ﷺ), Ibn 'Abdullāh Ibn 'Abdu'l-Muṭṭalib Ibn Hāshim Ibn 'Abd-Manāf Ibn Quṣayy Ibn Kilāb Ibn Murrah Ibn Ka'b Ibn Lu'ayy Ibn Ghālib Ibn Fihri Ibn Mālik Ibn al-Naḍr Ibn Kinānah Ibn Khuzaymah Ibn Mudrikah Ibn Ilyās Ibn Muḍar Ibn Nizār Ibn Ma'add Ibn 'Adnān.²

The nation is agreed as to his lineage to this point, after this however they differed greatly concerning his lineage to Ādam (*'alayhi as-salām*). The scholars have mentioned that there is nothing authentic

¹ [T] This treatise has been extracted from al-Nawawī's introduction to his *Tabdhib al-Asmā' na-l-Lughāt*. Many valuable notes have been added to it by Shaykh Khālid Ibn 'Abdu'l-Raḥmān al-Shāyī'. These have been included in this translation, sometimes translated verbatim and sometimes summarised.

² This is the amount that al-Bukhārī sufficed with in mentioning in his ṣaḥīḥ.

Refer to: *al-Fath*, 7/162 and *Zād al-Ma'ad*, 1/71. Ibn Ḥajr has discussed this issue in *Fath*, 6/538-539.

concerning this portion of the lineage that can be depended upon.

His (ﷺ) Names and Agnomens

The famous agnomen (*kunyah*) of the Prophet (ﷺ) was Abū al-Qāsim³ and Jibrīl (*‘alayhi as-salām*) gave him the agnomen, Abū Ibrāhīm.⁴

The Messenger of Allāh (ﷺ) has many names.⁵ The Imām and Ḥāfiẓ, Abū al-Qāsim ‘Alī Ibn al-Ḥasan Ibn Hibatu-Allāh Ibn ‘Abdullāh al-Shāfi‘ī al-Dimashqī, famously known as Ibn ‘Asākir—may Allāh have mercy upon him, devoted a specific chapter to them in his *Tārikh Dimashk*.⁶ In this chapter he mentioned many names, some of which are mentioned in the Two Ṣaḥīḥs and the remainder in other [books of ḥadīth].

From amongst these names are: Muḥammad, Aḥmad, *al-Ḥāsbir* (the Gatherer), *al-‘Āqib* (the Ultimate), *al-Muqaffi* (the Tracker), *al-Māḥi* (the Effacer), *Khātimu-n-Nabiyyin* (the Seal of the Prophets), *Nabiyu-r-Raḥmah* (the Prophet of Mercy), *Nabiyu-l-Malḥamah* (the Prophet of Slaughter)—in one report: *Nabiyu-l-Malāḥim* (the Prophet of Massacres), *Nabiyu-t-Tawbab* (the Prophet of Mercy), *al-Fātiḥ* (the Conqueror), *Ṭabā*, *Yāsīn* and *‘Abdullāh* (the Servant of Allāh).⁷

³ Al-Dhahabī, *Tārikh al-Islām* [p. 33] said, ‘it is reported by multiple and consecutive (*mutawātir*) narration that his agnomen was Abū al-Qāsim.’

⁴ Refer to: Ibn ‘Asākir, *Tabḍīb Tārikh Dimashq* [1/278]. He said therein, ‘this is reported by ad-Dārimī and al-Bayhaqī from Anas (*radīy-Allāhu ‘anhu*).’ However its isnād contains Ibn Lahī‘ah about whom al-Dhahabī, *Tārikh al-Islām* [p. 34] said, ‘*da‘īf*.’

I say: It is also reported by al-Ḥākim [2/604] and his isnād also contains Ibn Lahī‘ah.

⁵ Al-Qaṣṭalānī, *Mawāhib al-Aduniyyah* [2/11], said, ‘a thing having many names is indicative of its nobility and excellence.’

⁶ Refer to *Tabḍīb Tārikh Dimashq* [1/274].

⁷ Some of the aforementioned are names and others are titles or descriptions. All of them are proven by authentic narrations except for *al-Fātiḥ*, *Ṭabā* and *Yā sīn*. It is not established that these are included amongst the names of the Prophet (ﷺ).

The Imām and Ḥāfiẓ, Abū Bakr Aḥmad Ibn al-Ḥusayn Ibn 'Alī al-Bayhaqī, may Allāh have mercy upon him, said, 'some scholars added to this by saying: in the Qur'ān, He, Mighty and Magnificent, called him *Rasūl* (Messenger), *Nabī* (Prophet), *Ummī* (Unlettered), *Shāhid* (Witness), *Mubashshir* (Bearer of glad-tidings), *Nadhīr* (Warner), a caller to Allāh with His permission and a *Sirāj Munīr* (illuminating torch [of light]), *Ra'uf* (Kind), *Rahīm* (Merciful) and *Mudhakkir* (Admonisher). He also appointed him as a mercy, blessing and a guide—(ﷺ).⁸

Ibn 'Abbās (*radīy-Allāhu 'anhumā*) reports that the Messenger of Allāh (ﷺ) said,

إِسْمِي فِي الْقُرْآنِ مُحَمَّدٌ ، وَفِي الْإِنْجِيلِ أَحْمَدُ ، وَفِي التَّوْرَةِ
أَحِيدٌ ، وَإِنَّمَا سَمِيتُ أَحِيدًا لِأَنِّي أَحِيدُ عَنِ أُمَّتِي نَارَ جَهَنَّمَ .

My name in the Qur'ān is Muḥammad, in the Injīl it is Aḥmad and in the Torah it is Uḥīd. I was called Uḥīd because I direct my nation away from the Fire of Hell.⁹

I say: some of these aforementioned names are actually attributes

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With regards *al-Fātib*, al-Dhahabī said in the section on *Sirah* in his *Tārīkh Islām* [p. 33] that it is reported via a weak isnād from Abū at-Ṭufail.

With regards *Ṭabā*, it is reported from Ibn 'Abbās via the route of al-Kalbī who is *matrūk*. It is established from Ibn 'Abbās that the meaning of *Ṭabā* is the call, 'O person!' in the language of the Nabateans [ancient Aran kingdom in SW Asia, now in West Jordan]. This is the opinion that was preferred by the Imām of the Qur'ānic commentators, Ibn Jarīr Ṭabarī, may Allāh have mercy upon him, as per his *Tafsīr* [16/136].

With regards *Yā sin* (and likewise *Ṭā Hā*), it is not authentically reported that they are included amongst his (ﷺ) names, rather they are names of two chapters of the Qur'ān and in this respect are like [the chapters] *Ṣād* and *Nūn*.

⁸ Refer to al-Bayhaqī, *Dalā'il an-Nubūwwah* [1/160].

⁹ Reported by Ibn 'Adī as mentioned in *Tabdhīb Tārīkh Dimashq* [1/275]. Its isnād contains Ishāq Ibn Bishr and he is a *ḥadīth* and *matrūk*. Refer to al-Dhahabī, *Miẓān al-Fitān* [1/184].

Therefore this ḥadīth cannot be used to affirm the name Uḥīd. As for the other two, Muḥammad and Aḥmad, they are well established by the Qur'ān itself.

or descriptions [of the Prophet (ﷺ)] and metaphorically referred to as his names.

The Imām and Ḥāfiẓ, Qāḍī Abū Bakr Ibn al-‘Arabī al-Mālikī said in his book, *al-Aḥwadhī fi Sharḥ at-Tirmidhī*,¹⁰ ‘some of the Ṣufīs said: Allāh, the Mighty and Magnificent, has one thousand names and the Prophet (ﷺ) has one thousand names.’¹¹

Ibn al-‘Arabī continued by saying, ‘as for the Names of Allāh, Mighty and Magnificent, then this number is insignificant [as compared to what they really are]. As for the names of the Prophet (ﷺ) then I have counted only those names that are clearly mentioned in the form of obvious names and I have so far collected a total of sixty four names.’ Then he mentioned them in detail, commenting upon their meanings comprehensively and in an excellent fashion. Then he said, ‘and he has additional names, other than these.’

His (ﷺ) Mother

His mother was Āminah bint Wahb Ibn ‘Abd-Manāf Ibn Zuhrah Ibn Kilāb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy Ibn Ghālīb.

¹⁰ 10/280-287.

¹¹ With regards their confining the names of Allāh, Mighty and Magnificent, to one thousand then this contradicts the authentic ḥadīth, ‘I ask you by every name You have named Yourself with, or revealed in Your Book, or taught to one of Your creation, or kept to Yourself in the knowledge of the unseen which is with You...’.

Reported by Aḥmad [1/391, 452], Ibn Ḥibbān [no. 2372] and al-Ḥākim [1/509].

This ḥadīth proves that Allāh has Names that he has kept to Himself in His, Glorious is He, Knowledge.

With regards their saying that the Prophet (ﷺ) has one thousand names then the response to this is that he (ﷺ) has every beautiful name and noble characteristic, however what the Ṣufīs mention has no evidence to support it and actually emanates from their conjectures, their going to extremes with regards the Prophet (ﷺ) and their raising him above his station. The Prophet (ﷺ) severely warned us against this.

His (ﷺ) Birth

The Messenger of Allāh (ﷺ) was born in the Year of the Elephant. It is also postulated that he was born thirty years after it. Al-Ḥākim, Abū Aḥmad said, 'it is postulated that he was born forty years after it or ten years after it,' as reported by al-Ḥāfiẓ Abū al-Qāsim Ibn 'Asākir in *Tārikh Dimashk*.

The correct and famous opinion is that he was born in the Year of the Elephant. Ibrāhīm Ibn al-Mundhir al-Ḥizāmī—the Shaykh of Bukhārī, Khalīfah Ibn Khayyāṭ and others quoted a consensus concerning this.

They have agreed that he was born on a Monday in the month of Rabī' al-Awwal.¹²

They differed as whether the date was the 2nd, the 8th, the 10th or the 12th of that month. These dates quoted reflect the four famous opinions.¹³

His (ﷺ) Demise

He (ﷺ) passed away during the forenoon of Monday,¹⁴ after twelve

¹² Muslim [2/820] reports that the Messenger of Allāh (ﷺ) was asked about fasting on Mondays to which he replied, 'that was the day in which I was born and that was the day that revelation [first] came to me.'

¹³ There is a great deal of difference concerning this. It is not possible to determine the correctness of any one opinion with certainty as they all have their proponents from amongst the scholars.

¹⁴ Some of the scholars were of the opinion that he (ﷺ) died after the sun had begun to decline on that day, taking to the literal sense of the ḥadīth of Anas Ibn Mālik, reported by Bukhārī [no. 4448]. It is mentioned in this ḥadīth that 'he passed away towards the end of that day.' Others said that he died during the forenoon.

Al-Ḥāfiẓ Ibn Ḥajr, *Fath* [8/143] reconciled the two opinions by saying, 'he passed away at the point when the sun had begun to decline, this is time when the forenoon is at its hottest and is also the beginning of the end of the day i.e. the second half of the day has commenced.'

nights had passed of Rabī‘ al-Awwal, in the year 11 after the Hijrah.¹⁵ The [Islāmic] calendar commences from the date of the Hijrah as has been previously mentioned.¹⁶

His (ﷺ) Burial Age

He was buried on Tuesday, when the sun had begun to decline. It is also postulated that he was buried on the night of Wednesday.¹⁷

When he (ﷺ) passed away, he was sixty-three years old. It is also postulated that he was sixty-five or sixty. However the first opinion is most correct and all three opinions have been mentioned in the *Ṣaḥīḥ*.¹⁸

¹⁵ The scholars are agreed that the Prophet (ﷺ) passed away in 11H, they have agreed that he passed away in the month of Rabī‘ al-Awwal and that it was on a Monday, this agreement almost reaching the point of consensus. However the scholars have differed as to the date that he passed away, giving the following dates, the 1st, 2nd, 8th, 12th, 13th and others. The most convincing opinions that I have come across are three:

1. The 2nd. This is the opinion of al-Ḥāfiẓ Ibn Ḥajr and others.
2. The 12th. This is the opinion of the majority.
3. The 13th. This was the opinion of some of the scholars and indicated to by more than one person of knowledge.

Refer to: *Fathu-l-Bārī* [129-130]; *al-Bidāyah wa-n-Nihāyah* [5/275-277]; al-Dhahabī, *as-Sīrah* [p. 568]; *Ṭabaqat Ibn Sa‘d* [2/272-274]; *Tārikh at-Ṭabari* [3/232]; *Iḥṣān al-Ma‘ārif* [p. 113].

¹⁶ i.e. in *Ṭabdhīb al-Asmā’ wa-Lughāt*, the source of this book.

Al-Ḥāfiẓ Ibn Ḥajr, *Fath* [7/267-269] said, ‘some said that it was possible to commence the calendar from four points: 1) His birth. 2) The date of his being commissioned as a Prophet. 3) The date of his Hijrah. 4) The date of his passing away.

Commencing it from the date of the Hijrah is what they came to determine as being the strongest course. This is because there is a difference as to what year he was born and what year he was commissioned. As for the date of his death, they preferred not to use it due to the feeling of distress that comes about through mentioning his passing away. They commenced the calendar at Muḥarram instead of Rabī‘ al-Awwal because the resolution to perform the Hijrah occurred in Muḥarram. This is because the pledge of allegiance had taken place during Dhu-l-Hijjah which was the starting point of the Hijrah, and the new moon that was born after that was the moon of Muḥarram, hence it was befitting that this be made the beginning of the calendar. This is the strongest reasoning that I have found with regards to commencing the calendar from Muḥarram.

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The scholars have reconciled these ages by saying: those who mentioned sixty did not include additional number, those who mentioned sixty-five included the year of his birth and death, those who mentioned sixty-three did not.

The correct opinion is sixty-three years and this is also the correct opinion concerning the age of Abū Bakr,¹⁹ ‘Umar,²⁰ ‘Alī²¹ and ‘Ā’ishah²² (*radīy>Allāhu ‘anhum*), when they passed away.

Al-Ḥākim, Abū Aḥmad—the Shaykh of al-Ḥākim, Abū ‘Abdullāh, said, ‘it is said that the Prophet (ﷺ) was born on Monday, he was commissioned as a Prophet on Monday, he migrated from Makkah on Monday, he entered Madīnah on Monday and he passed away on Monday.’²³

It is reported that he (ﷺ) was born circumcised, with the umbilical cord already cut.²⁴

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It is well known that the person to initiate the calendar in this way was ‘Umar Ibn al-Khaṭṭab (*radīy>Allāhu ‘anhu*). It is also said that it was Ya’lā Ibn Umayyah in Yemen.’

¹⁷ Al-Ḥāfiẓ Ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [5/291] said, ‘the correct opinion is that he remained unburied the whole of Monday, Tuesday and was buried on the night of Wednesday.... His burial occurred on the night of Wednesday, and this is the opinion that has been textually reported from more than one Imām, both the earlier and later.’

It was this opinion that Khalīfah Khayyāt, *Tārikh* [p. 94] declared with certainty.

¹⁸ Bukhārī [no.’s 3536, 4466] and Muslim [no.’s 2347-2349].

¹⁹ Muslim [no. 2348].

²⁰ *ibid.*

²¹ Refer to: al-Dhahabī, *Tārikh al-Islām* [p. 652].

²² Refer to: al-Dhahabī, *Sīyar* [2/193].

²³ This is reported from Ibn ‘Abbās as in Aḥmad [1/277] and *Dalā’il an-Nubuwwah* [7/233].

²⁴ This is reported in a ḥadīth that is not authentic and included by Ibn al-Jawzī in *al-Manḥūlāt*. [Even if it were true] then this is not considered to be from those matter unique to him because historically many people have been born circumcised as mentioned by Imām Ibn al-Qayyim. He also mentioned a second opinion on this stating that he (ﷺ) was circumcised on the day that the Angels split open his breast while he was being breastfed by Ḥalimah. He then mentioned a third opinion stating that his grandfather, ‘Abdu-l-Muṭṭalib, circumcised

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The Messenger of Allāh (ﷺ) was shrouded, being wrapped in three white sheets, none of them being a shirt or turban as is established in the Two Ṣaḥīḥs.²⁵

Al-Ḥākīm, Abū Aḥmad said, ‘when the Messenger of Allāh (ﷺ) was wrapped in his burial sheets, he was placed on his bed at the edge of his grave. Then the people entered, group after group, praying [the funeral prayer upon him] with none of them leading.²⁶ The first to pray upon him was al-‘Abbās, then Banū Hāshim, then the *Mubājirūn*, then the *Anṣār*, then everybody else. When the men had finished, the children entered and after them, the women. Then he (ﷺ) was buried and al-‘Abbās, ‘Alī, al-Faḍl and Qutham—the two sons of al-‘Abbās, and Shuqrān lowered him in his grave. It is also said that Usāmah Ibn Zayd and Aws Ibn *Kbawlā*²⁷ were amongst them.’

He was buried in the *labd*²⁸ and therein sun-dried bricks were constructed on top of him (ﷺ). It is said that nine such bricks were employed, then soil was thrown on top and his grave was flattened²⁹

him on his seventh day, prepared a feast on this occasion and named him Muḥammad. This third opinion has been reported from Ibn ‘Abbās and al-Dhahabī inclined towards it in *as-Sirab an-Nabawīyyah* [p. 28].

Refer to: *at-Ṭabaqāt al-Kubrā* [1/103]; Ibn Kathīr, *as-Sirab* [1/210]; Ibn al-Qayyim, *Zād al-Ma‘ād* [1/81] and *Tuhafatu-l-Mawdūd* [pp. 121-125].

²⁵ Bukhārī [no.’s 1264, 1271-1273, 1387] and Muslim [no. 941].

²⁶ Al-Ḥāfiẓ Ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [5/286], said, ‘the fact that they prayed individually over him, with none of them leading, is a matter that is agreed upon, there is no difference concerning this. However there is a difference as to why this was so...’

Ash-Shāfi‘ī, *al-Umm* [1/244] said, ‘they prayed over him individually, one after another, due to the great respect accorded him and due to their ardent desire that none act as Imām over him in the prayer.’

²⁷ Al-Ḥāfiẓ Ibn Ḥajr, *al-Iṣābah* [1/135] quoted in the biography of Aws (*radīy>Allāhu ‘anhu*) that Ibn Ishāq mentioned him amongst those who placed him into his grave and that at-ṭabarānī reported this via the same route and that it contains a ḍa‘īf narrator.

²⁸ The *labd* is a cleft in the side of the grave. From amongst the proofs that he (ﷺ) was buried in a *labd* is the saying of Sa‘d Ibn Abū Waqqāṣ reported by Muslim, ‘make a *labd* for me and construct sun-dried bricks upon me just as was done with the Messenger of Allāh (ﷺ).’

with water being sprinkled over it.³⁰ He [al-Hākīm] also said, 'it is said that al-Mughīrah descended into his grave' but this is not authentic.³¹

Al-Hākīm, Abū Aḥmad said, 'it is said that 'Abdullāh, the father of the Messenger of Allāh (ﷺ) died when the Prophet (ﷺ) was twenty-eight months old. It is also postulated that he was nine months, or seven months or two months or he was not yet born.³² He passed

²⁹ The correct position is that his grave was made into a convex shape, curving outward, as is proven by the ḥadīth reported by Bukhārī [no. 1390] from Sufyān at-Tammār that he saw the Prophet's (ﷺ) grave in a convex shape.

Ibn Ḥibbān [14/602] reports from Jābir (*radīy-Allāhu 'anhu*) that, 'the Prophet (ﷺ) was buried in the lahd with sun-dried bricks constructed on top of him. His grave was raised above the level of the earth by a hand-span.'

Shu'ayb al-Arna'ūṭ said that its isnād was Ṣaḥīḥ, meeting the criteria of Muslim.

Benefit: It is necessary that the grave not be raised more than a hand-span above the earth. It is forbidden to excessively raise it, to build on top of it or to place candles on the earth. This is due to the saying of the Prophet (ﷺ) reported by Muslim [no. 666], 'do not leave an idol except that you destroy it, or a raised grave except that you level it.' From amongst the last words that the Prophet (ﷺ) spoke were, 'Allāh cursed the Jews and Christians, they took the graves of their prophets as Masjids.'—Agreed upon.

³⁰ Ibn Ḥajr mentioned this in *Talkhīṣ al-Ḥabir* [2/133] and said that its isnād contained al-Wāqidi. The author of *al-Mishkāt* attributed it to al-Bayhaqī, *Dalā'il an-Nubuwwah* [7/264] and its isnād also contains al-Wāqidi who is *matruk* in reporting ḥadīth.

With regards to sprinkling water over a grave there is a ḥadīth reported by Ibn Mājah [no. 1551], 'the Messenger of Allāh (ﷺ) eased Sa'd [into his grave] and sprinkled water over it.' However this is ḍa'if as stated by al-Albānī.

Ibn Qudāmah, *al-Mughnī* [3/436], said, 'it is recommended to sprinkle water over the grave in order to cause its earth to stick together.'

³¹ Refer to: *al-Bidāyah wa-n-Nibāyah* [5/290].

³² The majority of the scholars hold the opinion that the father of our Prophet, Muḥammad (ﷺ), 'Abdullāh Ibn 'Abdu-l-Muṭṭalib died while the Messenger of Allāh (ﷺ) was still in his mothers womb. From amongst the scholars who determined this position to the strongest were: Ibn al-Qayyim, Ibn Kathīr, al-Dhahabī, Ibn Ḥajr and Ibn al-Jawzī. This is the literal sense of His saying, "Did He not find you an orphan and give [you] refuge?" [*al-Dubā* (93): 6]

The person who is the orphan in the complete sense of the word is the one whose father dies while he is yet unborn.

away in Madīnah. Al-Wāqidī and his scribe, Muḥammad Ibn Sa‘d, both said: it is not established that he passed away while he (ﷺ) was not yet born.³³

His grandfather, ‘Abdu-l-Muṭṭalib passed away when he was eight years old, it is also postulated that he was six years, leaving him in the care of Abu Ṭālib.³⁴

The mother of the Messenger of Allāh (ﷺ) passed away when he was six years old, it is also postulated that he was four years old, at al-Abwā’—a place falling between Makkah and Madīnah.³⁵

He (ﷺ) was commissioned as a Messenger to the whole of mankind when he was forty years old, and it is also postulated that he was forty years and one day.³⁶

After receiving Prophethood, he remained in Makkah for thir-

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Al-Ḥākim [2/605] reports from Qays Ibn Mukhrimah; from his father; from his grandfather that, ‘the father of the Messenger of Allāh (ﷺ) died while his mother was still pregnant with him.’ Al-Ḥākim said that it was ṣaḥīḥ, meeting the criteria of Muslim and al-Dhahabī agreed.

Refer to: *al-Bidāyah wa-n-Nihāyah* [2/3220323]; al-Dhahabī, *as-Sirah* [p. 50]; *Fath* [7/163]; *al-Wafā’ bi-Ahwāl al-Muṣṭaphā* [1/153].

³³ That which was determined to be the strongest position by al-Wāqidī and Muḥammad Ibn Sa‘d, as far as I have come across, was that his father died while the Messenger of Allāh (ﷺ) was not yet born. This contradicts what the author mentions [from them].

Refer to: *al-Ṭabaqāt al-Kubrā* [1/99]; *al-Bidāyah wa-n-Nihāyah* [2/323].

³⁴ The famous opinion being that he (ﷺ) was eight years old.

³⁵ On her way back from Madīnah, going to Makkah, after having visited the relatives of the father of the Messenger of Allāh (ﷺ) from amongst the Banū ‘Adī Ibn an-Najjār.

³⁶ Al-Ḥāfiẓ Ibn Ḥajr, *Fath* [6/164] declared with certainty that his (ﷺ) age was forty and six months when revelation came to him. This is by taking into consideration the narration established in the ṣaḥīḥ that he was commissioned at the turn of the fortieth year, that revelation first came to him in the month of Ramaḍān and the famous position that he was born in Rabī’ al-Awwal.

teen years. It is also said that he remained there for ten or fifteen years.³⁷ Then he migrated to Madīnah and remained there for ten years—there is no difference concerning this. He arrived in Madīnah on Monday, after twelve nights of Rabī‘ al-Awwal had passed.³⁸

Al-Hākim said, ‘the Messenger of Allāh’s (ﷺ) pain commenced while he was in the house of Maymūnah³⁹ on Wednesday, with two nights remaining from the month of Ṣafar.’⁴⁰

His (ﷺ) Fostering

He (ﷺ) was first fostered by Thuwaybah,⁴¹ the freed slave-girl of Abū Lahab, for some days,⁴² then he was fostered by Ḥalimah bint Abū Dhu‘ayb ‘Abdullāh Ibn al-Ḥārith as-Sa‘diyyah. It is reported from her that she said, ‘he would age in one day what another child

³⁷ The correct opinion is that the Prophet (ﷺ) stayed in Makkah for thirteen years after having received Prophethood. This is due to what Bukhārī [no. 3851] reports from Ibn ‘Abbās that, ‘the Messenger of Allāh (ﷺ) received revelation when he was forty, he then remained in Makkah for thirteen years, then he was commanded to undertake the Hijrah whereupon he migrated to Madīnah. He remained in Madīnah for ten years and then passed away.’

This narration is more established than the one reported by Muslim that the Prophet (ﷺ) remained in Makkah for fifteen years as stated by al-Ḥāfiẓ Ibn ḥajr, *Fath* [7/164]. I say: it is also more established than the narration of Muslim [no. 2350] from ‘Urwah that the Prophet (ﷺ) stayed in Makkah for ten years.

³⁸ It is established in Bukhārī [no. 3906] that the Prophet (ﷺ) arrived in Madīnah on Monday in the month of Rabī‘ al-Awwal. However they have differed as to the precise date and it is said the 1st, 2nd, 7th, 13th, 15th and the 22nd. The majority hold the opinion that it was the 12th.

Refer to: *Fathu-l-Bārī* [7/244].

³⁹ Al-Ḥāfiẓ Ibn Ḥajr, *Fath* [8/148] said, “Abdu-r-Razzāq reports with a ṣaḥīḥ isnād from Asmā’ Ibn ‘Umays who said, ‘the first time he felt pain was in the house of Maymūnā...’”

⁴⁰ Al-Ḥāfiẓ Ibn Ḥajr, *Fath* [8/129] said, ‘there is a difference concerning how long his illness lasted with the majority taking to the opinion that it lasted thirteen days. It is also mentioned that it was fourteen or twelve days.’

⁴¹ She died in 7H and there is a difference as to whether or not she accepted Islām.

⁴² Reported by Bukhārī [no.’s 5101, 5106-5107, 5123, 5372] and Muslim [no. 1449].

would in a month.⁴³

His (ﷺ) Upbringing

He (ﷺ) grew up as an orphan in the care of his grandfather, ‘Abdu-l-Muṭṭalib, then [after his death] in the care of his uncle, Abū Ṭālib.

Allāh, the Mighty and Magnificent, purified him from the filth of Jāhiliyyah and therefore he never exalted or worshipped any of their idols in his entire life. Neither did he ever attend any of their events of disbelief even though they would request him to attend, however Allāh, the Exalted, prevented and preserved him from this. It is mentioned in a ḥadīth reported by ‘Alī (*radīy>Allāhu ‘anhu*) that the Prophet (ﷺ) said,

مَا عَبَدْتُ صَمًا قَطُّ ، وَمَا شَرِبْتُ خَمْرًا قَطُّ ، وَمَا زَلْتُ
أَعْرِفُ أَنْ الَّذِي هُمْ عَلَيْهِ كُفْرٌ .

I have never worshipped an idol and neither have I ever drunk alcohol. I always knew that what they were upon was disbelief.⁴⁴

This is from the great kindness that Allāh, the Exalted, bestowed upon him (ﷺ). He freed him of the filth of Jāhiliyyah, from every lowly trait, and gifted him with every beautiful moral and manner to the point that he was known amongst his people as *al-Amin*, the

⁴³ Al-Dhababī, in the section concerning *Sirab* in *Tārīkh al-Islām* [p. 46] mentions a long narration dealing with the story of Ḥalimah in which this statement occurs.

He declared its isnād to be good and Ibn Ḥajr, *al-Isābah* [12/200], referenced this ḥadīth to Abū Ya‘lā and Ibn ḥibbān. However al-Albānī, *Diḡā‘ ‘an al-ḥadīth an-Nabawī* [p. 38] ruled it to be Ḍa‘īf. This is because it has two defects, 1) it is munqaṭi‘ and 2) it contains Jahm Ibn Abū Jahm who is unknown as per *Miṣṣān al-I‘tidāl* [1/426].

Ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [2/333-340], stated that his being fostered by Ḥalimah has been reported via a Ṣaḥīḥ isnād and that he remained with her, with the Banū Sa‘d for four years.

⁴⁴ As-Suyūṭī, *Khaṣā‘iṣ al-Kubrā* [1/150] referenced it to Abū Nu‘aym and Ibn ‘Asākir.

Trustworthy. This due to what they had witnessed of his trustworthiness, his truthful nature and his cleanliness [from all impurity].

When he was twenty-two years old, he went with his uncle, Abū Ṭālib to Syria. When he reached Buṣrah,⁴⁵ he came to the attention of Baḥīrah, the monk, who recognised him [for who he truly was] through his characteristics and descriptions. He came and took hold of him by his hand and said,

هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ، هَذَا يَبْعَثُهُ اللَّهُ
حُجَّةً لِلْعَالَمِينَ.

‘This is the master of all the worlds, this is the Messenger of the Lord of the worlds, this one has been sent by Allāh as a manifest proof for all the worlds.’

They asked, ‘how did you come to know this?’ He replied, ‘when you came from the mountain path, not a single tree or rock remained except that it fell prostrate and they do not prostrate except to a Prophet, indeed we have found him [to be mentioned] in our books.’ He then asked Abū Ṭālib to take him back for fear of the Jews.⁴⁶

Then, later, he (ﷺ) left a second time for Syria again stopping at the marketplace of Buṣrah, this time with Maysirah, the servant of

⁴⁵ A city in east Syria.

⁴⁶ This is one of the narrations dealing with the story of Baḥīrah. It is reported by at-Tirmidhī [no. 3620] and al-Hākim [2/615-617] who said that it was ṣaḥīḥ, meeting the criteria of Muslim, but al-Dhahabī said, ‘I think it is mawḍū‘, some of it is bāṭil.’ In *Tārīkh al-Islām* [p. 57] he said, ‘this ḥadīth is extremely bāṭil.’ Ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [2/348] declared it to be strange due to its mentioning Abū Bakr and Bilāl in some of its versions, and in *as-Sīrah* [p. 36] he said that its narrators were all trustworthy and precise.

Ibn Ḥajr, *al-Iṣābah*, said, ‘its narrators are trustworthy are precise but the mention of Abū Bakr and Bilāl is munkar and an error on the part of the narrator.’ Al-Albānī, ṣaḥīḥ at-Tirmidhī and Mishkāt, stated that the ḥadīth was ṣaḥīḥ but the mention of Bilāl was munkar.

Khadijah (*radīy-Allāhu ‘anbā*) in order to trade on her behalf.⁴⁷ This was before he married her.

He (ﷺ) married her at the age of twenty-five.⁴⁸

When he (ﷺ) left Madīnah, undertaking the Hijrah, he was accompanied by Abū Bakr as-Ṣiddīq (*radīy-Allāhu ‘anbu*) and his freed-slave, ‘Āmir Ibn Fuhairah. Their guide was ‘Abdullāh Ibn al-Urayqīṭ al-Laythī who was a disbeliever and it is not known that he accepted Islām.⁴⁹

His (ﷺ) Description⁵⁰

He (ﷺ) was neither very tall nor short [rather of medium height]. He was not extremely white and neither was he brown. His hair was neither curly nor completely straight,⁵¹ when he passed away the number of white hairs on his head did not reach twenty.

⁴⁷ Al-Dhahabī, *Tārīkh al-Islām* [p. 64], said, ‘al-Mahāmīlī reported this narration via ‘Abdullāh Ibn Shabīb and he is weak.’

⁴⁸ Refer to *Fathu-l-Bārī* [7/133].

As for Khadijah, she is Umm al-Qāsim bint Khuwaylid Ibn Asad Ibn ‘Abdu-l-‘Uzzah Ibn Qusayy, and it is at this point that her lineage meets the lineage of the Messenger of Allāh (ﷺ). She is the mother of his children and the first to believe in him, (*radīy-Allāhu ‘anbā*). She had many virtues, was intelligent, noble and religious, from amongst the inhabitants of Paradise. The Prophet (ﷺ) used to praise her extensively and miss her to the point that ‘Ā’ishah would feel jealous of her, even though she had passed away. She was forty years old when the Prophet (ﷺ) married her and they remained married for fifteen years, with his marrying no other. She died three years before the Hijrah.

Refer to: *Fath* [7/134] and *as-Sirab* [2/109].

⁴⁹ With regards to the Hijrah and the story of Abū Bakr, Allāh, the Exalted says, “If you do not aid him [the Prophet (ﷺ)], Allāh has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he [Muḥammad (ﷺ)] said to his companion, ‘do not grieve; indeed Allāh is with us.’ ... ” [*at-Tawbah* (9): 40]

⁵⁰ Refer to at-Tirmidhī, *Shamā’il al-Muḥammadiyyah*, summarised by al-Albānī.

⁵¹ And this is the best state for hair to be in.

He was of a goodly stature, finely balanced, having broad shoulders. His hair would reach his shoulders, sometimes to his earlobes and other times it would reach half way down his ears. He had a thick and full beard and his hands were fine, meaning that his fingers were thick.⁵² He had a large head and joints. His face was slightly round and he had jet black eyes with speckles of red in their edges with long eyelashes. He had fine hair extending from his chest to navel.

When he walked, he walked briskly as if descending a slope. His face would shine with a resplendence like that of the moon when it was full, as if it was the moon itself. He had a nice voice, he was sociable and good natured. He had a wide mouth⁵³ and his chest and stomach were level.

He had hair on his shoulders, forearms and upper chest. His wrists were thick with wide palms, his eyes were wide-set and he had thick heels. Between his shoulder blades was the Seal of Prophethood that resembled the tassel of a curtained canopy or a pigeon egg.

When he walked it was as if the earth had gathered together for him and those with him had to hurry to keep up with him while he walked on, unmindful of them.

He used to let his hair hang freely, then later he would part it. He would comb it and the hair of his beard. He would smear his eyes with *ithmad* (antimony) every night when going to sleep, three times.

The most beloved garment to the Messenger of Allāh (ﷺ) was the *qamiṣ* (shirt), white garments and the *ḥabrah*, which is a type of thick outer garment with red in it. The sleeve of the Messenger of Allāh's

⁵² This description is praiseworthy in men because it means they have a strong grasp, it is blameworthy in women because their fingers should be slender and delicate.

Refer to: Ibn al-Athīr, *an-Nihāyah* [2/444].

⁵³ Again this is a characteristic of perfection in men.

(ﷺ) shirt extended to his wrist.⁵⁴

One time he wore two red garments and sometimes he would wear an *izār* (lower garment) and *radā'* (upper garment). Another time he wore two green *thawbs*, another time an outer garment having tight sleeves, and yet another, a *qibā'* (a garment whose ends come together).

One time he wore a black turban, letting its two ends hang between his shoulders and another time he wore a *mirṭ* made of hair, this being a type of garment.

He would also wear a ring,⁵⁵ leather socks and sandals.

His (ﷺ) Children

He (ﷺ) had three sons,

1. Al-Qāsim, after whom he was nicknamed. He was born to him before his Prophethood and he died when he was two years old.
2. 'Abdullāh. He was also called Ṭayyib and at-Ṭahir because he was born to him after his Prophethood. It is postulated that Ṭayyib and at-Ṭahir are other than 'Abdullāh but the correct position is the first.
3. Ibrāhīm, and died there in the tenth of year of Hijrah at the age of seventeen or eighteen months.

⁵⁴ Reported by Abū Dāwūd [no. 4027] and at-Tirmidhī [no. 1765]. Its isnād contains Shahr Ibn ḥawshab and he is Ḍa'īf. Refer to al-Albānī, *Mukhtasar Shama'il al-Muḥammadiyyab* [p. 46].

⁵⁵ His ring was made of silver and he would place it on his right little finger and sometimes on the left.

Refer to Bukhārī [no. 5877] and Muslim [no. 2094].

He (ﷺ) had four daughters,

1. Zaynab. He married her to Abū al-‘Āṣ Ibn ar-Rabī‘ Ibn ‘Abdu-l-‘Uzzah Ibn ‘Abd-Shams who was the son of her maternal aunt. His mother was Hālah bint Khuwaylid.
2. Fāṭimah. He married her to ‘Alī Ibn Abū Ṭālib (*raḍiy>Allāhu ‘anhu*).
3. Ruqayyah.
4. Umm Kulthūm. He married both of these to ‘Uthmān (*raḍiy>Allāhu ‘anhu*), first Ruqayyah and then Umm Kulthūm and they both passed away while married to him. It for this reason that he was called the Possessor of Two Lights (*Dhu-n-Nūrayn*). Ruqayyah died on the Day of Badr, in Ramaḍān of the second year of Hijrah. Umm Kulthūm died in Sha‘bān of the ninth year of Hijrah.

So his daughters numbered four and there is no difference concerning this, and his sons numbered three according to the correct position.

The first to be born to him was al-Qāsim, then Zaynab, Ruqayyah, Umm Kulthūm, Fāṭimah—it is mentioned that Fāṭimah (*raḍiy>Allāhu ‘anhu*) was older than Umm Kulthūm as stated by al-Ḥāfiẓ ‘Alī Ibn Aḥmad Ibn Sa‘īd Ibn Ḥazm, Abū Muḥammad. Then in the epoch of Islām, ‘Abdullāh was born to him in Makkah and Ibrāhīm in Madīnah.

All of his children, except Ibrāhīm, were from Khadījah. Ibrāhīm was born to him by Māria, the Copt. All of his children passed away before him except for Fāṭimah who passed away six months after him according to the most correct and famous position.

His (ﷺ) Uncles and Aunts

He (ﷺ) had eleven uncles.

1. Al-Ḥārith who was the oldest son of ‘Abdu-l-Muṭṭalib and it was after him that he was nicknamed.
2. Qutham.
3. Zubair.
4. Ḥamzah.
5. Al-‘Abbās.
6. Abū Ṭālib.
7. Abū Lahab.
8. ‘Abdu-l-Ka‘bah.
9. Ḥajl.
10. Darār
11. Ghaydāq.⁵⁶

From amongst these, those who accepted Islām were Ḥamzah and al-‘Abbās. Ḥamzah was the youngest of them because he was foster-brother to the Messenger of Allāh (ﷺ), and al-‘Abbās was of a close age to him. He was the one who was in charge of distributing Zamzam water [to the pilgrims], inheriting this duty from his father, ‘Abdu-l-Muṭṭalib. He was three years older than the Messenger of Allah (ﷺ).

He (ﷺ) had six aunts,

1. Ṣafīyyah (*radīy-Allāhu ‘anhā*). She accepted Islām and undertook the Hijrah. She was the mother of az-Zubair Ibn al-‘Awām and died in Madīnah during the rule of ‘Umar Ibn al-Khaṭṭāb. She was the sister of Ḥamzah.
2. ‘Ātikah. It is said that she accepted Islām and she is the one who

⁵⁶ ‘Abdu-l-Ghanī al-Maqḍisi, *Mukhtaṣar as-Sirah* [p. 51] said, ‘he was called al-Ghaydāq (the Liberal) because of his generosity and frequent feeding [of the poor].’

had the dream about the Battle of Badr. Her story is famous.⁵⁷

3. Barraḥ
4. Arwā
5. Umaymah
6. Umm Ḥakīm who was [known as] al-Bayḍā' (the White Woman).

His (ﷺ) Wives

The first was Khadijah, then Sawdah, 'Ā'ishah, Ḥafṣah, Umm Ḥabībah, Umm Salamah, Zaynab bint Jaḥsh, Maymūnah, Juwayriyyah and Ṣafiyyah. We shall mention them in their respective biographies, inshā' Allāh.⁵⁸

He [married] these nine after Khadijah and passed away before them. He did not marry anyone else during the lifetime of Khadijah and neither did he marry a virgin other than 'Ā'ishah.

⁵⁷ In summary: 'Ātikah sent for al-'Abbās Ibn 'Abdu-l-Muṭṭalib to inform him of a nightmare she had. She had seen a rider coming upon a camel, he halted in the valley and cried out to the people, 'come forth, do not leave your men to the disaster that is to come in three days!' The people followed him to the Masjid, then his camel, with him on it, mounted to the top of the Ka'bah and he cried out again using the same words. Then his camel mounted on top of Mount 'Abd Qubays and he cried out again. Then he grabbed a rock and loosened it and it broke, not a single house remained in Makkah except that a piece of that rock entered it.

This dream was the reason why the enemy of Allāh, Abū Lahab refrained from going to fight at Badr.

Refer to: *Sirah Ibn Hishām* [1/607]; *Marwīyyāt Ghazwah al-Badr* [p. 128].

⁵⁸ i.e later on in the book, *Tabdhib al-Asmā' wa-l-Lughāt*.

The author, may Allāh have mercy upon him, neglected to mention Zaynab bint Khuzaymah (*radīy Allāhu 'anbā*) who was called 'the Mother of the Orphans' due to her good treatment of them. The Prophet (ﷺ) married her after Ḥafṣah (*radīy Allāhu 'anbā*). She remained with him for two or three months and then died, none of his wives, other than her and Khadijah, died while he was still alive.

From those matters that were specific to him was that he could have more than four wives as the author shall later mention.

Refer to: *al-Ist'āb* [1/88]; *al-Iṣābah* [12/280]; *as-Siyar* [2/218].

As for those whom he divorced during his (ﷺ) lifetime, then we have not mentioned them due to the great difference concerning them.

He had two slave girls (*surriyyah*), Māria⁵⁹ and Rayḥānah bint Zayd, it also postulated that she was bint Sham'ūn, and he later set her free.⁶⁰

It has been reported to us; from Qatādah who said,

تَزَوَّجَ النَّبِيَّ ﷺ خَمْسَ عَشْرَةَ امْرَأَةً، فَدَخَلَ بِثَلَاثَ عَشْرَةَ،
وَجَمَعَ بَيْنَ إِحْدَى عَشْرَةَ، وَتُوِّفِيَ عَنْ تِسْعٍ.

‘The Messenger of Allāh (ﷺ) married a [total of] fifteen women. He entered upon thirteen, combined a total of eleven [at one time], and passed away leaving nine living behind him.’⁶¹

Those Slaves whom He (ﷺ) Freed⁶²

From amongst them were,

1. Zayd Ibn ḥārithah Ibn Sharāḥil al-Kalbī, Abū Usāmah.

⁵⁹ The Copt. She was mother to Ibrāhīm, the son of the Messenger of Allāh (ﷺ) and was gifted to him by the leader of Alexandria, Muqawqis.

Refer to: *al-Iṣābah* [13/125].

⁶⁰ She was from Banū an-Nadīr, a Jewish tribe, and she accepted Islām.

Refer to: *al-Iṣābah* [12/268].

⁶¹ Refer to Abū ‘Ubaydah, *Tasmiyyah Aṣṣawāb an-Nabi (ﷺ) wa Aṣṣalābihi* [pp. 70-80] and Ibn ‘Abdi-l-Barr, *al-Istī‘āb* [1/90] wherein he said, ‘with regards those concerning whom there is a difference of opinion, who he had marital relations with and then divorced, or contracted the marriage but did not have marital relations, or proposed to but did not complete the contract, there is such a great deal of difference concerning them and the reasons for divorcing them that it necessitates refraining from being certain of the authenticity of any one of them.’

⁶² Refer to as-Sakhāwī, *al-Fakhr al-Mutawālī fiman Intusiba li-n-Nabi (ﷺ) min al-Khadam wa-l-Mawālī*.

2. Thawbān Ibn Bujdud.
3. Abū Kabashah. His name was Sulaym and he was present at Badr.
4. Bādhām.⁶³
5. Ruwayfi'
6. Qaṣir.⁶⁴
7. Maymūn.⁶⁵
8. Abū Bakrah.⁶⁶
9. Hurmuz.⁶⁷
10. Abū Ṣafīyyah, 'Ubayd.
11. Abū Salmā⁶⁸
12. Anasah.
13. Ṣaliḥ i.e. ash-Shukrān.
14. Rabāḥ Aswad.
15. Yasār ar-Rā'ī, the Nabatean.
16. Abū Rāfi', his name was Aslam, other opinions have also been mentioned
17. Abū Muwayhibah.
18. Faḍālah al-Yamānī.
19. Ar-Rāfi'.⁶⁹
20. Mīd'am Aswad who was killed at Khaybar.
21. Kirkirah, who used to carry the belongings of the Prophet (ﷺ) [while travelling].
22. Zayd, the grandfather of Hilāl Ibn Yasār Ibn Zayd.
23. 'Ubaydah.⁷⁰

⁶³ It is said that he is also Dhakwān who will be mentioned later.

⁶⁴ I have not found, in any of the references that I have, anyone who mentioned him amongst his (ﷺ) freed slaves.

⁶⁵ It is said that he is also Dhakwān who will be mentioned later.

⁶⁶ He is the famous Companion, Nufay' Ibn al-Ḥārith and some of the scholars did not include him amongst the freed slaves.

⁶⁷ It is said that this was the name of Abū Rāfi', the Copt, or that he was Dhakwān who will be mentioned later.

⁶⁸ It is said that he is Yasār ar-Rā'ī whose mention follows.

⁶⁹ It is said that he is Abū Rāfi' whose mention has preceded.

⁷⁰ It is said that he is 'Ubayd or 'Ubaydah whose mention follows.

24. Ṭahman, or Kaysān, or Mahrān, or Dhakwān, or Marwān.⁷¹
25. Ma'būr, the Copt.
26. Wāqid.
27. Abū Wāqid.⁷²
28. Hishām.
29. Abū Dumayrah.
30. Ḥunayn.
31. Abū 'Asīb whose name was Aḥmar.
32. Abū 'Ubaydah.
33. Safīnah.
34. Salmān al-Fārisī.
35. Ayman Ibn Umm Ayman.⁷³
36. Aflaḥ.
37. Sābiq.
38. Sālim.⁷⁴
39. Zayd Ibn Bawlā.
40. Sa'īd.
41. Dumayrah.
42. 'Ubaydullāh Ibn Aslam.
43. Nāfi'.
44. Nabīh.⁷⁵
45. Wardān.
46. Abū Uthaylah.
47. Abū al-Ḥumrā⁷⁶

From the females were,

⁷¹ These are all names that Dhakwān was known by.

⁷² The correct position is that he is either Wāqid or Abū Wāqid as mentioned by Shaykh Mashhūr Salmān, *al-Fakhr al-Mutawālī* [p. 61].

⁷³ Some of the scholars included him amongst the servants and not the freed slaves.

⁷⁴ As-Sakhāwī, *al-Fakhr al-Mutawālī* [p. 44] rejected that he was one of the freed slaves.

⁷⁵ In another text [of the book] the name given is Nabīl, and both of these have been mentioned amongst his freed slaves.

⁷⁶ Some scholars included him amongst the servants, other amongst the freed slaves and yet others placed him in both categories.

1. Salmā.
2. Umm Rāfi'.
3. Umm Ayman, Barakah. She is the mother of Usāmah Ibn Zayd.
4. Maymūnah bint Sa'd.⁷⁷
5. Khaḍīrah.
6. Raḍwah.
7. Umaymah.
8. Rayḥānah.
9. Umm Ḍumayrah.
10. Māria.
11. Shīrīn, sister to Māria.⁷⁸
12. Umm 'Abbās.⁷⁹

Many of the aforementioned names are mentioned in these books⁸⁰ and an explanation of their lives follows in their biographies, inshā'Allāh, the Exalted.

Know that all of these freed slaves were not present at the same time, rather some of them were present at different times.

Those who served Him (ﷺ)

From amongst these were,

1. Anas Ibn Mālik.
2. Hind.
3. Asmā' both of whom were the daughters of Ḥārithāh al-

⁷⁷ Others said that her name was Maymūnah bint Sa'd.

⁷⁸ Others said that her name was Sirīn, auntie to Ibrahim, the son of the Prophet (ﷺ).

⁷⁹ Others said that her name was Umm 'Ayyāsh.

⁸⁰ i.e books written by the scholars, in particular he is referring to *al-Muḥḍab*, *al-Muḥadḍab*, *al-Wāsiṭ*, *al-Wājiz*, and *ar-Rawḍāh*, these being books written by the Shāfi'is. The biographies of the above people can be found scattered throughout *Tabḍīb al-Asmā' wa-l-Lughāt* as the author has clarified in the introduction [p.3].

Aslamī.

4. Rabī'ah Ibn Ka'b al-Aslamī.
5. 'Abdullāh Ibn Mas'ūd who used to look after his shoes, when he stood he would put them on for him. When he sat, he would remove them and place them under his arms until he stood once again.
6. 'Uqbah Ibn 'Āmir al-Juhanī who was in charge of his mule.
7. Bilāl, the one who called the adhān.
8. Sa'd the freed slave of Abū Bakr as-Ṣiddīq.
9. Dhū Mikhmar, it is also said Mikhbar, the son of the brother of an-Najāshī, it is also postulated that he was the son of his sister.
10. Bukayr Ibn Shaddākh al-Laythī, it is also postulated that his name was Bakr.
11. Abū Dharr al-Ghifārī.
12. Al-Aslā' Ibn Sharīk Ibn 'Awf al-A'rajī.
13. Muhājir, the freed slave of Umm Salamah.
14. Abū as-Samḥ, (*radīy Allāhu 'anhum*)

His (ﷺ) Scribes

Al-Hāfiẓ Abū al-Qāsīm mentioned in *Tārikh Dimashq* that they numbered twenty-three and he listed all of them with his chains of narration.

They are:

1. Abū Bakr as-Ṣiddīq
2. 'Umar Ibn al-Khaṭṭab.
3. 'Uthmān.
4. 'Alī.
5. Talḥah.
6. Az-Zubair.

7. Ubayy Ibn Ka'b.
8. Zayd Ibn Thābit.
9. Mu'āwiyah Ibn Abū Sufyān.
10. Muḥammad Ibn Maslamah.
11. Al-Arḡam Ibn Abū al-Arḡam.
12. Abān Ibn Sa'īd Ibn al-'Āṣ.
13. Khālid Ibn Sa'īd Ibn al-'Āṣ, his brother.
14. Thābit Ibn Qays.
15. Ḥandhalah Ibn ar-Rabī'.
16. Khālid Ibn al-Walīd.
17. 'Abdullāh Ibn al-Arḡam.
18. 'Abdullāh Ibn Zayd Ibn 'Abd-Rabbih.
19. Al-'Alā' Ibn 'Uqbah.
20. Al-Mughīrah Ibn Shu'bah.
21. As-Sijil.
22. Others added, Shurḥabīl Ibn Ḥasanah.⁸¹

They mentioned that the most prolific scribes were Zayd Ibn Thābit and Mu'āwiyah (*radīy Allāhu 'anhum*).

His (ﷺ) Envoys

He (ﷺ) sent:

1. 'Amr Ibn Umayyah ad-Ḍamrī to an-Najāshī. He took the letter of the Messenger of Allāh (ﷺ), placed it between his eyes, descended from his throne and sat on the floor. He then

⁸¹ There are also others that the author, may Allāh have mercy upon him, did not mention.

However there is a difference concerning as-Sijil as to whether he was a scribe or not. This is because the only ḥadīth that is used to prove this is reported by Abū Dāwūd [no. 2935] and an-Nasā'ī, *al-Kabīr*, and it is not authentic. There is no one who was called *as-Sijil* amongst the Companions, those who mentioned him amongst the Companions depended upon this ḥadīth.

Refer to: Ibn Kathīr, *Tafsīr* [3/200]; *al-Miṣbah al-Madī'* [p. 80]; *Kuttāb an-Nabī* [p. 100]

- accepted Islām when later in the presence of Ja‘far Ibn Abū Ṭālib and his Islām was good.⁸²
2. Diḥyah Ibn Khalīfah al-Kalbī to Heraclius, the leader of Rome.
 3. ‘Abdullāh Ibn Ḥudhāfah as-Sahmī to Chosroes, the King of Persia.
 4. Ḥāṭib Ibn Abū Balta‘ah al-Lakhmī to al-Muqawqis, the King of Egypt and Alexandria. He said some good words and almost accepted Islām and gifted the Messenger of Allāh (ﷺ) with Māriah, the Copt and her sister Shīrīn. The Messenger of Allāh (ﷺ) in turn gifted Ḥassān Ibn Thābit with Shīrīn.⁸³
 5. ‘Amr Ibn al-‘Āṣ to the two kings of ‘Umān and they accepted Islām, he remained with them until the Messenger of Allāh (ﷺ) passed away.
 6. Salīṭ Ibn ‘Amr al-‘Āmirī to Hawdhah Ibn ‘Alī al-Ḥanafī in al-Yamāmah.
 7. Shujā‘ Ibn Wahb al-Asadī to al-ḥārithah Ibn Abū Shamir al-Ghassānī, the King of al-Balqā’, Syria.
 8. Al-Muhājir Ibn Abū Umayyah al-Makhzūmī to al-Ḥārith al-Ḥumairī.
 9. Al-‘Alā’ Ibn al-Ḥaḍramī to al-Mundhir Ibn Sāwā al-‘Abadī, the King of Baḥrain (today’s al-Ḥaṣa, Saudi Arabia) who believed and accepted Islām.
 10. Abū Mūsā al-Ash‘arī and Mu‘ādh Ibn Jabal to Yemen, calling its people to Islām. The generality of its inhabitants accepted Islām, leader and subject.⁸⁴

⁸² Ibn al-Qayyim, *Zād al-Ma‘ād* [1/120] said, ‘Aṣḥamah an-Najāshī?, for whom the Prophet (ﷺ) prayed [the funeral prayer], was not the one to whom he sent the letter to. This second one is not known to have accepted Islām whereas the first died as a Muslim. This was pointed out by Abū Muḥammad Ibn Ḥazm, *as-Sīrah* [p. 30] and the ḥadīth in ṣaḥīḥ Muslim [no. 1774] reported as a statement of Anas also proves this.’

⁸³ It is also said that her name was Sīrīn.

⁸⁴ Other envoys were also sent that the author, may Allāh have mercy upon him, has not mentioned desiring thereby to summarise his words.

All of these kings accepted Islām except for Heraclius, Muqawqis, Hawdhah, Chosroes, al-Ḥārith Ibn Abū Shamir and an-Najāshī. This Najāshī was not the one to whom the Muslims migrated as has preceded.

Those who called the *Adhān* for Him (ﷺ)

He (ﷺ) had four *Mu'adhdhins*:

1. Bilāl
2. Ibn Umm Maktūm, both in Madīnah.
3. Maḥdhūrah in Makkah.
4. Sa'd al-Qaradh in Qubā'.

An explanation of their lives follows in their respective biographies, inshā'Allāh, the Exalted.

His (ﷺ) 'Umrah, Ḥajj, Military Expeditions, and Raiding Parties

It is established in the Two Ṣaḥīḥs that the Prophet (ﷺ) performed 'Umrah four times after the Hijrah⁸⁵ and he performed the Ḥajj only once in his lifetime, the Farewell Ḥajj in which he bid the people farewell in the tenth year of Hijrah.⁸⁶

He (ﷺ), himself participated in twenty-five military expeditions according to the famous opinions. This is the opinion of Mūsā Ibn 'Uqbah, Muḥammad Ibn Ishāq, Abū Ma'shar and other scholars of biography and military expeditions. It is also said that he undertook twenty-seven such expeditions.

Abū 'Abdullāh Muḥammad Ibn Sa'd, *at-Ṭabaqat*, quoted an agree-

⁸⁵ Bukhārī [no.'s 1778-1780, 3066, 4148] and Muslim [no. 1253].

⁸⁶ Bukhārī [no. 1778] and Muslim [no. 1254].

There is a ḥadīth in Bukhārī [no. 1664] and Muslim [no. 1220] that proves that he performed Ḥajj once before the Hijrah as well and this was what Ibn Ḥajr declared to be the strongest position in *Fath* [3/517].

ment that he (ﷺ) undertook twenty-seven military expeditions⁸⁷ and fifty-six raiding parties. He then mentioned them one by one in order of occurrence.

They mentioned that he physically fought in nine: Badr, Uḥud, al-Khandaq, Banū Quraydha, Banū Muṭṭaliq, Khaybar, Faṭḥ Makkah, Hunain and at-Ṭā'if, this according to the opinion of those who say that Makkah was conquered by force.⁸⁸

It is also said that he fought at Bawādī al-Qurā, al-Ghābah⁸⁹ and Banū an-Naḍīr. Allāh knows best.

His (ﷺ) Manners

He (ﷺ) was the most generous of people, and he was never so generous as he was in the month of Ramaḍān. He had the best morals and manners and the best physical constitution. His hands were the softest of hands, he was the most pleasant smelling of them and the

⁸⁷ Muslim [no. 1813] reports from Ibn Zubair that he heard Jābir Ibn 'Abdullāh saying, 'I went on nineteen military expeditions with the Messenger of Allāh (ﷺ). I was not present at Badr or Uḥud because my father forbade me. When 'Abdullāh [my father] was killed at Uḥud, I never missed a single military expedition with the Messenger of Allāh (ﷺ).' It is understood from this narration that the number of expeditions undertaken by the Prophet (ﷺ) were twenty-one. This is also what is clearly reported from Jābir by Abū Ya'lā with a Ṣaḥīḥ isnād as stated by Ibn Ḥajr, *Fath*[7/380].

The discrepancy in numbers is explained by some people calling two battles by the same name, or giving one battle more than one name due to its length or the different places in which it was fought and the likes, as pointed out by al-Ḥāfiẓ Ibn Ḥajr. It can also be explained by some people considering only those battles in which fighting actually occurred and others not.

⁸⁸ Ibn Taymiyyah, may Allāh have mercy upon him, said, 'it is not known that he physically fought in any battle except for Uḥud, in which he killed Ubayy Ibn Khalaf. It is not to be understood from the statement, 'he fought at such-and-such a battle' that he fought in it himself as understood by some students who have not investigated his (ﷺ) life in detail.' Quoted by the *muḥaqqiq* to al-Qaṣṭalanī, *Mawāhib al-Laduniyyah* [1/335].

⁸⁹ These two places fall between Madīnah and Syria, closer to Syria.—*Mu'jam al-Buldān*.

most intelligent and perspicuous of them. He was the best of them with regards companionship and good-nature, the most courageous of them and the one who had the most knowledge of Allāh. He had the most fear of Allāh, he never became angry for personal motives and neither did he take revenge for personal motives. He only became angry when the sacred laws of Allāh, the Mighty and Magnificent, were violated and nothing would appease his anger until the truth was aided. When he became angry he would turn aside or avert his face.

His manners were the Qur'ān and he was the most humble of people. He would fulfil the needs and requirements of his family and lower his wing in mercy to the weak. He was never asked for anything to which his reply would be in the negative. He was the most forbearing of people, and had a greater sense of modesty and shame than a virgin secluded in her private room. He viewed the near and the far, the strong and the weak all the same.

He never criticised food, if he desired it, he ate it and if not he left it. He would not eat while reclining and neither upon an eating table. He would eat what was easy and readily available. He used to love sweets and honey, gourd used to please him. He (ﷺ) said,

نِعْمَ الْإِدَامُ الْخَلُّ.

What an excellent condiment is vinegar.⁹⁰

وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

The superiority of 'Ā'ishah over all women is like the superiority of *ath-Tharid* (a mixture of bread, meat and broth) over all other food.⁹¹

⁹⁰ Muslim [no. 2051].

⁹¹ Bukhārī [no.'s 3770, 549, 5428] and Muslim [no. 2426].

His favourite part of the sheep was the shoulder. Abū Hurayrah (*radīy Allāhu ‘anhu*) said,

خَرَجَ رَسُولُ اللَّهِ مِنَ الدُّنْيَا وَلَمْ يَشْتَعْ مِنْ خُبْزِ الشَّعِيرِ .

The Messenger of Allāh (ﷺ) left the world without ever eating his fill of barley bread.⁹²

A month or two would go by without a fire being lit in any of his houses.

He used to partake of gifts but would not touch that which was given in charity. He would reward a gift with a gift. He would fix his own sandals and sew his own clothes. He would visit the sick and accept the invitation of the rich, poor, noble and lowly alike, he would never look down contemptuously upon anyone.

Sometimes he would sit with his knees drawn up to his chest, holding his shins with his hands, sometimes cross-legged and sometimes reclining. Most of the times he would sit in the first posture. He would eat with three of his fingers and would lick them [clean]. He would drink water in three sips, taking a breath between each outside of the vessel that contained the water.

He would speak in comprehensive and concise words, he would repeat his words three times so that they be understood clearly. His words were clear and understandable to all who heard him and he would not speak unless there was a need to do so.

He would not stand or sit except that he made *dhikr* of Allāh, the Exalted. He rode a horse, camel, donkey and mule, sometimes having Mu‘ādh sit behind him on a camel and on a donkey, he would not allow anyone to walk behind him.

⁹² Bukhārī [no.'s 3770, 5419, 5428] and Muslim [no. 2426].

He would tie a rock firmly on his stomach out of hunger, and he and his family would lie down to sleep while still hungry. His bed was made of leather skin, being filled with palm-fibres. He would seldom partake of the delight and pastime of this world, even when he did, taking only a little. Allāh, the Exalted, had given him the keys to the treasures of the whole world, but he refused to accept them, preferring the Hereafter instead.

He would frequently and consistently perform the *dhikr* of Allāh, constantly would he be in a state of contemplation. Most of the times his laugh would consist of a smile and sometimes he would laugh such that his molar teeth showed. He loved scents and hated distasteful smells. He joked, but would not say ought but the truth. He would accept the excuses presented to him by people and he was as Allāh, the Exalted, described him,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

“Indeed there has come to you a Messenger from amongst yourselves, grievous to him is what you suffer. He is deeply concerned about you and kind and merciful to the believers.”

[*At-Tawbah* (9): 128]

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

“Pray for them, indeed your prayers bring about relief for them.”

[*At-Tawbah* (9): 103]

His censuring would consist of his alluding and hinting at some-

thing or someone, [for example],

ما بال أناس يشترون شروطاً ليست في كتاب الله تعالى.

What is the matter with people that they set conditions that are not in the Book of Allāh, the Exalted?⁹³

and the likes.

He would command with gentleness and he would encourage gentleness while prohibiting rudeness and harshness. He would encourage forgiveness, clemency and all virtuous morals and manners.

He loved starting with his right side when cleaning, putting his shoes on, combing his hair and indeed in all of his affairs. His left hand was reserved for cleaning himself after having relieved himself and for whatsoever was deemed offensive. When he slept or lay down, he would lie down on his right side, facing the Qiblah.

His gatherings would be conducted with forbearance and modesty, conducted with integrity and honesty, and were places of patience and tranquillity. No voice was raised therein, women were not needlessly discussed, rather matters inducing taqwā were discussed and those present would be humble, giving due respect to the elders, showing mercy to the young, giving precedence to the needs of the needy and protecting the stranger. Hence they would leave having been guided to and guiding to the good.

⁹³ Bukhārī [no.'s 2155, 2563] and Muslim [no. 1504].

It is reported by Abū Dāwūd [no. 4788] from 'Ā'ishah (*radīy-Allāhu 'anhā*) that when something was conveyed to the Prophet (ﷺ) about a person he would not say, 'what is wrong with that person who says such-and-such' rather he would say, 'what is wrong with a people who say such-and-such.'

He would bring his Companions together in unity, he would honour the head of every nation and enjoin him to govern their affairs. He would ask after his Companions. He was not one who spoke indecently or promoted indecent speech and action. He would not recompense an evil with an evil, rather he would forgive and overlook. He never struck a servant or woman, indeed he never struck anything except when he was fighting in the Way of Allāh, the Exalted.

He was never given a choice between two matters except that he would choose the easier matter as long as it did not involve any sin.

The evidences for all that I have mentioned are famous and can be found in the Ṣaḥīḥ. Allāh, the Glorious and Exalted, combined in him perfect manners and beautiful habits and temperament. He granted him the knowledge of the previous and later people⁹⁴ and that which contains victory and success. This despite the fact that he was illiterate, not being able to read or write, having no human teacher. Allāh granted him what He had not granted any of the creation and chose him above all the first and later people. Abundant peace and blessings be upon him perpetually until the Day of Judgement.

It is established in the Ṣaḥīḥ from Anas Ibn Mālik (*radīy Allāhu*

⁹⁴ There is some generality in this sentence [that requires explanation]. The meaning of the author, 'He granted him the knowledge of the previous and later people' i.e. knowledge of the unseen that Allāh conferred upon him. Allāh, the Exalted says, "[He is] the Knower of the unseen and He does not disclose His [knowledge of the] unseen to anyone, except whom He has approved of messengers..." [*Al-Jinn* (72): 26-27]

As for that which Allāh did not confer upon him, then in this portion he is like the remainder of mankind, "Say: I do not tell you that I have the depositories [containing the provision] of Allāh, nor that I know the unseen, nor do I tell you that I am an Angel. I only follow what is revealed to me..." [*Al-An'ām* (6): 50]

The correct statement to say is, "He has taught you that which you did not know." [*An-Nisā'* (4): 113].

(*anbu*) who said,

ما مَسَسْتُ دِيَابِجاً وَلَا حَرِيراً أَلْيَنُ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا
شَمَمْتُ رَائِحَةً قَطُّ أَطْيَبُ مِنْ رَائِحَةِ رَسُولِ اللَّهِ، وَلَقَدْ خَدَمْتُ
رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي قَطُّ: أَفٌّ، وَلَا قَالَ لِشَيْءٍ
فَعَلْتُهُ: لَمْ فَعَلْتُهُ، وَلَا لِشَيْءٍ لَمْ أَفْعَلْهُ: أَلَا فَعَلْتَ كَذَا.

I have not touched silk brocade or silk that was finer to touch than the hands of the Messenger of Allāh (ﷺ). I have not smelt anything that was more pleasant than the smell of the Messenger of Allāh. I served the Messenger of Allāh (ﷺ) for ten years and he never once said to me, ‘uff,’ neither did he ever say to something that I did, ‘why did you do it?’ or to something that I did not do, ‘have you not done such-and-such?’⁹⁵

His (ﷺ) Miracles⁹⁶

The Messenger of Allāh (ﷺ) possesses many manifest miracles and signs demonstrating [his veracity], reaching thousands and they are well known.

From amongst them was the Qur’ān, the manifest and clear miracle and brilliant proof, falsehood cannot approach it from before it or behind it. It is a revelation from One Who is All-Wise and Praiseworthy. It incapacitated the most eloquent of people in the most eloquent of times to produce a single chapter that would be

⁹⁵ Bukhārī [no. 3561] and Muslim [no. 2309].

⁹⁶ A number of works have been authored concerning this topic or discussing this topic amongst them are: Ibn Taymiyyah, *al-Jawāb as-Ṣaḥīḥ liman Baddala Dīn al-Masīḥ*; what was mentioned by Ibn Kathīr, *Tārikh* and al-Dhahabī, *Tārikh al-Islām*; Ibn Ḥajr, *Fathu-l-Bārī* [6/582].

Refer also to Khayru-d-Dīn Wānilī, *Mu’jaẓāt al-Muṣṭapha* [3rd ed., Maktabah as-Sawādī, Jeddah]. Consult this for the evidences for what is mentioned in this chapter.

comparable to it, even if the whole of creation were to gather for that purpose. Allāh, the Exalted says,

قُلْ
لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

“Say: if the whole of mankind and the jinn gathered in order to produce the like of this Qur’ān, they could not produce the like of it, even if they assisted each other.”

[*Al-Isrā’* (17): 88]

It challenged them to this despite their large numbers, their eloquence and their severe enmity, and it challenges them to this day.

As for the other miracles, it is not possible to enumerate them all due to their huge number and renewing and increasing nature. However, I will mention some examples:

The splitting of the moon, water flowing from between his fingers, increasing the quantity of food and water, the glorification of the food, the palm tree yearning for him, stones greeting him, the talking of the poisoned leg [of roasted sheep], trees walking towards him, two trees that were far apart coming together and then parting again, the barren [and therefore dry] sheep giving milk, his returning the eye of Qatādah Ibn an-Nu’mān to its place with his hand after it had slipped out, his spitting lightly into the eye of ‘Alī when it had become inflamed and its being cured almost immediately, his wiping the leg of ‘Abdullāh Ibn ‘Atīq whereupon he was immediately cured.

His informing of the places of death of the polytheists on the Day of Badr saying, ‘this is the place of such-and-such a person.’

His informing of his killing Ubayy Ibn Khalaf, that a group of his nation would traverse an ocean and Umm Ḥarām would be amongst them and this occurred. That all that was drawn together for him of the ends of the earth and displayed to him would be opened for his nation, that the treasures of the Chosroes would be spent by his nation in the Way of Allāh, the Mighty and Magnificent. That he feared for his nation that they would be tempted by the wealth and allurements of this world and that the treasures of the Persians and Romans would be ours and that Surāqah Ibn Mālik would wear the trousers of Chosroes.

He informed us that Ḥasan Ibn ‘Alī would reconcile between two large warring parties of the Muslims, that Sa’d Ibn Abū Waqqāṣ would live such that nations would benefit by him and others would be harmed. That an-Najāshī had died on this particular day while he was in Ethiopia and that al-Aswad al-‘Ansī had been killed on this particular day while he was in Yemen.

That the Muslims would fight the Turks who were described as having small eyes, wide faces and small, chiselled noses and that Yemen, Syria and Irāq would be conquered by the Muslims.

He informed us that the Muslims would comprise three armies, an army in Syria, an army in Yemen and an army in Irāq. That they would conquer Egypt, a land whose [unit of land measurement] was the Qīrāt, that they should deal with their people well for they have protection [being Copts] and ties of kinship [through Hajar]. That Awais al-Qarnī would come to you from the auxiliaries of Yemen, he would be afflicted with leprosy and it would be healed except for the space of a dirham, and he indeed arrived during the rule of ‘Umar.

He informed us that a group of his nation would always be upon the truth and that mankind would become many in number and that

the Anṣār would diminish in number and that the Anṣār would be not be given their due [with regards distribution of wealth and leadership]. That mankind would keep on asking questions until they would say,

خَلَقَ اللهُ الْخَلْقَ...

Allāh created the creation....⁹⁷

He informed us that Ruwayfi' Ibn Thābit would live a long life, that 'Ammār Ibn Yāsir would be killed by the transgressing group, that this nations shall divide into sects and that they would fight each other.

He informed us that a fire would emanate from the land of ḥijāz and the likes of this. All of this occurred exactly as he (ﷺ) said it would.

He said to Thābit Ibn Qays,

تَعِيشُ حَمِيداً... وَتُقْتَلُ شَهِيداً.

You will live being praised... and you will die as a martyr.

and he live being praised and was martyred at al-Yamāmah. He said to 'Uthmān,

تُصِيبُهُ بَلْوَى شَدِيدَةٌ

He would be afflicted by a severe trial.⁹⁸

⁹⁷ Referring to the ḥadīth, "the people will continue asking until they say, 'this is Allāh Who created everything...but who created Allāh?'"

Reported by Bukhārī [no. 7296] and Muslim [no. 136].

⁹⁸ The meaning of severe trial is his being imprisoned in his house and his being killed by the transgressors.

He said about a person amongst the Muslims who had just fought a severe fight that

وَأِنَّهُ مِنْ أَهْلِ النَّارِ

He would be from amongst the denizens of the Fire.

and later he committed suicide. Wābiṣah Ibn Ma'bad came to him in order to ask him about righteousness and sin upon which he asked,

جِئْتِ تَسْأَلِ عَنِ الْبِرِّ وَالْإِثْمِ؟

Have you come to ask about righteousness and sin?

He (ﷺ) said to 'Alī, az-Zubair and al-Miqdād,

اذْهَبُوا إِلَى رَوْضَةِ خَاخِ، فَإِنَّ بِهَا طَعِينَةَ مَعَهَا كِتَابٌ.

Go to the garden of Khākh for indeed there is Dha'īnah⁹⁹ who has a book with her.

They found her there but she initially denied having the book and then took it out from her within her braids.

He (ﷺ) said to Abū Hurayrah, when Satan had stolen some dates,

إِنَّهُ سَيَعُودُ.

Indeed he shall return.

and he did. He (ﷺ) said to his wives,

⁹⁹ This is the woman with whom Ḥātib al-Balta'ah (*radīy Allāhu 'anhu*) sent a letter to the people of Makkah in order to inform them of the plans of the Messenger of Allāh (ﷺ) to fight them. It was concerning this that the first verses of *Sūrah Mumtaḥinah* were revealed.

The garden of Khākh is a place falling between Makkah and Madinah.

Refer to Bukhārī [no. 3983] and Muslim [no. 2494] and *Tafsīr Ibn Kathīr* [4/344].

أَطْوَلُكُمْ يَدًا أَسْرَعُكُمْ لِحَاقًا بِي.

The most prolific of you in giving charity will be the quickest of you to join me.¹⁰⁰

and it was so. He (ﷺ) said to ‘Abdullāh Ibn Sallām,

أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ.

You will remain upon Islām until you die.

He (ﷺ) supplicated for Anas that his wealth and sons increase and that he should live a long life and it was so. He lived for more than one hundred years and not one of the Anṣar was richer than he and one hundred and twenty of his children had already been buried before the arrival of al-Ḥajjāj [to Baṣrah]. This is detailed further in Ṣaḥīḥ Bukhārī and others.¹⁰¹

He (ﷺ) supplicated that Islām be strengthened through ‘Umar Ibn al-Khaṭṭab or Abū Jahl, and Allāh strengthened it through ‘Umar (*radīy-Allāhu ‘anhu*). He (ﷺ) supplicated against Surāqah Ibn Mālik and the feet of his horse sank into the earth and he was thrown off, he called out asking for safe conduct and was granted it, then he asked the Prophet (ﷺ) to make a supplication for him.

He (ﷺ) supplicated that Allāh remove feeling the bitter cold and heat from ‘Alī and so never did he feel cold or hot. He (ﷺ) supplicated for Hudhayfah, the night that he sent him to spy on the Confederates, that he not feel the cold and he did not until he had returned. He (ﷺ) supplicated for Ibn ‘Abbās that Allāh grant him understanding of the religion and it was so. He (ﷺ) supplicated against ‘Utbah

¹⁰⁰ Zaynab bint Jahsh (*radīy-Allāhu ‘anha*) was the most prolific of them in giving charity and was the first to die. Refer to Muslim [no. 2452].

¹⁰¹ Bukhārī [no. 1982].

Ibn Abū Lahab¹⁰² that Allāh cause a dog from amongst his dogs to overcome him and he was killed by a lion at az-Zarqā’.

He (ﷺ) supplicated for the descent of rain when they asked him to at the time of drought, there was not a single cloud in the sky, then when he had supplicated, the clouds gathered like mountains and it rained until the next Friday. It rained so much that they had to come back and ask him to supplicate and stop the rain, so he supplicated and the rain stopped and they walked out into the glaring sun.

He (ﷺ) supplicated for Abū Ṭalḥah and his wife, Umm Sulaym, that he bless them in the night they had spent together and she became pregnant and gave birth to ‘Abdullāh. He had nine children and all of them were scholars.

He (ﷺ) supplicated for the mother of Abū Hurayrah (*radīy>Allāhu ‘anhu*) that she be guided and Abū Hurayrah left to find her performing the ritual bath because she had accepted Islām. He (ﷺ) supplicated for Umm Qays bint Muḥṣin, the sister of ‘Ukkasha, that she live a long life and we do not know of another woman who lived as long as she did. This was reported by an-Nasā’ī in the chapter concerning washing the deceased.

On the Day of Ḥunain he (ﷺ) threw a handful of dirt at the disbelievers and said,

شَاهَتِ الْوُجُوهُ.

May the faces be disfigured.

and Allāh, the Exalted, vanquished them, filling their eyes with dirt. He (ﷺ) once went out to one hundred of the Quraysh who were

¹⁰² This is how it is in all of the printed editions, perhaps the author means ‘Utaybah Ibn Abū Lahab for this description fits him. As for ‘Utbah, he accepted Islām in the year of the Conquest of Makkah.

waiting to do something horrible to him and he put dirt on their head and went on his way without their seeing him.

His (ﷺ) Horses, riding Beasts and Weapons

He (ﷺ) had a number of horses:

1. As-Sakab, which he (ﷺ) owned. It was unique, having a white streak and white hooves and it was the first horse that he undertook a military expedition on.
2. Sabḥah. This is the one he (ﷺ) raced on and won.
3. Al-Murtajiz. This is the one he (ﷺ) bought from the bedouin Arab, Khuzaymah Ibn Thābit testified on his behalf [on timely payment].

Sahl Ibn Sa'd said,

كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةُ أَفْرَاسٍ: لِيَزَّازَ وَالظَّرْبُ وَاللُّحَيْفُ.

The Messenger of Allāh (ﷺ) had three horses: Lizāz, al-Dharib and al-Luḥayf.

As for Lizāz, it was given to him by al-Muqawqis, al-Luḥayf was given to him by Rabī'ah Ibn Abū al-Barā'a, and al-Dharib was given to him by Farwah Ibn 'Amr al-Judhāmī.

He (ﷺ) also had a horse called al-Ward which was given him by Tamīm ad-Dārī which he then gave as a gift to 'Umar, then 'Umar gave it as a gift to another man, and later found it being sold.

He (ﷺ) had a mule called Duldul upon which he used to ride on his journeys. It lived on after his death until it grew old and lost its teeth. He used it to grind barley and it died at Yanbu'.¹⁰³ It has been

¹⁰³ A famous city today in Saudi Arabia, on the Red Sea coast.

reported to us in *Tārikh Dimashk* via a number of routes that it remained alive until ‘Alī (*radīy>Allāhu ‘anhu*) fought the Khawārij, while riding it during his rule.

He (ﷺ) had a camel called al-‘Aḍbā’, also called al-Jad‘ā’ and al-Qaṣwā’. This is how it has been reported to us from Muḥammad Ibn Ibrāhīm at-Taimī that these three names belonged to one and the same camel. This has also been stated by others and it is also postulated that they are names to three different camels.¹⁰⁴

He (ﷺ) had a donkey called ‘Ufayr which died during the Farewell Pilgrimage. Al-Qāḍī ‘Ayāḍ said that it was called Ghufayr but they have agreed that this is an error.

One time he (ﷺ) had twenty she-camels about to give birth and one hundred sheep, three spears, three bows and six swords. From amongst these swords was the one called Dhu-l-Faqār which he appropriated from the war booty on the Day of Badr and it was the sword that he saw in his dream on the Day of Uḥud.¹⁰⁵ He (ﷺ) had two suits of armour, a shield, a ring and a wooden pitcher, a black square standard, a white flag—and it is said that it was black.

Know that the circumstances and events of the Messenger of Allāh (ﷺ), his life, that which Allāh, the Exalted, honoured him with, what He inundated the worlds with of his influence and mark, is beyond enumeration, it is not possible to examine all of it. This is especially true of a book like this whose intent is just to show a glimpse of the

¹⁰⁴ It never lost a race. Once it did lose to a bedouin riding his own young camel, this outcome was difficult for the Companions to bear and they felt despondent. The Messenger of Allāh (ﷺ) said, “it is a duty upon Allāh that He not elevate anything of this world except that He would later lower it.”

Refer to Bukhārī [no. 6501].

¹⁰⁵ Wherein he saw himself brandishing it and it breaking, which he interpreted to mean that his Companions would be killed on the Day of Uḥud.

Refer to Bukhārī [no. 4081] and Muslim [no. 2272].

lives of individual personalities and what is related to them. What I have mentioned here should serve as a pointer to what I have left out. This is also true because my purpose was to honour this book by mentioning some of the events during the life of the Messenger of Allāh (ﷺ) and his circumstances at its onset.

This has occurred, and all praise and thanks are due to Allāh, indeed how can a book not be ennobled that commences by mentioning the events of the life of the Chosen Messenger (ﷺ), the Beloved and Elect, the chosen one of the world, the Seal of the Prophets, the Imām of the pious and God-fearing, the Master of the Messengers, the Guide of the nation, the Prophet of Mercy (ﷺ), may Allāh increase him in nobility and excellence with Him.

All praise and thanks are due to the
Lord of the worlds.

APPENDIX TWO

The Legal Rulings that were Specific to the Messenger of Allah (ﷺ)¹⁰⁶

This is a valuable section, the habit of our companions [the Shāfi‘īs] is to mention it at the beginning of the Book of Marriage [in their books of *fiqh*]. This is because the rulings specific to him alone are more with regards to marriage than any other topic. I have gathered them in ar-Rawḍah in some detail and all praise and thanks are due to Allāh.

This book is not the place to detail them so I will just mention

¹⁰⁶ After investigation and research one finds that many of the aspects that are mentioned as being specific to the Prophet (ﷺ) in this chapter are not actually so, indeed some of them contradict his (ﷺ) Sunnah.

The basic principle here is that he (ﷺ) is the same as any other man except for that which is established through evidence. The proof for this is His saying, “Say: I am a man like yourselves to whom it has been revealed...” [Al-Kahf (18): 110]

and his (ﷺ) saying, “I am only a man...”.

How excellent is what the author, may Allāh have mercy upon him, quoted at the end of this chapter that the specific qualities cannot be established through analogy and that they can only be proven through textual evidences. As for that which has no text, then to have a difference of opinion concerning it is to guess at the unseen, so pay attention to this!

them in brief inshā'Allāh, the Exalted.

Our companions have stated that those things specific to him (ﷺ) are of four types:

1. That which is specific to the Messenger of Allāh (ﷺ) with regards the obligations. They said that the wisdom behind this was to increase his closeness to Allāh and to raise his lofty ranking. None of those desiring to come close to Allāh can do so as they do through performing that which Allāh, the Exalted, has obligated upon them as has been clarified in the authentic ḥadīth.¹⁰⁷

Imām al-Ḥaramain quoted from some of our companions that the reward of an obligation is seventy times greater than the reward of an optional act, conforing themselves with a ḥadīth. Included in this category are: the prayer of *al-Duḥā*, sacrifice, the *witr* prayer, the night prayer (*tabajjud*), employing the miswāk and taking consultation.

The correct opinion according to our companions is that the above are obligatory upon him, it is also postulated that they are recommended. The most correct opinion according to our companions is that the *witr* prayer is not the same as the *tabajjud* prayer. The correct opinion with regards *tabajjud* is that its obligation was abrogated with regards to him (ﷺ) just as it was abrogated with regards his nation. This is what is textually reported from al-Shāfi'ī, may Allāh have mercy upon him. Allāh, the Exalted says,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ

¹⁰⁷ Reported by Bukhārī [no. 6502] wherein the Messenger of Allāh (ﷺ) said, "Allāh says, 'whosoever has mutual animosity with a friend (*walīy*) of Mine, then I declare war on him. My servant does not draw close to Me with anything as he does by carrying out what I have made obligatory upon him....'

“And [stay awake] some of the night for pray, an optional worship for yourself.”

[*Al-Isrā'* (17): 79]

The ḥadīth in Ṣaḥīḥ Muslim, reported from 'Ā'ishah also proves this.¹⁰⁸

Included in this category is bearing [the harm afflicted upon him] by his enemy with patience, even if they be many, even if they be more than double in number.

Included in this category is the obligation to pay the debt of those who have passed away in the case that there is no one to pay it off. It is postulated that he paid debts off as a generous and noble action on his part and not as an obligation, however the most correct opinion according to our companions is that it was obligatory.

It is also said that it was obligatory upon him (ﷺ), when he saw something that pleased him to say,

لَيْتَكَ إِنِ الْعَيْشَ عَيْشُ الْآخِرَةِ.

Labbayk, indeed the true livelihood is the livelihood of the Hereafter¹⁰⁹

Included amongst this category are issues related to marriage, that it was made obligatory upon him to make his wives choose between leaving him or choosing him. Some of our companions said that

¹⁰⁸ Reported by Muslim [no. 746] from 'Ā'ishah (*radīy>Allāhu 'anḥā*) who said, 'Allāh, the Mighty and Magnificent, obligated the night prayer in the beginning of this chapter—i.e. *al-Muḥḥammil*—and the Prophet and his Companions observed this with eagerness. Allāh refrained from revealing its conclusion for twelve months, then He revealed an easing [of the ruling] at the end of this chapter. Hence the night prayer became optional after having been obligatory...?'

¹⁰⁹ Bukhārī [no. 2834] and Muslim [no. 1805].

this was only recommended, however the correct opinion was that it was obligatory. So when he gave them the choice, they chose him and the abode of the Hereafter, thereupon Allāh made it unlawful for him to marry any other or to exchange them as a fitting reward for their excellent choice. Allāh, the Exalted says,

لَا يَحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ

“Not permissible for you are any [additional] women after [this], nor may you exchange them for [other] wives...”

[*Al-Abzāb* (33): 52]

Then this ruling was abrogated, so that this could be a favour and grace bestowed upon the Messenger of Allāh (ﷺ), so that he could marry additional women. Allāh, the Exalted says,

إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ الَّتِي آتَيْتَ أَجُورَهُنَّ

وَمَا مَلَكَتْ يَمِينُكَ

“Indeed We have made lawful for you your wives to whom you have given dowries and any slave-girls you own...”

[*Al-Abzāb* (33): 50]

Our companions have differed as whether or not it became unlawful for him (ﷺ) to divorce them after having given them the choice. The most correct opinion is that it was not unlawful, the only thing that was unlawful was to exchange them which is something different to mere divorce.

2. That which was specific to the Messenger of Allāh (ﷺ) with regards to prohibitions, so that his reward could increase through his avoiding them. This is of two types:

THE FIRST: Those issues outside of marriage. Included in this is

poetry, writing¹¹⁰ and [the acceptance of] *zakāb*. With regards to [the acceptance of] optional charity, two opinions have been voiced by al-Shāfi‘ī, the most correct of which is that it is unlawful for him. As for eating in a reclining posture, eating onion, garlic and leek then this was disliked for him but not unlawful according to the most correct opinion. Some of our companions said that it was unlawful for him.

When he had made his preparations for war, it was unlawful for him to put his war-items aside until he had engaged the enemy in battle. It is also postulated that it was disliked, however the correct opinion according to our companions is that it was unlawful. Some of our companions said, by way of extrapolating upon this, that when he commenced an optional action of worship, it was necessary for him to complete it but this is a weak opinion.

It was unlawful for him to look desirously at that which Allāh had provided people from the allurements of this world.

It was unlawful for him to commit ‘treachery with the eye’, which is to motion with the hand or head, indicating permission for a person to be killed or beaten or the likes in a way that contradicts the outward appearance or perception of things.

Initially he would not pray upon those who has died while having a debt, having none to pay it off on his behalf, instead allowing his Companions to pray over him. Our companions have differed as whether or not it was unlawful for him to pray over them. [If it was unlawful] was it then abrogated? Then, later, he would pray over them and pay off their debts himself.

¹¹⁰ Allāh, the Exalted says, “And you did not recite any scripture before it, nor did you inscribe one with your right hand...” [*al-Ankabūt* (29): 48] and “And We did not give knowledge of poetry and neither is it befitting for him.” [*Yāsīn* (36): 69].

THE SECOND: Concerning issues of marriage. Included in this is keeping anyone who disliked to marry him, the correct opinion according to our companions being that it was unlawful for him [to keep her], some of them said that he should leave her by way of a noble gesture on his part.

Included amongst this is marrying a woman from amongst the People of the Book, the most correct opinion according to our companions being that it was unlawful for him. This was the opinion of Ibn Suraij, Abū Sa'īd al-Iṭṭakhri and Qāḍī Abū Ḥāmid al-Marwadhī. Abū Ishāq al-Marwazī said that it was not unlawful. There are two opinions voiced [by the Shāfi'īs] concerning sexual relations with a slave-girl from amongst the People of the Book and marrying a Muslim slave-girl. The most correct opinion concerning the slave-girl from the People of the Book is that it was lawful and with regards the Muslim slave-girl that it was unlawful. With regards the slave-girl of the People of the Book, the majority declared decisively that it was unlawful for him to marry her. Al-Ḥannāṭī dismissed both these opinions while our companions extrapolated many issues from this, but it is not fitting to mention them in this book.

3. Concessions and allowance that were granted specifically to him (ﷺ). These are of two types:

THE FIRST: That which does not relate to marriage. Included amongst this is continual fasting, choosing that which he preferred from the war booty before its distribution such as a slave-girl or the likes. This chosen portion was called as-Ṣafī and as-Ṣafīyyah, the plural of which is Ṣafāyah.

Included amongst this is the one-fifth war booty [apportioned for Allāh and His Messenger (ﷺ)] from the spoils of war acquired through victory (*ghanimah*) and one-fifth of one-fifth of the spoils of war acquired through the enemy surrendering (*fai'*) along with an

additional four-fifths.

Included amongst this is entering Makkah without *ibrām* and the permissibility of fighting therein at the time he entered it during the Conquest of Makkah. He was allowed to pass judgement based upon what he already knew [of a case without the need of the plaintiff or the accused testifying], with regards to other than him there is a difference of opinion. He was allowed to pass verdicts with regards himself and his children and bear testimony on his own behalf and on behalf of his children. He was allowed to accept the witness of one who testified on his behalf. He was allowed to cultivate land on his own behalf. His ablution would not be broken were he to sleep in a lying down position. Some of our companions have mentioned two opinions with regards his ablution breaking upon touching a woman, the most correct opinion being that it does break.¹¹¹

With regards the permissibility of his staying in the Masjid while in a state of major impurity, our companions have voiced two opinions. Abū al-‘Abbās Ibn al-Qāṣṣ, *at-Talkhīṣ*, said that it was permissible whereas al-Qaffāl and others said that it was not permissible. Imām al-Haramain and others declared the author of *at-Talkhīṣ* to be in error with regards his considering it permissible.

To prove its permissibility it could be possible to depend upon the ḥadīth of ‘Aṭīyah; from Abū Sa‘īd that the Prophet (ﷺ) said,

يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ يَحْتَبُ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ.

¹¹¹ The correct opinion is that touching a woman does not nullify the ablution, this fact holds true for the Prophet (ﷺ) and those other than him, even if one were to touch her with desire. This is due to what is established from ‘Ā’ishah (*radīy Allāhu ‘anĥā*) that the Messenger of Allāh (ﷺ) used to kiss his wives, then go for prayer without performing ablution.

Reported by Abū Dāwūd [no. 178], Tirmidhī [no. 86], Ibn Mājah [no. 502] and declared Ṣaḥīḥ by al-Albānī.

O 'Alī, it is not allowed for anyone who is in a state of major impurity to be in this *masjid* except for you and I.

At-Tirmidhī ruled the ḥadīth to be ḥasan.

It is possible to object to this ḥadīth by stating that 'Aṭīyyah is considered to be weak by the majority. It could be replied to this by saying that at-Tirmidhī ruled the ḥadīth to be ḥasan and perhaps he found supports for it that led to this ruling.¹¹²

It was permissible for him to take food and drink for its owner who was in need of it, if he (ﷺ) himself was in need of it and it was obligatory upon the owner to give him them, giving precedence to his (ﷺ) needs over his own. This due to the saying of Allāh, the Exalted,

وَأَرْوَجِدُهُمْ أَنفُسَهُمْ

“The Prophet is more worthy of the believers than themselves...”

[*Al-Aḥzāb* (33): 6]

Know that the Prophet (ﷺ) did not actually carry out the majority of these permissible matters, even though they were permissible for him and Allāh knows best.

THE SECOND: Those issue related to marriage. Included amongst this is the permissibility of having nine wives, the correct opinion

¹¹² The ḥadīth is Ḍa'īf, its isnād contains 'Aṭīyyah al-'Awfī, who is Ṣadūq, makes mistakes, a shia and a *mudallis* as mentioned in *at-Taqrīb*. At-Tirmidhī alluded to its weakness for he said after quoting it, 'this ḥadīth is *gharīb*, we only know it via this route. Muḥammad Ibn Ismā'īl [al-Bukhārī] heard this ḥadīth from me and declared it strange.'

From amongst those who declared it ḍa'īf was al-Albānī.

being that he was allowed even more, his marriage being considered valid by using the word ‘gift’, and limiting his divorce [to taking effect with] three proclamations, it is also postulated that this is not limited. In the case that the marriage has been contracted with the wording ‘gift’, it was not obligatory upon him to give the mahr upon the completion of the contract or after having marital relations, this is not the case with those other than him.

Included amongst this is the validity of marriage without a legal guardian [for the woman] or any witnesses and in the state of *iḥrām*¹¹³ according to the most correct opinion in all of these. In the case that he desired to marry an unmarried woman, it is necessary for her to respond according to the correct opinion and it is unlawful for any other to offer his hand in marriage to her. With regards to distribution of time between his wives and female-slaves there are two opinions. Al-Itṭakhṛī said that it was not obligatory and therefore this would fall under the matters specific to him whereas other said that it was obligatory and therefore this would not fall under the matters that were specific to him.

The companions [of the Shāfi‘ī *madh‘hab*] have built the majority of these issues and their likes upon the premise that is his (ﷺ) marrying like our marrying or is it like sexual relations (*tasarr*)?¹¹⁴

He freed Ṣafiyah and then married her and appointed her freedom as her mahr. It is also said that he freed her upon the condition that he marry her and therefore it was obligatory upon him to fulfil it,

¹¹³ It seems clear that the author, may Allāh have mercy upon him, depended upon the opinion of those who say that he married Maymūnah while in a state of *iḥrām*. The correct opinion, however, is that he married her while not in a state of *iḥrām*, as stated by Maymūnah herself and by Abū Rāfi‘, their mediator.

Refer to: *Zād al-Ma‘ād* [1/113].

¹¹⁴ The basic principle here is that he (ﷺ) is as Allāh said, “Say: I am a man like yourselves to whom it has been revealed...” [Al-Kabf(18): 110]

Therefore whoever claims specificity then let him bring an evidence.

this is not the case with those other than him. It is also said that he made the very action of freeing be the *mabr* and that this was valid for him, but not valid for any other. It is also said that he freed her without any sort of return and married her without giving her a *mabr* at all, this is the most correct opinion.

The companions have mentioned many issues in this category but I have omitted them.

4. His noble virtues and respect due to him that was specific to him (ﷺ).

Included amongst these was the fact that it was unlawful to marry his wives who lived after him. As for the ones that he divorced during his lifetime, there are a number of opinions, the most correct of which is that it is unlawful to marry them. This has been textually stated by ash-Shāfi'ī, may Allāh have mercy upon him, in *Abkām al-Qur'ān* and this was also the opinion of Abū 'Alī Ibn Abū Hurayrah due to the saying of Allāh, the Exalted,

وَأَزْوَاجَهُمْ
أُمَّهَاتُهُمْ

“...and his wives are their mothers.”

[*Al-Abzāb* (33): 6]

The second opinion mentioned concerning this is that it is lawful to marry them and the third that it is unlawful to marry those whom he had marital relations with. If we say that it is unlawful then their ensue two opinions with regards to marrying his slave-girls that lived on after his death, or he left, after having sexual relations with them.

Included amongst these is that his wives are the mothers of the believers regardless of whether they died before him or after him. This relationship applies with regards to marrying them, respecting them, obeying them and the prohibition of disobeying them

and being rude to them. It does not apply to the rules of looking at them, being alone with them, and their children being unlawful to marry. Therefore it is not said that their daughters are the sisters of the believers and neither is it said that their mothers and fathers are the grandmothers and grandfathers of the believers and so on. Some of our companions said that the term denoting brotherhood can be applied to their daughters and uncle and aunt can be applied to their brothers and sisters. This is the clear sense of what al-Shāfi‘ī textually stated in *Mukhtaṣar al-Muzāni*.

Are they the mothers of the male and female believers? There are two opinions voiced by our companions, the most authentic of which being no, rather they are the mothers of the male believers to the exception of the female believers and this is what is reported from ‘Ā’ishah (*radīy Allāhu ‘anhā*), building upon the premise of the preferred opinion that the feminine gender is not included in the male pronoun.¹¹⁵

Al-Baghawī, from amongst our companions, said that it can be said that the Prophet (ﷺ) was the father of the male and female believers while al-Wāḥidī quoted some of our companions saying that this should not be said due to the saying of Allāh, the Exalted,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

“Muḥammad is not the father of any of your men.”

[*Al-Aḥzāb* (33): 40]

He said, ash-Shāfi‘ī, may Allāh have mercy upon him, textually stated that it was permissible with the meaning their father with regards the respect accorded him and his sanctity. He said that the

¹¹⁵ The opinion of the majority, and the correct opinion, is that females are indeed included in the male pronoun as long as there exists no evidence indicating that it specifically refers to men. There is no evidence in this case.

Refer to: Ibn Qudāmah, *Rawḍah an-Nādir* [2/148-150].

meaning of the verse was that not one of you are his children from his loins. It is reported in the Ṣaḥīḥ ḥadīth in Abū Dāwūd and elsewhere that the Prophet (ﷺ) said,

إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ.

Indeed I am like a father to you.¹¹⁶

It is said [in commentary to this] i.e. in mercy and compassion; and it is said i.e. they should not be embarrassed to ask him about personal questions whose answers they are in need of knowing; and it said i.e. both the aforementioned matters. I have clarified this further in the *Kitāb al-Istiṣābah of Sharḥ al-Muḥadḍhab*.

Included amongst this is the superiority of his (ﷺ) wives over all other women. Their reward and punishment was doubled and it was prohibited to ask them except from behind a veil, whereas it is permissible to ask other women directly. The best of his wives were Khadijah and 'Ā'ishah and Abū Sa'd al-Mutawallī said, 'our companions have differed as which of these two was the better.'

With regards to issues outside of marriage then he (ﷺ) was the Seal of the Prophets and the best of creation. His nation is the best of nations and his Companions consisted the best of generations. His nation is preserved from uniting upon error and his Sharī'ah is valid for all time, abrogating all other laws. His Book is a miracle, preserved from distortion and alteration and it is the proof against mankind after his passing away whereas the miracles of all the other Prophets have vanished. He was aided by having fear of him planted [into the hearts of his enemies] to the distance of one months journey. The earth was made as a *masjid* for him and its dust was purifying, war booty was made lawful for him and he was granted the rank of intercession and the Praiseworthy Station. He was sent to the whole of mankind.

¹¹⁶ Abū Dāwūd [no. 8] and it was declared ḥasan by al-Albānī.

He is the Master of the Children of Ādam and the first one who the earth will give up, the first to intercede and the first to have his intercession accepted and he is the first to knock on the gates of Paradise. He will have the largest following from amongst the Prophets and he was granted concise and comprehensive speech. The rows of his followers in prayer reflect the rows of the Angels. His heart never slept and he would see those behind him in the same way that he saw those in front of him.¹¹⁷ It is not permissible for anyone to raise his voice over his voice, neither is it permissible for anyone to shout for him from beyond his private quarters, neither is it permissible for anyone to call him by his name by saying, ‘O Muḥammad’ rather he should say, ‘O Prophet of Allāh, O Messenger of Allāh.’¹¹⁸ The one who is praying should address him by saying,

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Peace be upon you, O Prophet and the mercy of Allāh and His blessings.

If the person praying were to address any other human in his prayer, his prayer is rendered invalid. If somebody is praying and he (ﷺ) was to call him, it is necessary to respond to him and his prayer would not be rendered invalid.

Blessings can be sought with his urine and blood,¹¹⁹ his hair was

¹¹⁷ i.e. in prayer due to the ḥadīth reported by Anas Ibn Mālik (*radīy>Allāhu ‘anhu*) that, ‘the Messenger of Allāh (ﷺ) said: complete the rows for indeed I see you behind me.’

Reported by Bukhārī [1/176] and Muslim [no. 433].

¹¹⁸ i.e. during his (ﷺ) life.

¹¹⁹ The basic principle here is that he (ﷺ) is like the rest of the nation as Allāh aid, “Say: I am a man like yourselves to whom it has been revealed...” [*Al-Kabf* (18): 110]

The aḥādīth that are used to prove this particular issue cannot be used as proof because they are either weak, or do not clearly prove the point. Therefore the clear sense of the verse is not to be left by a mere possibility that is subject to weakness. This is true love of the Prophet (ﷺ)—that we hold firm to the evidence, that we follow and that we do not innovate. May Allāh delight our eyes by being allowed to see him (ﷺ) and by being resurrected amongst his group of followers.

pure even if we rule that the hair of the nation is impure.¹²⁰

Our companions have differed concerning the purity of his blood, urine and all other remnants related to him.

Presents donated to him were permissible for him to accept, but this is not the case with the other leaders for it is not lawful for them to accept presents from their subjects subject to the well-known specifications. It is not possible for Prophets to lose their senses but is permissible for them to faint for this is a state different to the first. They have differed concerning the possibility of their having wet-dreams and the most famous opinion is that this is not possible.

He (ﷺ) once missed the two rak'ahs after *Zuhr* and he made them up after the *ʿAṣr* prayer and he continued to pray them after *ʿAṣr*. With regards to his persistence in praying them at this time there is a difference as to whether this was specific to him or not, with the most correct opinion being that it was.¹²¹

He (ﷺ) said,

تَسْمُوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي.

Name yourselves with my name, but do not use my agnomen (*kunyah*).¹²²

¹²⁰ The correct opinion is that hair is pure with respect the whole of the nation, it is not specific to him (ﷺ) as there is not clear evidence proving the impurity of hair.

¹²¹ The proof of specificity lies in what is established from Umm Salamah (*radīya Allāhu ʿanbā*) who said, 'I asked, "O Messenger of Allāh, should we make them up if we miss them?" He replied, "no."'

'Abdu-l-ʿAzīz Ibn Bāz said, 'this is a ḥasan ḥadīth, it is reported by Aḥmad with a good isnād and constitutes proof that making up the sunnahs of *Zuhr*, after *ʿAṣr*, was specifically allowed for him.'

¹²² Bukhārī [no.'s 3539, 6188] and Muslim [no. 2134].

With regards the permissibility of taking the agnomen Abū al-Qāsim there is a difference that I have clarified in *ar-Rawḍah* and *al-Adhkār*.

He (ﷺ) said,

كُلُّ سَبَبٍ وَنَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَنَسَبِي

Every relationship and lineage will be severed on the Day of Judgement except for my relationship and my lineage.¹²³

It is said [in commentary to this] that his nation attribute themselves to him and it also said that on that day the only attribution that would be of benefit is the attribution to him and none other.

Our companions said that whoever mocks him or commits fornication while he is alive becomes a disbeliever. This is what they said, however their claim with regards to fornication is problematic.

Ibn al-Qāṣṣ and al-Qaffal al-Marwazī said, ‘from those matters specific to him is that he was removed from the world when he was receiving revelation, but despite this the obligation of prayer and other such matters were not lifted from him.’

Included amongst this is that whosoever sees him in a dream has truly seen him for Satan cannot impersonate him. However if the dreamer hears anything in his dream with regards rules and regulation then he should not act upon them if they contradict what the Sharī‘ah has already established. This is due to the absence of precision and accurate conveyance on the part of the dreamer, not that there is any doubt in the dream. Narrative is only acceptable from a narrator who is trustworthy, precise and legally responsible, however

¹²³ Reported by Aḥmad [4/323, 332] and it was declared Ṣaḥīḥ by al-Albānī, *al-Ṣaḥīḥah* [no. 2036], by taking into consideration its many routes of narration.

the one who is dreaming is not in this condition.

Included amongst this is that the earth cannot consume the flesh of the Prophets as is established in the famous ḥadīth.¹²⁴

Included amongst this is his (ﷺ) saying,

إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ.

Indeed a lie against me is not like a lie perpetrated against another.¹²⁵

Our companions and others have stated that deliberately lying against him is from the major sins and anyone who believes that this is permissible becomes a disbeliever, otherwise this sin is like all other major sins, the perpetrator does not become a disbeliever through committing it. Shaykh Abū Muḥammad al-Juwaynī, the father of Imām al-Ḥaramain, said that a person does become a disbeliever [through committing this sin] but the correct opinion is the first and this was the opinion of the majority. Allāh knows best.

Know that this category of matters specific to him cannot be enumerated, however what we have mentioned should serve as a pointer to what we have left.

We will conclude this section by making two points:

1. Imām al-Ḥaramain said that the researching scholars stated that mentioning the differences of opinion concerning those matters specific to him (ﷺ) is useless containing no benefit.

¹²⁴ Reported by Aḥmad [4/8], Abū Dāwūd [no. 1047], Nasā'ī [3/91] and Ibn Mājah [no. 1085] that the Prophet (ﷺ) said, 'Allāh has prohibited the earth from consuming the bodies of the Prophets.'

¹²⁵ Bukhārī [no. 1291] and Muslim [no. 4—the introduction].

This is because there is no implementable ruling connected to it that one is in need of. The difference of opinion occurs in those issues whose rulings we are in need of knowing. The rules specific to him can only be discerned through following the texts and there is no room for analogies. When there is no text concerning an issue then having a difference of opinion concerning it only comprises guessing at the unseen, having no benefit.

2. Al-Ṣaymari said that Abū ‘Alī Ibn Khayrān prevented any discussion concerning those matters specific to him because they relate to a matter that is over and done with. He said, ‘however the totality of the companions [of the Shāfi‘ī madh‘hab] said that there is no harm in discussing them and this is the correct opinion.’

This is the discussion concerning this issue as presented by our companions, the correct stance is to be certain of its permissibility, rather its recommendation. If someone were to say it is obligatory, it would not be far-fetched, provided that there were to exist no consensus opposing this. This is because an ignoramus could see some matters specific to him mentioned in the Ṣaḥīḥ and act by them taking to the basic principle of following him, therefore it becomes obligatory to clarify them so that they become known because no one can share in them. So what benefit is there greater than this?

This is the end of what I have selected regarding various glimpses into the life of the Messenger of Allāh (ﷺ), the beloved (*ḥabīb*)¹²⁶ of the Lord of the worlds and the best of the first and last people.

¹²⁶ The level of beloved friend (*ḵhalīl*) is higher than the level of *ḥabīb*. Allāh has taken Muḥammad (ﷺ) as a *ḵhalīl* as is shown by the ḥadīth, ‘and Allāh has taken your comrade as a *ḵhalīl*.’ Reported by Muslim [no. 2383].

Refer to: *al-Mawābiḥ al-I‘adūniyyah* [3/314-317].

Abundant peace and blessing be upon him and upon all of
the Prophets, the families of all of them and
upon all the righteous.

Allāh suffices for me and what an excellent
disposer of affairs is He.

