Khaṣā'il

COMMENTARY *of* SHAMĀ'IL

MUḤAMMAD IBN ĪSA AT-TIRMIDHĪ
MUḤAMMAD ZAKARIYYĀ KĀNDHLAWĪ

TRANSLATED BY ABDUS-SUBHĀN IBN AMĀNULLA

محمد
صلى الله عليه وسلم

Khaṣā'il

A COMMENTARY OF THE

Shamā'il

Sheikh al-Ḥadīth

Muḥammad Zakariyyā Kāndhlawī

Translated by

Mufti Abdus Subhan

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Dedicated to

Sheikh Yūsuf Motala

Sheikh Yūsuf Kothi

Mouhamad Annsary

اللهم صل على سيدنا محمد وسلم

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Publisher's Foreword

IN THE NAME OF ALLĀH, the Beneficent, the most Merciful. I bear witness that there is no god but Allāh, the Absolute, the One, to whom belongs all praise; and that Muḥammad ﷺ is the Seal of His Messengers. May Allāh's ﷻ peace and blessings descend forever on his family and Companions.

The poet of our beloved Prophet ﷺ, Hassān ibn Thābit ؓ, spoke the truth when he said, "My eyes have not seen anything more beautiful than you (i.e. the Prophet ﷺ). No woman has borne such perfection, you were created free from all deficiencies; it is as though you were created as you wished."

Out of love for our beloved Prophet ﷺ, our salaf (pious ancestors) dedicated their time, energy and wealth to preserve his ﷺ traditions. These efforts gave rise to volumes of authentic narrations which detail descriptions of every possible act performed by our beloved Prophet ﷺ. Such transmissions were compiled to form publications, of which the most often cited is the treatise that you hold in your hand, *Shamā'il* Muḥammadiyya of Imām Tirmidhī ؒ.

In order for us to be included in the saying of our dear Prophet ﷺ, "None of you is a believer until I am dearer to him than his children, his parents and all mankind" (*Bukhārī and Muslim*), it is necessary that we

study his sublime qualities, so that this love can grow stronger and stronger in our hearts and so that we may be worthy of his intercession on the day when all will turn to him and when no person will be able to assist us besides him ﷺ.

This work is a follow up from the The Khulāṣa, which was a concise summary of the same work published in 2014. It may be referred to if any individual would like an overview of the publication at hand.

Similarly, it also shares a link with another publication titled, Bidāyat as-Su'l fī Tafḍīl ar-Rasūl which again, is a concise work summarising forty distinctive virtues and characteristics of the Messenger of Allāh ﷺ.

Finally, I would like to thank our dear friend and Sheikh, Muftī Abdus Subhan for working tirelessly to translate this work with meticulousness, after our Sheikh Abdul Raheem (HLCe/Tafseer Raheemi) suggested that we have this work retranslated by him. May Allāh ﷻ reward them both that they thought us worthy of publishing this esteemed publication.

May Allāh ﷻ reward all those who have helped in preparing this work for print and make it a means of salvation for those who have benefitted from it. *Āmīn.*

YAHYA BATHA

February 19th 2020

Foreword 1

SHEIKH AL-ḤADĨTH MUḤAMMAD ZAKARIYYĀ 🕋 is a personality who needs no introduction. His publications, most notably *Awjaz al-Masālik* and the *Faḍā'il al-Aʿmāl* collection, are sufficient to highlight his scholarly insight. Allāh 🕋 has granted his works such acceptance that many scholars have said that they are the most widely read books in the world.

While studying history, it can be ascertained that Allāh 🕋 has taken religious work from spiritual figureheads in accordance with the needs of that era. Imām Abū Ḥanīfah 🕋 established the principles of jurisprudence, Imām Shāfiʿī merged knowledge of ḥadīth and jurisprudence. ʿUmar ibn ʿAbd al-ʿAzīz 🕋 compiled ḥadīth in the form of books. Imām Bukhārī 🕋 worked on preserving authentic narrations and separating them from weak and fabricated transmissions. Likewise, Imām Ghazālī 🕋 refuted the philosophical objections which targeted religion. Ḥāfiẓ ibn Ḥajar 🕋 wrote the best commentary of *Ṣaḥīḥ al-Bukhārī* and Suyūṭī 🕋 wrote books which discussed contemporary issues. Furthermore, Shāh Walī Allāh ad-Dehlawī 🕋 diverted the attention of subcontinental scholars solely towards ḥadīth. The scholars of Deoband spread religious knowledge and thereby eradicated ignorance from the community. Sheikh al-Ḥadīth Muḥammad Zakariyyā 🕋 wrote *Faḍā'il al-Aʿmāl,* which was the need of the time, to direct people towards the importance of ritual worship. All these services were inspired by Allāh 🕋

.

Sheikh al-Ḥadīth Muḥammad Zakariyyā 🕋 has contributed magnificently to the service of our faith. In fact, having love for him could be regarded as a sign of bearing love for Allāh 🕋. I recall one ḥadīth of *Ṣaḥīḥ Muslim* regarding the *Anṣār*, "Only a believer would love them and only a hypocrite would hate them." This means that if one loves them due to their huge sacrifices for the religion, then this is a sign of the validity of his belief. The same can be said regarding Sheikh al-Ḥadīth Muḥammad Zakariyyā 🕋 who was a *Ṣiddīqī* i.e. from the descendants of Abū Bakr aṣ-Ṣiddīq 🕋. His desire to serve the faith was immense and his main attachment was with the science of ḥadīth. He was the Sheikh al-Ḥadīth of one of the greatest Islamic seminaries in Asia, namely Maẓāhir al-ʿUlūm, Sahāranpūr.

He spent his whole life teaching for free. In such a material world, it is unthinkable for an individual to voluntarily teach for over half a century! His reliance upon Allāh 🕋 was truly amazing. He had hundreds of students, and the students of his students run in to the thousands.

He authored over one hundred and thiry books. Some of his amazing works are commentaries of renowned books such as *Ṣaḥīḥ al-Bukhārī*, *Sunan at-Tirmidhī*, and *Muwaṭṭaʾ Imām Mālik*. In fact, his commentary of *Muwaṭṭaʾ* took him over thirty years to complete. It is an encyclopaedia which most would think only a team could complete, however, he wrote the commentary independently—in spite of his teaching commitments and other responsibilities.

Allāh 🕋 had granted him much prosperity in his time that some of his books were completed in less than two days.

Ash-Shamā'il al-Muḥammadiyyah of Imām Tirmidhī is a distinguished

book which discusses the perfect features and characteristics of the Messenger of Allāh ﷺ. Throughout history, many scholars have written commentaries on it. Sheikh al-Ḥadīth Muḥammad Zakariyyā ؒ also authored an exposition which he entitled *Khāṣā'ile Nabawī Sharḥ Shamā'ile Tirmidhī*. His simple and lucid explanations regarding ḥadīth based intricacies compounded with brevity in delivery made his publication one of the best commentaries of the original compendium of ḥadīth.

The original work is in Urdu and had been rendered in to English by some scholars from South Africa. May Allāh ﷻ reward them for their efforts. However, there were many mistakes in the translation and some poetry had been left out.

Turath Publications have translated many classical works and revived their contents by making them accessible to the public. I requested them to work on *Ash-Shamā'il al-Muḥammadiyyah* as well. I further suggested that Muftī Abdus Subhan would be the best person for this huge task. He has an excellent command of all three languages, Arabic, Urdu, and English. All praise is to Allāh, he worked very hard and produced this masterpiece which is in your hands.

May Allāh ﷻ accept this publication and reward all those who participated in its production. May Allāh ﷻ give us true and complete love of our beloved Prophet Muḥammad, the Leader of both worlds ﷺ.

SHEIKH ABDUR RAHEEM
Teacher of Ḥadīth
Hulton Lane Centre for Education
Tafseer Raheemi

Foreword 2

ALL PRAISE IS FOR ALLĀH ﷻ, the One to whom magnificence and beauty is attributed. He is the One who has dispensed all forms of wealth upon His creation. May salutations and peace be upon the [guiding] full moon, the eradicator of darkness [Muḥammad ﷺ]—by whose emulation the people of guidance and misguidance are discerned. May salutations and peace be upon his family, his Companions, and his followers who have collated fragments of the [documented] qualities of the Master of Mankind—may the greatest of salutations and blessings be upon him.

To proceed:

The present publication is the English translation of the Urdu book, *'Khaṣā'ile Nabawī'* which is the commentary of *Shamā'il an-Nabī* ﷺ.

The narrations within the *Shamā'il* are in reality discussions surrounding the appearance, character and the blessed life of the Messenger of Allāh ﷺ. Amongst these are manifestations of the Messenger of Allāh's ﷺ qualities, praiseworthy traits, character, conduct and lifestyle. For the lover of the Messenger ﷺ, this [publication] is a recognition of his ﷺ being and appearance, and also a provision by which the heart is soothed. It is a beautiful example and a core text on the [Prophet's ﷺ] blessed lifestyle for the one who wishes to emulate his

characteristics. From this perspective, a compendium of such narrations is like sweet liquor for those who take the name of the Messenger of Allāh ﷺ.

The respected *ʿUlamāʾ* have authored many publications on the subject of the *Shamā'il*; including independent compilations and comprehensive collections, prophetic practices, his biography, history and virtues. Among these, the *Shamā'il an-Nabī* ﷺ of Abū ʿIsā Muḥammad ibn Sawrah at-Tirmidhī رحمه الله (209–278AH according to the most authentic opinion), possesses a distinguished position. He has chaptered the book in a wonderful order and has presented evidence of significant insight for the transition between topics. Some scholars are of the opinion that this [book] is the culmination of the *Jāmiʿ at-Tirmidhī's* [last] chapter, *Abwāb al-Manāqib* (the Chapter of Qualities). However, the majority hold this treatise to be a separate publication altogether. In this discussion, both parties possess their own evidence and reasoning [to support their idea].

Shamā'il an-Nabī ﷺ has many commentaries in the Arabic language but nothing credible had been published in the Urdu language. Subsequently, upon the request of the honourable Muḥammad ʿUthmān Khān (may Allāh رحمه الله enlighten his resting place), the remnant of the pious predecessors, the fragrance of al-Hind, Sheikh al-Ḥadīth Muḥammad Zakariyyā Kāndhlawī, then al-Madanī's (1315–1402; may Allāh enlighten his resting place) pen commenced writing. It did not stop to suffice at a mere translation, but authored a complete commentary in the Urdu language titled *'Khaṣā'ile Nabawī'*. Sheikh al-Ḥadīth Muḥammad Zakariyyā رحمه الله had an expert command in the science of ḥadīth to which his innumerable publications bear just testimony. An

example of this is the *Shamā'il an-Nabī* ﷺ, which has been readily accepted and distributed among the general public and learned.

The young and efficacious religious scholar Ḥaḍrat Maulānā Muftī Abdus Subhan (may Allāh ﷻ protect and favour him) has rendered the aforementioned book into English for the English-speaking communities. Ḥaḍrat Muftī (may his honour be increased) is an experienced and well-versed author who possesses the required attributes and skills to translate from Urdu to English. Ḥaḍrat Muftī (may Allāh ﷻ preserve him) is worthy of praise and felicitations for his important service in the translation of *Khaṣā'ile Nabawī* to English. May Allāh ﷻ adorn his endeavour with acceptance, bless him in his knowledge, his actions and his age; and grant him the ability to be of further service of this resolute faith.

The owner of Turath Publishing, the honourable brother, Yahya ibn Maulānā Muḥammad Batha (may Allāh ﷻ preserve him) has deep affection and love for our elders. He has published many of their works through his publishing house in a beautiful format. He has also undertaken the responsibility of publishing this book; may Allāh ﷻ accept his beautiful endeavours and make him successful in both worlds, *Āmīn*.

(MUFTĪ) FĀRŪQ LUHĀRWĪ
Sheikh al-Ḥadīth, Darul Uloom London
4 Rabīʿ al-Thāni' 1439 | 23 December 2017

Introduction

ALLĀH ﷻ has blessed and favoured the Muslim Ummah with the preservation and perpetuation of the religion of Islām in its pristine format. It is Allāh ﷻ Himself who has taken the responsibility of its preservation and through His divine protection, He has clearly showed the supremacy and finality of this beautiful religion.

To accomplish this task, it was only natural that the beacon of divine revelation and the primary source of Islām, namely our beloved Nabī ﷺ, be revered, emulated, and his life be recorded to the highest degree possible. His words, actions, validations, personal habits, general disposition and more, all are elements of this religion which demanded acknowledgment, memorisation, protection and emulation.

The Ṣaḥābah رضي الله عنهم

May Allāh ﷻ shower His infinite mercy upon the initial group of followers granted to Nabī ﷺ, the Ṣaḥābah رضي الله عنهم. They were the blessed souls meticulously chosen by Allāh ﷻ to serve and strive for His beloved Nabī ﷺ. Sayyidunā ʿAbd Allāh ibn Masʿūd رضي الله عنه narrates:

إِنَّ اللهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ، فَوَجَدَ قَلْبَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِنَفْسِهِ، فَابْتَعَثَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَجَعَلَهُمْ وُزَرَاءَ نَبِيِّهِ

> Indeed, Allāh looked into the hearts of the servants and found the heart of Muḥammad ﷺ the best of all hearts. Allāh then selected him for Himself and sent with him His message. Thereafter, Allāh looked into the hearts of the servants after the heart of Muḥammad ﷺ and found the hearts of his Companions to be the best of all hearts. Allāh then made them the ministers of His Nabī.[1]

The Messenger of Allāh ﷺ himself says:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اخْتَارَنِي، وَاخْتَارَ لِي أَصْحَابًا

> Allāh, the Blessed and Exalted, has chosen me and chosen for me Companions.[2]

The well renowned *Muḥaddith*, Sheikh ʿAbd al-Fattāḥ Abū Guddah ﵀ states: [3]

> Allāh ﷻ had awarded His Messenger ﷺ Companions who were trustworthy, knowledgeable and noble; they accepted his call and sacrificed their lives, souls, wealth, children and homes for his cause. Their love for the Messenger of Allāh ﷺ had permeated their hearts; they would forgo the most precious of items for his service and assistance. They acquired from the Messenger of Allāh ﷺ his Sunnah and his aḥādīth, which they memorised, recorded, protected and propagated as they had acquired.

They were the greatest benefactors of the following *duʿāʾ* by the Messenger of Allāh ﷺ:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا

> May Allāh enlighten that person who listens to my words thereafter safeguards them and memorises them and disseminates them.[4]

The words of ʿUrwah ibn Masʿūd ath-Thaqafī رضي الله عنه (who later accepted Islām) upon his return to Makkah from Ḥudaybiyyah, portray the immense love and resulting behaviour of the Ṣaḥābah رضي الله عنهم towards the Messenger of Allāh ﷺ:

أَيْ قَوْمِ، وَاللهِ لَقَدْ وَفَدْتُ عَلَى الْمُلُوكِ، وَوَفَدْتُ عَلَى قَيْصَرَ وَكِسْرَى وَالنَّجَاشِيِّ، وَاللهِ إِنْ رَأَيْتُ مَلِكًا قَطُّ يُعَظِّمُهُ أَصْحَابُهُ مَا يُعَظِّمُ أَصْحَابُ مُحَمَّدٍ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَاللهِ إِنْ يَتَنَخَّمُ نُخَامَةً، إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ، فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإِذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ، وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمُوا خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ

> O my people! By Allāh I have travelled as a delegate to many kings; I have been delegated to Qaiṣar, Kisrā and Najāshī. By Allāh I have never seen a king whose companions revere him as much as the Companions of Muḥammad ﷺ revere Muḥammad ﷺ. By Allāh, he does not clear his throat, but it falls into the palm of one of them, who will rub it onto his face and skin. When he

orders them to carry out a certain act they race to fulfil it. When he performs *wuḍūʾ* it would appear as if they are fighting over the remaining water. And they do not look sharply at him out of reverence for him.[5]

Due to their extraordinary love, they were zealous to pursue every minute detail of the Messenger of Allāh ﷺ. Their goal and objective had become to diligently view and comprehend each and every word and action of his life. Ibn ‘Abbās ؓ, the first cousin of the Messenger of Allāh ﷺ and also the nephew of the wife of the Messenger of Allāh ﷺ, Maymūnah ؓ, says:

قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطُرِحَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وِسَادَةٌ فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طُولِهَا فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ ثُمَّ قَرَأَ الْآيَاتِ الْعَشْرَ الْأَوَاخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ

I spent a night at the house of my maternal aunt Maymūnah ؓ and I said (to myself) that I will most definitely study the *ṣalāh* of the Prophet of Allāh ﷺ. A mattress was placed for the Prophet of Allāh ﷺ and he went to sleep on its long side. He (woke up and) started to rub the sleep off of his face then he recited the last ten *āyāt* of *Sūrah Āl ‘Imrān* until he completed them.[6]

After the Ṣaḥābah ؓ

Such love and emulation of every minute aspect of the life of Rasūlullah ﷺ remained inherent in their lives and was also inherited by those who

followed them. Each era which followed the era of the Ṣaḥābah ﷺ blossomed with such zealous individuals who continued to learn and record the life of Rasūlullah ﷺ from their predecessors. This group of Muslims are known as the *Muḥaddithūn*, who spent day and night in acquiring, recording and disseminating the life of the Messenger of Allāh ﷺ. They may have been deprived of the physical company of the Messenger of Allāh ﷺ, however, their feats in the preservation of the aḥādīth and their endless enthusiasm has earned them the title of *Ahl al-Ḥadīth* (the people of ḥadīth). A poet says:

أهل الحديث هم أهل النبي وإن
لم يصحبوا نفسه أنفاسه صحبوا

The people of ḥadīth are the people of Nabī ﷺ;
They did not attend to him (physically), yet they attend to his breaths (statements).

Such endeavours of our pious predecessors demand our respect and reverence. We are truly indebted to these amazing souls; if it were not for them we would not have the beautiful life of our Nabī ﷺ in front of our eyes today.

Shamā'il

One particular area which was painstakingly recorded by the Ṣaḥābah ﷺ and those who followed them was that of the *Shamā'il* of Rasūlullah ﷺ. Lexically the Arabic word *Shamā'il* is the plural of *'shamīlah'* or *'shimāl'*, denoting a good quality, character and nature. When the word is ascribed to our beloved Nabī ﷺ, for example *ash-Shamā'il an-Nabawiyyah* or *ash-Shamā'il al-Muḥammadiyyah*, it denotes the lofty

qualities and attributes related to the outer and inner self of the Messenger of Allāh ﷺ. Hence, this word encompasses all aspects of the life of the Messenger of Allāh ﷺ; his characteristics, habits, style, morals and his worship.[7]

The early *Muḥaddithūn* would include *Shamā'il* in their compilations of ḥadīth. In later times, *Shamā'il* were compiled separately in short collections with some *ʿUlamāʾ* discussing *Shamā'il* in biographies of the Messenger of Allāh ﷺ. Luminaries such as: Imām Qaffāl Shāfiʿī رحمه الله (d. 365/976); Imām Bagawī رحمه الله (d. 516/1122); Imām Dhahabī رحمه الله (d. 748/1348); Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī رحمه الله (d. 852/1449); Imām Qastallānī رحمه الله (d. 923/1517); Imām Munāwī رحمه الله (d. 1031/1621); and Sheikh Ibrāhīm al-Bājūrī رحمه الله (d. 1276/1860) to name a few, have successfully contributed to this important area. However, the most renowned book in this field is the *'Ash-Shamā'il An-Nabawiyyah wa al-Khiṣāl Al-Muṣṭafawiyyah*' of Imām Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sawrah at-Tirmidhī رحمه الله (d. 279/892), more commonly known as *Shamā'il At-Tirmidhī*. Mullā ʿAlī al-Qārī رحمه الله (d. 1014/1605) writes:

وَمِنْ أَحْسَنِ مَا صُنِّفَ فِي شَمَائِلِهِ وَأَخْلَاقِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابُ التِّرْمِذِيِّ الْمُخْتَصَرُ الْجَامِعُ فِي سِيَرِهِ عَلَى الْوَجْهِ الْأَتَمِّ بِحَيْثُ إِنَّ مُطَالِعَ هَذَا الْكِتَابِ كَأَنَّهُ يُطَالِعُ طَلْعَةَ ذَلِكَ الْجَنَابِ

> 'From amongst the finest compilations regarding the *Shamā'il* and *Akhlāq* of Nabī ﷺ is the book of Imām Tirmidhī رحمه الله, which is totally concise and comprehensive regarding his s biography. The reader of this book feels as if he is observing the appearance of the Messenger of Allāh ﷺ.'[8]

Shamā'il at-Tirmidhī

The eminence of a piece of Islamic literature can be gauged by the amount of attention it receives from great luminaries of the Ummah. Indeed, the *Shamā'il At-Tirmidhī* has acquired much acceptance and many commentaries have been written upon it; the likes of *Jamʿ Al-Wasā'il* of Mullā ʿAlī al-Qārī 🕋 and *Al-Mawāhib Al-Ladunniyyah* of Imām Bājūrī 🕋. Such is its acceptance that, when the word '*Shamā'il*' is mentioned, the mind automatically turns to the book of Imām Tirmidhī 🕋.

The great Muḥaddith and Sheikh of the recent era, *Barakah Al-ʿAṣr* Ḥaḍrat Sheikh al-Ḥadīth Maulānā Muḥammad Zakariyyā Kāndhlawī 🕋, has also added an invaluable addition to the commentaries of *Shamā'il* by the name '*Khaṣāile Nabawī*' in the Urdu language. It is a beneficial commentary, invigorating for the ʿUlamā and the general public alike.

The book at hand is an English translation of *Khaṣāile Nabawī*, translated by Maulānā Abdus Subhan Dalvi *zīda majduhū*, an able and talented young ʿĀlim. He has adopted a lucid and easy to understand style. May Allāh 🕋 reward Maulānā Abdus Subhan for his affection and good thoughts, that he considered an insignificant student like me to be worthy of writing an introduction to such a noble topic. I conclude by praying that Allāh 🕋 includes us from amongst those who truly emulate the Messenger of Allāh ﷺ in all aspects of our lives and raise us in his company on the Day of Judgement. May Allāh 🕋 grant this translation acceptance and make it a means for all to follow and adopt the beautiful *Shamā'il* and noble traits of Nabī ﷺ. May Allāh 🕋 grant the translator the ability to prepare many more beneficial works for the Ummah. *Āmīn.*

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(*ḥafiẓahullāh*)
Islamic Dawah Academy
Leicester, United Kingdom
3 Dhū al-Ḥijjah 1438
25 August 2017

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1 An-Namarī, ʿAbd Allāh ibn ʿAbd al-Barr. *Al-Istīʿāb fī Maʿrifah al-Aṣḥāb*. (Jordan: Dār al-Aʿlām, 2002) pg. 20

2 Aṭ-Ṭabarānī, Abū al-Qāsim Sulaimān ibn Aḥmad. *Al-Muʿjam al-Awsaṭ*. (Cairo: Dār al-Ḥaramain, 1994) 144/1

3 Al-Anṣārī, ʿAbd al-Fattāḥ Abū Ghuddah. *Lamaḥāt min Tārīkh As-Sunnah wa ʿUlūm Al-Ḥadīth*. (Beirut: Maktab al-Maṭbūʿāt al-Islāmiyyah, 1984) pg. 19

4 *Tirmidhī #2658*

5 *Musnad Aḥmad #19136*

6 *Ṣaḥīḥ Al-Bukhārī #4570*

7 *Mawsū'ah Aḥādīth Ash-Shamā'il* (Riyadh: Al-Bayān, 2012) Pg. 8 Vol. 1

8 Al-Qārī, Mullā ʿAlī. *Jamʿ al-Wasā'il fī Sharḥ ash-Shamā'il* (Egypt: Al-Maṭbaʿah ash-Sharfiyyah.) pg. 2

Translator's Introduction

ALL PRAISE IS TO ALLĀH ﷻ, the Lord of the realms and may peace and blessings be upon His Messenger, Muḥammad, the Seal of the Prophets. Indeed, the Qur'ān exhorts us in numerous places to recognise and follow the Messenger of Allāh ﷺ. Allāh ﷻ has said, 'There is indeed, a good model for you in the Messenger of Allāh ﷺ—for the one who has hope in Allāh and the Last Day, and remembers Allāh profusely.'[1] At another juncture, the Prophet ﷺ himself stated, 'I have been sent to perfect good character.'[2] However, more strikingly, He has instructed those ardent for His love to follow the Messenger of Allāh ﷺ; therefore, a primary avenue by which one can attain the love of their Creator is in following the Messenger of Allāh ﷺ, whose mannerisms and characteristics were beyond perfection. Qurṭubī ﷺ (d. 671/1273) narrated that a group from the People of the Book claimed, 'We are the ones who love our Lord!' The Companions ﷺ were perturbed by this statement as they felt that their love was true and pure; clearly, this is reflected by the copious narrations which all highlight their fervour in worship. Thus, they approached the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! By Allāh! We truly love our Lord.' Subsequently, Allāh ﷻ revealed the verse, 'Say (O Muḥammad), if you love Allāh, follow me; Allāh will love you and will forgive you of your sins. . .'[3] Regarding this verse, the great exegete and lexicographer al-Azharī (d.

370/980) commented, ‘A servant’s love for Allāh ﷻ and His Messenger ﷺ manifests itself in obedience to them and in fulfilment of their instructions.’[4]

There are many recorded transmissions which highlight the complete submissive obedience the Companions ﷺ exhibited. Jābir ibn ʿAbd Allāh ﷺ (d. 78/697) narrated that [once], the Messenger of Allāh ﷺ ascended the pulpit on the day of Jumuʿah and instructed, ‘Be seated.’ ʿAbd Allāh ibn Masʿūd ﷺ (d. 29/653) [who at that moment was entering the mosque] heard his command and sat at the door of the mosque. The Messenger of Allāh ﷺ saw him and said, ‘Come forth, O ʿAbd Allāh ibn Masʿūd.’[5] This narration demonstrates the weight the Messenger of Allāh’s ﷺ words had on the lives of his disciples. They were true believers in Allāh ﷻ and highly responsive to the commands of the Prophet ﷺ.

Thus, the Companions ﷺ, who were the initial addressees of this verse, found love for the Messenger of Allāh ﷺ and his Sunnah to be a means of enlightenment in a morally decadent time and a means of salvation in the hereafter too; Anas ibn Mālik ﷺ (d. 93/721) narrated that a man came to the Messenger of Allāh ﷺ and asked, ‘When is the Hour? [i.e. Day of Reckoning]’ The Prophet ﷺ replied, ‘What have you prepared for it?’ The man replied, ‘I have not prepared an abundant of prayer, nor fasting, nor charity. However, I do love Allāh and His Messenger.’ The Prophet ﷺ said, ‘You are with whom you love.’ Thereafter, Anas ﷺ stated, ‘After the acceptance of Islām, nothing brought us more happiness than this statement.’[6]

Likewise, Sahl ibn ʿAbd Allāh (d. 283/896), the famous ascetic and exegete, commented, ‘A sign that one loves Allāh ﷻ is reflected by love

for the Qur'ān. A sign that one loves the Qur'ān is reflected by love for the Messenger of Allāh ﷺ. A sign that one loves the Messenger of Allāh ﷺ is reflected by love for his Sunnah. A sign that one loves Allāh, the Qur'ān, the Messenger of Allāh ﷺ and his Sunnah is reflected in his love for the hereafter. A sign that one loves the hereafter is reflected in that he cares for himself. A sign that he cares for himself is that he is appalled by the world [i.e. he is ascetic]. A sign that he is appalled by the world is that he only takes from it his [necessary] provision and that what is sufficient.'[7]

An individual may love another and their affection may permit them to overlook their partner's flaws. However, what can be said of the one whom Allāh ﷻ had created flawless? Ḥassān ibn Thābit ؓ (d. 54/675) produced the couplet:

وأحسن منك لم تر قط عيني وأجمل منك لم تلد النساء
خلقت مبرأ من كل عيب كأنك قد خلقت كما تشاء

My eyes have not seen anything more beautiful than you,
No women has borne such perfection.
You were created free from all deficiencies,
It is as though you were created as you wished.

The Messenger of Allāh ﷺ stated, 'There is no entity that is heavier upon the scales than good manners.'[8] Therefore, an intelligent individual is one who is able to emulate the Messenger of Allāh ﷺ in totality as Allāh ﷻ testified to the sublimity of his mannerisms. He said, 'And you [O Muḥammad] are surely of an excellent standard of character.'[9] Hence, one who seeks perfection cannot veer from the Messenger of Allāh ﷺ,

they must have his example in their sights.

Thus, the Companions ﷺ endeavoured to obey the Messenger of Allāh ﷺ by fulfilling his instructions but their adoration also inspired them to emulate him. Such is the quality of pure, true love for a greater being that it allows one to develop and recognise their own imperfections. Anas ﷺ narrated, 'Indeed, a tailor had called the Messenger of Allāh ﷺ to [eat] food that he had prepared. I went with the Messenger of Allāh ﷺ to this invitation. The man ushered barley bread and a broth which contained gourd and meat towards the Messenger of Allāh ﷺ. I saw the Messenger of Allāh ﷺ look for the [pieces of] gourd around the sides of the bowl. From that day onwards, I loved gourd.'[10]

Accordingly, to make the Messenger of Allāh's ﷺ characteristics and mannerisms accessible to the Muslim community, the scholars of ḥadīth collated transmissions detailing his every action. In truth, a researcher is left in awe of the Companions ﷺ who observed the Messenger of Allāh ﷺ with such focus and attention to detail. Through their exertions, we are able to pin an identity upon the 'mercy to mankind'. Sheikh Muḥammad Zakariyyā ﷺ (d. 1402/1982) reiterates this point and writes, 'The Companions ﷺ have done a magnificent favour upon the *Ummah* by conveying the ample inherent knowledge and cognisant of the Sanctified Prophet ﷺ. Alongside this, they have also conveyed his patent beauty and grandeur to the extent that [their transmissions] have assisted in providing fond memoirs for lovers. When a perplexed lover becomes despondent of meeting [their beloved], they remain outside the latter's house consoling themselves with the memory of the beloved's face. It is only [by the remembrance of the beloved's] life and habits that the heart is engaged.'

Ash-Shamā'il al-Muḥammadiyyah

Imām Tirmidhī 🕋 was the first individual to collate ḥadīth regarding the Messenger of Allāh's ﷺ appearance and mannerisms. He has collected just over four hundred ḥadīth and has placed them purposefully under fifty-six chapters. He has started his book by presenting portions of longer ḥadīth which describe the Messenger of Allāh's ﷺ beauty, mannerisms and perfection. Indeed, he was as Umm Maʿbad al-Khuzāʿiyyah 🕋 described, 'From a distance, he was the most beautiful from among the people and up close, he was the sweetest and most pleasant.'[11]

Thereafter, Tirmidhī 🕋 has brought forth chapters describing the application of henna, kohl, clothing, shoes, rings, swords, turbans and so on. The author then discusses his daily activities and chapters headings in accordance to his lifestyle, consumption of foods, drinks and related topics.

Tirmidhī 🕋 then describes his social etiquette by describing his speech, laughter, joking, and behaviour with his spouses. He then presents ḥadīth regarding his sleeping, worship, recital of Qur'ān, bedding, weeping, humility, bashfulness and cupping. Finally, he closes his compilation by discussing his names, age of demise, death, bequest and seeing him in one's dream.

The compilation concludes by mentioning the statements of two prominent Muslim authorities which caution one regarding the avenues from which they acquire knowledge.

Abū ʿĪsā Muḥammad ibn ʿĪsā at-Tirmidhī 🕋

Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sawrah ibn Mūsā ibn aḍ-Ḍaḥḥāk As-

Sulamī al-Būgī at-Tirmidhī was born in the year 209/824 according to the soundest opinion. He was born in a suburb known as Bugh which was part of the great city of Termez; historically, this was eight miles away from Termez.

Imām Tirmidhī 🕋 was born during a time in which the study of ḥadīth flourished, especially in areas such as Khorasan[12] and Transoxiana (*mā wa rā al-nahr*). Subsequently, Imām Tirmidhī 🕋 grew up to become an authority, historian, memoriser of ḥadīth and jurist. His academic acumen was coupled with his just, ascetic and righteous nature. He travelled through Khorasan, Iraq and Hejaz to gain further expertise and acquired knowledge of ḥadīth from the likes of Bukhārī 🕋 (d. 194/870) who had spoken of Tirmidhī 🕋 in high esteem. The former praised his student by stating, 'I have benefitted more from you than you have from me.'[13] Bukhārī's 🕋 statement is in fact praise of Tirmidhī's 🕋 line of question; at times, an intelligent student possesses the tact to enquire questions which warrant the teacher to think deeper or consult their resources further. Subsequently, many from among the *muḥaddithūn* (ḥadīth scholars) recognise Tirmidhī 🕋 to be Imām Bukhārī's 🕋 deputy in the field of ḥadīth upon the latter's demise.

It is worthy to note that Imām Tirmidhī 🕋 was blind and thus, the cognomen *aḍ-ḍarīr* (the blind one) is often found affixed to his title. However, there is a difference of opinion as to whether he was born blind or became blind. The majority of historians favour the opinion that he became blind towards the latter part of his life and that his loss of sight stemmed from his profuse crying out of the fear of Allāh 🕋.

Dhahabī 🕋 narrated a famous incident regarding Imām Tirmidhī 🕋 in *Siyar Aʿlām an-Nubalāʾ* which has become well-known among the

ḥadīth scholars. Imām Tirmidhī 🕋 narrated, ‘I was on the way to Makkah and I had previously written two parts of ḥadīth which had been narrated from a Sheikh. Coincidentally, the Sheikh passed by us. I enquired as to his identity and people replied, ‘He is so and so’. Thus, I approached him thinking that the two volumes that I was carrying in my bag contained his ḥadīth. I requested him regarding *simāʿ* (the recital of ḥadīth from the Sheikh unto the student) and he permitted it. I took hold of the two books and found them to be white [i.e. empty, without content] and became shocked! The Sheikh began to recite the ḥadīth from memory and then looked towards me. He saw the white [pages] in my hand and exclaimed, ‘Are you not ashamed?’ I informed him of the situation and said, ‘I have memorised all of it.’ He said, ‘Read.’ I read every ḥadīth that he recited to me in order and he did not correct me.’ The Sheikh stated, ‘I do not believe that you have memorised all of these ḥadīth after hearing it from me once.’ I requested, ‘Narrate different ḥadīth to me.’ [i.e. test me] The Sheikh recited forty rare ḥadīth that he had knowledge of and then said, ‘Now, read.’ I recited them to him from beginning to end in the same manner that he had read them. I did not make a mistake in a single letter! He said, ‘I have never seen anyone like you!’[14]

He was an incredibly righteous man and his piety has been lauded by scholars. Shāh ʿAbd al-Ḥaqq Muḥaddith ad-Dehlawī 🕋 states, ‘He reached such a rank in acetism, piety and reverential fear of Allāh 🕋 that it is inconceivable that anyone [of his era] could have surpassed him.’[15] Ibn Ḥajar 🕋 narrates that when Tirmidhī 🕋 passed away, there was nobody left in Khorasān who could succeed him or even match him in knowledge, memory, piety and asceticism.[16]

According to the soundest opinion, Imām Tirmidhī 🙏 passed away at the age of seventy on 13th Rajab 279AH (8th October 892) in Bugh. He is buried in the outskirts of Sherobod, which is sixty kilometres north of Termez.

Praise for Ash-Shamā'il al-Muḥammadiyyah

Tirmidhī had named this collection, 'Ash-Shamā'il al-Muḥammadiyyah' which translates to, 'The Compendium [pertaining to] Muḥammad ﷺ'. Upon its dissemination, it was praised by scholars for its brevity, comprehensiveness, order and chapters.

Ḥāfiẓ ibn Kathīr ad-Dimashqī 🙏 (d. 774/1373) stated, 'Individuals have written [books] regarding this topic which are both old and new, copious, and in volumes. The best of those who have compiled something is Imām Abū ʿĪsā at-Tirmidhī.'[17]

Likewise, Mullā ʿAlī al-Qārī 🙏 (d. 1014/1605) wrote, 'The best of the publications which have been authored regarding the Prophet's ﷺ mannerisms is the book of Tirmidhī 🙏 which is entirely comprehensive in its purpose. Peering over it is like witnessing that respected individual [i.e. the Messenger of Allāh ﷺ]. His noble beauty can be viewed in every chapter.'[18]

Many commentaries of *Ash-Shamā'il al-Muḥammadiyyah* have been authored over the centuries. Sheikh ʿAbduhu ʿAlī Kaushak 🙏 (d. 1436/2015) has counted its commentaries to be over seventy in number. He has further listed them in his critical edition of *Ash-Shamā'il al-Muḥammadiyyah*.

Notes on the Translation

There are several points which must be highlighted regarding the translation of this book:

1. The Arabic text of *Ash-Shamā'il al-Muḥammadiyyah* has been translated directly from the original script and is not a translation of Sheikh Muḥammad Zakariyyā's 🕋 Urdu translation. The reason for this is that Sheikh Muḥammad Zakariyyā 🕋 had translated the Arabic text into Urdu to allow it to be accessible to the public. Therefore, at times, he would colloquially translate the text but also add in commentary or further detail found in other transmissions of the same ḥadīth. In order to keep the translation of the original text accurate (i.e. *Ash-Shamā'il al-Muḥammadiyyah)*, the Arabic has been translated from its source and Sheikh Muḥammad Zakariyyā's 🕋 additional commentary can be found in bold within parentheses.

2. In the original script of *Khaṣā'ile Nabawī*, Sheikh Muḥammad Zakariyyā 🕋 had also included Arabic footnotes which commented on aspects of Tirmidhī's 🕋 collection. This has been included within the endnotes.

3. The book has been translated literally, in a word-to-word fashion. However, there are occasions where a generic approach has been adopted; primarily to capture the meanings of Urdu idioms and maxims. For example, the idiom, 'the early bird catches the worm' would bear little meaning if it were literally translated into Urdu.

4. *Khaṣā'ile Nabawī* has previously been translated by Sheikh Muḥammad ibn ʿAbd ar-Raḥmān (may Allāh 🕋 reward him extensively) of South Africa in 1975. The translation itself is fair but occasionally

omits additional key information. Likewise, the translation largely relies on Sheikh Muḥammad Zakariyyā's 🕋 Urdu translation of the *Ash-Shamā'il al-Muḥammadiyyah* and therefore, the majority of ḥadīth are loosely translated.

5. The translator's comments have been put within square brackets and serve only to add to contextual clarity.

6. The referencing of ḥadīth throughout this publication is my own work and is not included in the earlier manuscript. Where Sheikh Muḥammad Zakariyyā 🕋 has indicated to a ḥadīth from a particular source, I have endeavoured to find the exact narration from the mentioned publication despite it being available in other compendiums. Where I have been unable to provide a reference for the ḥadīth, I have left the transmission without a reference or simply noted the citation provided by Sheikh Muḥammad Zakariyyā 🕋.

Sheikh Muḥammad Zakariyyā 🕋

After the completion of this work, I was quite saddened at its end. Translating this book allowed me to study the Messenger of Allāh 🌹 and appreciate the depth of Sheikh Muḥammad Zakariyyā's 🕋 knowledge and love of him. There were many times during the production of this work that I sat back and simply applauded the understanding Sheikh Muḥammad Zakariyyā 🕋 possessed. He was the teacher of my teachers and naturally, I had heard and read much regarding his knowledge and love for the Prophet 🌹. However, one must bear in mind that he had written this book in a time where there were no electronic Islamic databases or software that filtered thousands of ḥadīth at the click of a button. Despite this, he has produced a masterpiece complete with

references to related ḥadīth, scholarly discussion and comprehensive commentary. It was only while providing citations for the numerous ḥadīth mentioned within his commentary did I realise the depth of his knowledge. At times, Sheikh Muḥammad Zakariyyā would bring together several different transmissions to provide a context to the matter in consideration. At times, he would particularly choose a narration from a certain compendium so that it would serve to categorically strengthen his point. Such knowledge can only be presented by an individual who was deeply insightful regarding the subject area and incredibly well read. Furthermore, it is worth noting that Sheikh Muḥammad Zakariyyā 🕋 completed this publication in 1925 —this would have made him approximately twenty-seven years of age. Despite being such a young individual, he discusses many topics as a seasoned and conversant scholar. Likewise, within his commentary, he ushers readers to access other books he has published for further information. The second edition of his translation with further additions was published when he was forty years old. It is astonishing how accomplished he was at such a young age. Beyond this is his ability to share his own, informed and unique opinion which adds a new dimension to many debates found within the book. Despite being an ocean of knowledge, he refers to himself as the 'worthless one' and the 'powerless one' when presenting his ideas; quite simply, his humility was immense. During Iʿtikāf in the month of Ramaḍān 1395/1975, he mentioned the following:

> O my dear ones, I would like to put a point forward in relation to those criticisms which have been made about me. Please, do inform me about them. In reality, critics are a man's well-wishers because they divert his attention towards his own mistakes. After hearing

> criticisms, a man should ponder over the objections which he hears (about himself). [He should ask himself] How truthful is this criticism? When criticisms are made with sincerity, then it feels good. In such an instance, one should rectify this fault. And if this criticism is incorrect, then he should thank Allāh 🕋 [as it is Allāh's 🕋 favour upon him that this fault is not within him]. The point here is that one should not get angry upon criticism. In fact, I become happy with that person who criticizes me, because I do not have any good deeds and this poor soul is passing over his good actions to me because of his incorrect criticisms and backbiting. This will be of benefit to me on the day when I will be empty-handed. I have said to this Muftī[19] many times to immediately check whatever is said about me incorrectly, but he has not accepted this statement of mine.[20]

Thus, I have benefitted tremendously from the time that I have spent with him whilst translating this book. May Allāh 🕋 shower him with infinite blessings, accept his endeavours and make his grave an orchard from the gardens of paradise. Ā*mīn*.

Acknowledgements

All praise and thanks is for Allāh 🕋 who allowed this work to be completed for 'my ability to do anything comes from none but Allāh 🕋. In Him alone I have placed my trust and to Him alone I turn in humbleness.' [Qur'ān 11:88]

I would like to thank my dear friend Yahya Batha for bringing this project to my attention and my dear Sheikh Abdur Raheem (may Allāh 🕋 preserve him) for thinking that I was even capable of such a mighty work. At times, I would translate large portions of the book only to fall prey to my laziness and then remain inactive for several months. Yahya would occasionally ring me for updates, and this would give me the much-needed impetus in completing the task. I would also like to thank my cherished friend Sheikh Tariq Sediq al-Afghāni' al-Azharī (may Allāh 🕋 protect him) for his extensive help regarding the translation of Persian

poetry. I enjoyed sitting with him prior to Jumuʿah prayers and found myself pleasantly amused at his passionate reactions to the couplets transmitted by Sheikh Muḥammad Zakariyyā 🕋. As he would dictate its meaning and bellow multiple *takbīrs*, I would pen down the appropriate translation. I must also make mention of my beloved friend, Muftī Ahmed ibn Sheikh Mohammed Patel; his proofreading, advice and expertise have been essential in the completion of this publication. He, too, has spent a great amount of time behind this project and so I consider myself blessed to have such a reliable and trustworthy friend. I must make a special mention of my dear brotherin-law, Shaykh Ismaaeel Undre (may Allāh protect him), who spent hours editing the book and ensuring the work before you is an accurate reflection of Sheikh Muḥammad Zakariyyā's work.

My gratitude is also reserved for my mother and father who have always provided me with the necessary resources to facilitate my writings and research. My greatest thanks belongs to my dear wife and children who have patiently allowed me to spend hours away from them in order to complete this translation. If it were not for their sacrifice, this work may never have come into fruition.

I pray to Allāh 🕋 that He accepts this meagre offering and makes it a means of salvation for us on the Day of Standing. May Allāh 🕋 reward all of those who have participated in the production of this work. May He bestow infinite blessings upon our beloved Master, Muḥammad, the Seal of the Prophets. Ā*mīn*.

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1 Qur'ān 33:21

2 Al-Baihaqī, Aḥmad ibn Ḥasan. *Sunan al-Kubrā* (Makkah: Maktabah Dār al-Bāz,1994) 10/191, Ḥadīth #21301

3 Qur'ān 3:31

4 Al-Qurṭubī, Muḥammad ibn Aḥmad. *Al-Jāmiʿ li-Aḥkām al-Qur'ān* (Beriut: Ar-Risālah Publishers, 2006). 5/92

5 As-Sijistāni, Abū Dāwūd Sulaimān ibn al-Ashʿath. *Sunan Abī Dāwūd* (Beirut: Dār ibn Ḥazm, 1997), 1/458, Ḥadīth #1091

6 Al-Bukhārī, Muḥammad ibn Ismāʿīl, *Ṣaḥīḥ al-Bukhārī* (Cairo: Dār ash-Shʿob, 1987) 5/14, Ḥadīth #3688

7 Al-Qurṭubī, Muḥammad ibn Aḥmad. *Al-Jāmiʿ li-Aḥkām al-Qur'ān* (Beriut: Ar-Risālah Publishers, 2006). 5/92

8 As-Sijistāni, Abū Dāwūd Sulaimān ibn al-Ashʿath. *Sunan Abī Dāwūd* (Beirut: Dār ibn Ḥazm, 1997), 6/97, Ḥadīth #4799

9 Qur'ān 68:4

10 At-Tirmidhī, Abū ʿIsā Muḥammad ibn Sawrah. (Beirut: Dār al-Ghurb al-Islāmi, 2000), pg. 105 Ḥadīth #162

11 As-Suyūṭī, Jalāl ad-Dīn. *Al-Khaṣa'iṣ al-Kubrā* (Beirut: DKI, 1985.) pg. 321

12 This refers to a region which historically covered Afghanistan, eastern Iran and parts of Tajikistan, Turkmenistan and Uzbekistan.

13 Al-Mubārakpūrī, Muḥammad ʿAbd as-Salām, *Mirʿāt al-Mafātīḥ* 1/15

14 Adh-Dhahabī, Shams ad-Dīn Muḥammad ibn Aḥmad. *Siyar Aʿlām an-Nubalāʾ* (Beirut: Mu'assasah ar-Risālah, 1983) 13/273

15 Al-Mubārakpūrī, Muḥammad ʿAbd as-Salām, *Mirʿāt al-Mafātīḥ* 1/15

16 Ibid

17 Ad-Dimashqī, Ibn Kathīr. *Shamā'il ar-Rasūl* ﷺ (Beirut: Maktabah al-Aṣariyyah, 2007)

18 Al-Qārī, Mullā ʿAlī. *Jamʿ al-Wasā'il fī Sharḥ ash-Shamā'il* (Egypt: Al-Maṭbaʿah al-Sharfiyyah.) pg. 2

19 Maulānā Muftī Maḥmūd Ḥasan Gangohī رحمه الله is intended here, who was Sheikh Muḥammad Zakariyyā's رحمه الله distinguished disciple, and the most distinguished Mufti in India at the time. He was a scholar, jurist and scholar of ḥadīth.

20 *Malfūẓat Sheikh al-Ḥadīth* (India: Maktabah Ludhyānwī, 2012) pg. 27

Khaṣā‘il

A COMMENTARY OF THE

Shamā‘il

Preface

نحمده و نصلي على رسوله الكريم، حامداً و مصلياً و مسلماً

THIS VALUELESS SERVANT had the opportunity to stay in Delhi for a few days at the instruction of my master and leader, al-Ḥājj, Maulānā Khalīl Aḥmad ﷺ (may Allāh ﷻ cool his resting place), in order to see out the publication of *Badhl al-Majhūd fī ḥall Abī Dāwūd*. Whilst there, a dear friend of mine, the respected Muḥammad ʿUthmān Khān (may Allāh ﷻ increase his nobility) instructed me to pen a concise translation of *Shamā'ile Tirmidhī*. Knowing my own inability, I did not possess the capability to complete this task at all as prior to this, the opportunity to write or deliver a lecture pertaining to this topic had never presented itself. However, he did not accept any excuses on my behalf due to his positive thoughts about me. Due to my weakness and shortcomings, I would not have complied [to his wishes] but because he bore closeness to my father (may Allāh illuminate and cool his resting place) and the injunction of the ḥadīth, 'Indeed, from the best acts of goodness is to maintain ties with one's father's friends after his demise.' (*Ṣaḥīḥ Muslim*) —thus, due to this, I couldn't evade [the request]. And so I thought to write a concise translation and after having confessed to readers regarding my inadequacies, I would ask them to pardon the troubles of these pages, the unfamiliarity of the text and the scattered topics

[therein]—I would ask them to focus on the actual purpose of the publication, which is to concentrate on the characteristics, descriptions, habits and actions of the Master of the Realm, the Leader of Mankind, the Exalted Prophet [Muḥammad ﷺ] may a thousand blessings and invocations be upon him. An intelligent person does not ignore a beautiful face because of a tatty veil, nor does a wise man throw away the innards of a fruit because of its unpleasant skin.

A few matters have been given due diligence to in this translation:[1]

1. Many of the discussions have been drawn from the discourses of the elders. I have withheld from my own opinions.
2. The primary references for this publication are: *Jamʿ al-Wasā'il* of Mullā ʿAlī al-Qārī al-Ḥanafī ﷺ, *Munāwī* of Sheikh ʿAbd ar-Ra'ūf al-Miṣrī ﷺ, *al-Mawāhib al-Ladunniyyah* of Sheikh Ibrāhīm al-Bājūrī ﷺ and *Tahdhīb at-Tahdhīb* of Ḥāfiẓ ibn Ḥajar al-ʿAsqalānī ﷺ.
3. As the translation has been facilitated for the general public and has been translated to bear contextual meaning, a word to word [literal] translation has not been adhered too.
4. Discussions beyond the translation have been mentioned as 'commentary'. The word '**commentary**' is written before it.
5. In many places, related topics which are superfluous to the translation have been included in parentheses.
6. If ḥadīth present an apparent contradiction, the issue has been resolved succinctly.
7. The difference between the four schools of thought have also been briefly mentioned in various place. However, the Ḥanafī school of

thought has been mentioned exclusively in certain place as the local municipality are Ḥanafī.

8. The Ḥanafī school's evidence has also been presented briefly in various places where it is required.
9. Wherever an expedition or story has been alluded to in a ḥadīth, its concise account has been recalled in the commentary.
10. Ḥadīth that have a subtle link to the chapter heading have been expounded upon.
11. Topics which are beneficial to students and not the public have been mentioned in the Arabic footnotes. Especially discussions relating to the transmission of ḥadīth for example, where there was a need to mention the correct formulation of a narrator's name or if there was a requirement to discuss the etymology of an Arabic passage.
12. Most of the detailed references for topics which have been omitted due to brevity have been written down so that they may be accessed with ease.
13. Brevity has been observed in all these matters so that readers are not left tired by the publication's length.

'My ability to do anything comes from none but Allāh. In Him alone I have placed my trust and to Him alone I turn in humbleness.' [Qur'ān 11:88]

ZAKARIYYĀ KĀNDHLAWĪ
(may Allāh 🤲 forgive him)
A resident of Madrasah Maẓāhir ʿUlūm, Sahāranpūr
Friday, 8 Jumāda al-Ukhrā 1344

1 Many of the issues that Sheikh Zakariyyā ﷺ has highlighted do not exist in this publication. Please read through the translator's introduction to understand how this publication has been translated and formulated for an English-speaking audience. [Trans. note]

باب ما جاء في خلق رسول الله
(صلى الله عليه وسلم)

THE APPEARANCE OF THE MESSENGER OF ALLĀH ﷺ

TRADITIONS PERTAINING TO THE blessed appearance of the Sanctified Prophet ﷺ are revealed by the author رحمه الله in this chapter. It is impossible to interpret the beauty of the Sanctified Prophet ﷺ in the manner it deserves. To portray the one who was light in human form is not within man's grasp. The Companions رضي الله عنهم however, strove in accordance to their capability and capacity to document [his beauty]. Qurṭubī رحمه الله has said, 'The complete beauty of the Messenger of Allāh ﷺ was not made manifest. Had this been the case, man would not have been able to look at him.'

آنچہ خوباں ہمہ دارند تو تنہادارى

Whatever qualities others have, you alone possess them all.

The Companions رضي الله عنهم have done a magnificent favour to the *Ummah* by conveying the ample inherent knowledge and cognisance of the Sanctified Prophet ﷺ. Alongside this, they have also conveyed his manifest beauty and grandeur to the extent that [their transmissions] have become aids in providing fond reminiscences for lovers. When a perplexed lover becomes despondent of meeting [their beloved], they

remain outside the latter's house consoling themselves with the memory of the beloved's face. It is only [in the remembrance of the beloved's] life and habits that the heart is engaged. From such memories, Imām Tirmidhī ﵀ has compiled [approximately] four hundred ḥadīth in this publication and has spread them across fifty-five chapters. There are fourteen ḥadīth in this first chapter.

باب ما جاء في خلق [1] رسول الله (صلى الله عليه وسلم)

Ḥadīth 1

الحمد[2] لله وسلام على عباده الذين اصطفى. قال الشيخ[3] الحافظ أبو عيسى[4] محمد بن عيسى بن سَوْرَة الترمذي[5]: أخبرنا أبو رجاء قتيبة بن سعيد عن مالك بن أنس عن ربيعة بن أبي عبد الرحمن عن أنس بن مالك أنه سمعه[6] يقول: كان رسول الله (صلى الله عليه وسلم) ليس بالطويل البائن[7]، ولا[8] بالقصير، ولا بالأبيض الأمهق[9]، ولا بالآدم[10] ولا بالجعد القطط[11] ولا بالسبط، بعثه الله تعالى على رأس أربعين سنة، فأقام بمكة عشر سنين وبالمدينة عشر سنين، وتوفاه الله على رأس ستين[12] سنة وليس في رأسه ولحيته عشرون شعرة بيضاء

All praise is for Allāh and may peace be upon His chosen slaves. Ash-Sheikh al-Ḥāfiẓ Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sawrah at-Tirmidhī ﵀ said: Rabīʿah ibn Abī ʿAbd ar-Raḥmān has said that he heard Anas ibn Mālik ﵁ saying, 'The Messenger of Allāh ﷺ was not extremely tall, nor was he short (dwarf-like, but rather he was of medium stature). He was not intensely fair, nor was he

incredibly tanned. His hair was not exceptionally curly nor was it completely straight (rather, it was slightly wavy). Allāh ﷻ bestowed him with Prophethood at the age of forty. [Thereafter] he remained a resident in Makkah for ten years and [thereafter] in Madīnah for ten years. Allāh took his soul at the age of sixty at which time he did not possess more than twenty white hairs on his head and beard.'

Commentary

The Sanctified Prophet ﷺ was of a medium height albeit more inclined towards being tall. In fact, the narration of Hind ibn Abī Hālah and another give clarity on this issue. Both narrations mention that the Messenger of Allāh ﷺ would appear tall when stood in an assembly of people thus conflicting with the ḥadīth mentioned above. However, his appearance in this regard was of a miraculous nature and not due to height. Thus, just as he had no comparison in regard to his perfected inner qualities, in the same manner, he had no comparison in his physical appearance.

The ḥadīth mentions that the Sanctified Prophet ﷺ remained in Makkah Mukarramah for ten years and it is for this reason that his age [upon demise] was sixty years. However, this narration is in contrast to all other narrations which highlight that the Sanctified Prophet ﷺ remained in Makkah for thirteen years. Consequently, those narrations also mention his age as sixty-three [upon demise]. Other narrations make mention of him being sixty-five years of age. Nevertheless, all three narratives will be presented toward the end of this book. Imām Bukhārī ﷺ has stated that the narrations of [the Messenger's ﷺ age

being] sixty-three years are greater in number.

The scholars have attempted to reconcile between the conflicting narratives in two ways:

1. Prophethood (*Nubuwwah*) was bestowed upon the Messenger of Allāh ﷺ when he had reached the age of forty. Thereafter, he received his Epistle (*Risālah*) three years later. It was then that he remained a resident in Makkah al-Mukarramah for ten years. Hence, it appears that the three years between the Messenger ﷺ receiving Prophethood and the Epistle have been left out [when calculating the Prophetic timeline].
2. Generally, units in numbers are not mentioned. It is for this reason that Anas ﷺ has rounded to the nearest ten in both instances within the ḥadīth (i.e. forty years and sixty years).

The narrations which mention the age of demise as being sixty-five are due to the fact that the year of his birth and demise are considered separate (i.e. not inclusive of the sixty-three years). Quite simply, all the narratives arrive to the same conclusion; which is, according to the soundest of opinions, that the Messenger of Allāh's ﷺ blessed age was sixty-three upon his demise. Therefore, all remaining narrations [which appear to be conflicting] will be taken in light of this opinion [by the above explanations].

Ḥadīth 2

حدثنا حميد بن مسعدة البصري، حدثنا عبد الوهاب الثقفي عن حميد عن أنس بن مالك قال: كان رسول الله (صلى الله عليه وسلم) رَبْعَةً[١٣] ليس بالطويل ولا بالقصير، حَسَنَ الجسم[١٤]، وكان شعره ليس بجعدٍ ولا سَبْط أسمر اللون، إذا مشى يتكفّأ[١٥]

Anas ibn Mālik ﷺ narrates, 'The Messenger of Allāh ﷺ was of medium height. He was not very tall, nor was he short. His body was beautifully composed and his hair was not exceptionally curly nor was it completely straight (rather, it was slightly wavy). He was of a wheatish complexion. When he walked, he would lean forward.'

Commentary

مر کر کسی کی زلف پر معلوم ہو تجھے
فرقت کی رات کٹتی ہے پیچ و تاب میں

Only after you have died for the tresses [of your beloved's] hair,
will you know how painfully the night of separation is spent.

In this ḥadīth, Anas ibn Mālik ﷺ himself has described the blessed complexion of the Messenger of Allāh ﷺ as being wheatish. The first narration which has also been narrated by Anas ﷺ negates this and the given translation also indicates to this. There isn't a conflict between the two narrations but rather, the implication of each narrative is that complexion of the Messenger of Allāh ﷺ was not wheatish to the extent that it would decrease his radiance or beauty. On the contrary, the

wheatish tinge in his complexion was a source of radiance and beauty.

The word *yatkaffa'u* (to lean) has been used to describe the stride of the Sanctified Prophet ﷺ. In interpreting this, the scholars have used multiple translations:

1. Some have translated it to mean that he would walk swiftly.

2. Some have articulated that it means he would lean forward as he walked.

3. Some commentators have translated it to mean that he would lift his feet with vigour.

All three translations are correct as each of the aforementioned qualities were attributable to the stride of the Sanctified Prophet ﷺ. Similarly, the word (*yatkaffa'u*) itself bears the possibility of any of the three meanings.

The Sanctified Prophet ﷺ would walk at pace unlike the 'romancers' of our time. Hence, the Prophet ﷺ would walk whilst leaning forward and not with his chest out like the arrogant do. His walk was of a masculine nature where he would raise his feet as he walked and not drag them along.

Ḥadīth 3

حدثنا محمد بن بشار، يعني العبدي[١٦]، حدثنا محمد بن جعفر، حدثنا شعبة عن أبي إسحاق قال: سمعت البراء بن عازب يقول: كان رسول الله (صلى الله عليه وسلم) رجلاً[١٧] مربوعاً، بَعِيْدُ ما بين المنكبين، عظيم الجُمَّة[١٨] إلى شحمة أذنيه، عليه حُلَّة[١٩] حمراء ما رأيت شيئاً[٢٠] قَطُّ أحسنَ منه

Barāʾ ibn ʿĀzib ﷺ narrates, 'The Messenger of Allāh ﷺ was of medium height. He was broad shouldered (by which it is deduced that his blessed chest was wide). His hair was thick and would reach his earlobes. He had upon him red apparel (upper and lower garments i.e. fabric and a loincloth/sarong); I have never seen anything more beautiful than him.'

Commentary

The words *rajulan marbūʿan* that have been mentioned in this ḥadīth, with a *dhammah* on the letter Jīm (i.e. رجُلاً), has been translated as 'man'. This may be correct; lexically, such words were used as a compound adjective in the Arabic language. However, because there is no apparent attribute [intended here], some *Muḥaddithūn* (scholars of ḥadīth) are of the opinion that the letter Jīm should have a *kasrah* beneath it (i.e. رجُلاً). The meaning would then be, 'in-between crookedness and straightness'. Therefore, it is possible that in such an instance, this description could be of the Prophet's ﷺ hair. As mentioned previously, his hair was slightly wavy.

Some scholars have categorically permitted the usage of red garments for men and have cited this ḥadīth as evidence. There is further detail

applicable to this ḥadīth according to the Ḥanafī school of thought. It should be sought from scholars after specifying a cloth.

Barāʾ ibn ʿĀzib ﷺ has stated in this ḥadīth, 'I have never seen anything more beautiful than him.' The scholars have said that he has said this [term] as it includes everything; the sun, moon etc. alongside mankind.

Ḥadīth 4

حدثنا محمود بن غيلان حدثنا وكيع حدثنا سفيان الثوري عن أبي إسحاق عن البراء بن عازب قال: ما رأيت من ذي لمة[٢١] في حلة حمراء أحسن من رسول الله (صلى الله عليه وسلم)، له شعر يضرب منكبيه، بعيد ما بين المنكبين، لم يكن بالقصير ولا بالطويل.

Barāʾ ibn ʿĀzib ﷺ said, 'I have not seen anyone long-haired more beautiful than the Messenger of Allāh ﷺ in red garments. He had hair which would reach his shoulders, he was broad shouldered. He was not short, nor was he tall.'

Commentary

This narration differs from the previous narration which asserts that the hair of the Sanctified Prophet ﷺ reached his earlobes. In reality, there is no contradiction as one's hair does not continuously remain at the same length. At times, it remains short and at times it becomes lengthy. Sometimes, the hair is kept short intentionally and at other times, it is kept lengthy [for the same reason].

Ḥadīth 5

حدثنا محمد بن إسماعيل، حدثنا أبو نعيم[٢٢]، حدثنا المسعودي[٢٣] عن، عثمان بن مسلم بن هرمز[٢٤] عن نافع بن جُبير بن مطعم عن علي بن أبي طالب قال: لم يكن النبي (صلى الله عليه وسلم) بالطويل ولا بالقصير، شَثْنُ[٢٥] الكفَّين والقدمين، ضَخْم الرأس ضخم الكَرَاديس[٢٦]، طويل المسْرُبة، إذا مشى تكفَّأ تكفُّؤاً[٢٧] كأنما يَنْحَطُّ من صَبَبٍ، لم أَرَ قبله ولا بعده مثله (صلى الله عليه وسلم). حدثنا سفيان بن وكيع، حدثنا أبي، عن المسعودي بهذا الإسناد نحوه بمعناه.

ʿAlī ibn Abī Ṭālib ﷺ narrates, ‘The Messenger of Allāh ﷺ was not extremely tall, nor was he short. The fingers of his hands and feet were thick (such features are praiseworthy when found in men as they denote strength and bravery. For women, such features are considered distasteful). His head was large as were his joints. He had a thin line of hair which would run from his chest to his navel. When he would walk, he would walk with vigour as if he were descending from a high slope. I have not seen anything like him before him, nor after him.’

Commentary

The phrase, ‘I have not seen anything like him before him, nor after him’ is intended as hyperbole in that the Messenger ﷺ has no comparison. However, there can be no such exaggeration in the [mentioning of] qualities of the Messenger ﷺ as his complete beauty is beyond

interpretation. Munāwī 🕋 has written that every individual is required to hold the belief that the blessed body of the Sanctified Prophet ﷺ, coupled with beautiful features, has no such comparison. This is not simply a matter of core belief but rather, books pertaining to [his prophetic] traditions, biography and history bear testimony that Allāh 🕋 had bestowed the Messenger ﷺ discernible beauty alongside complete, inner perfection to the utmost degree.

Couplets have been attributed to ʿĀ'ishah 🕋 which bear the following meaning: if the friends of Zuleikhā were able to see the radiant face of the Sanctified Prophet ﷺ, they would have cut their hearts instead of their hands. Indeed, she spoke the absolute truth. Do refer to chapter eight of my publication, *Ḥikāyāte Ṣaḥābah*, if you are interested in seeing how deeply in love the Companions 🕋, male and female, were with the Messenger of Allāh ﷺ.

Ḥadīth 6

حدثنا أحمد بن عبدة الضبيُّ البصري وعليّ بن حُجر، وأبو جعفر محمد بن الحسين – و هو[٢٨] ابن أبي حليمة – و المعنى واحد، قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غُفْرَة قال حدثني إبراهيم بن محمد[٢٩] – من ولد عليّ بن أبي طالب رضي الله عنه – قال: كان عليّ إذا وصف رسول الله (صلى الله عليه وسلم) قال: لم يكن رسول الله (صلى الله عليه وسلم) بالطويل الممَغَّط[٣٠]، ولا بالقصير المتَردّد، وكان رَبْعَةً من القوم، ولم يكن بالجعد القَطَط ولا بالسَّبط، كان جعداً رجِلا[٣١]، ولم يكن بالمطَهَّم[٣٢] ولا بالمكَلْثَم، وكان في وجهه تدوير، أبيض مُشربٌ[٣٣] أدْعَجُ العينين، أهْدَب الأشفار، جليل المشَاش[٣٤] والكَتِد، أجرد[٣٥] ذو مسرُبَة، شثن الكفين والقدمين، إذا مشى تقلّع كأنّما ينحط من صَبَبْ، وإذا التفت التفت معاً، بين كتفيه خاتم النُّبوة، وهو خاتم النبيين، أجود الناس صدراً، وأصدق الناس لهجة، وألينُهم عَرِيْكَة، وأكرمُهم عشيرة[٣٦]، من رآه بديهة هابه، ومن خالَطَه معرفةً أحبَّه، يقول ناعِتُه[٣٧]: لم أر قبله ولا بعده مثله (صلى الله عليه وسلم)». قال[٣٨] أبو عيسى سمعت أبا جعفر محمد بن الحسين يقول: سمعت الأصمعي يقول في تفسير صفة النبي (صلى الله عليه وسلم): الممغط الذاهب طولاً وقال سمعت أعرابياً يقول في كلامه[٣٩] تمغط في نُشَّابَتِه أي مدَّها مداً شديداً، والمتردّد الداخل بعضه في بعض قِصَراً، وأمّا القَطَط فالشديد الجعودة، والرَّجِل الذي في شعره حُجُونة، أي تَثنّ قليلا، و أمّا المطهّم فالبادِن الكثير اللحم، والمكلْثَم المدوّر الوجه، والمشْرَبُ الذي في بياضه حُمرة، والأدعَج الشديد سواد

العين، والأهدب: الطويل الأشفار. والكتد: مجتمع الكتفين وهو الكاهل. و المسرُبة هو الشعر الدقيق الذي كأنه قضيبٌ من الصدر إلى السرة، والشثن الغليظ الأصابع من الكفين والقدمين والتقلُّع أن يمشي بقوة، والصبب الحدور، يقال انحدرنا في صَبُوبٍ[٤٠] وصَبَبٍ، و قوله جليل المشاش: يريد رؤوس المناكب، و العشرة الصحبة، والعشير الصاحب، والبديهة المفاجأة، يقال بَدَهْتُهُ بأمر أي: فجأته.

Ibrāhīm ibn Muḥammad, who is from the progeny of ʿAlī ibn Abī Ṭālib ﷺ [i.e. his grandson], narrates that when ʿAlī ﷺ would describe the Messenger of Allāh ﷺ, he would say, ‘The Messenger of Allāh ﷺ was not toweringly tall, and nor was he extremely short. He was of average height. His hair was not exceptionally curly nor was it completely straight but rather, it was slightly wavy. He was not plump nor was he round faced [i.e. his radiant face was not fully rounded nor was it long]. However, his face had a slight roundness to it. He had a fair complexion which had a reddish tinge. His irises were intensely black and his eyelashes were long. His joints [i.e. ankles and knees] were exceptionally large as were his shoulder blades. He was not hairy [some men are such that they are overly hairy. The Sanctified Prophet ﷺ would only have hair on certain parts of his body such as his shins etc. Aside from such places, he did not have bodily hair]. He had a thin line of hair which ran from his chest to his navel. The fingers of his hands and feet were thick. When he would walk, he would walk vigorously as if he were descending from a high slope

and when he would turn [to face someone], he would turn himself [toward them] fully [i.e. he would not merely rotate his neck towards someone. This was because such an act displays a blasé attitude and in some instances, arrogance. Rather, the Prophet ﷺ would give attention by fully turning his blessed chest. Some scholars have interpreted his 'turning' by saying he would completely turn his face when giving (another) his attention. He would not show attention through the corner of his eyes. This interpretation is not suitable]. There was the Seal of Prophethood between his two shoulder blades and he was the Seal of the Prophets. He was the most kind-hearted person from among the people and the most truthful in speech from among them. He was the softest in nature from them and from the most revered family [the point made here is that the Messenger ﷺ was the most virtuous among people due to his heart, speech, disposition, family, characteristics and lineage].'

شوق افزوں مانعِ عرضِ تمنّا دابِ حُسن
بار ہا دل نے اُٹھائے ایسی لذت کے مزے

[My] intense desire was a barrier [which prevented me]
from observing your true beauty, [However] my heart has
already tasted the sweetness of this many times.

Whoever caught a glimpse of him would be in awe of him [initially, there is awe which comes from beauty. Thus, what can be said of this awe when it is doubled with (inner) perfection? Indeed, Allāh ﷻ had bestowed the Sanctified Prophet ﷺ with [the

ability to cause] immense awe and this feature is from among the exclusive virtues he was granted] and whoever would socialise with him knowingly would love him [this would be the effect of the Prophet's ﷺ exalted characteristics and beautiful features]. Anyone who would describe him would say, 'I have not seen anyone like him [in perfection or beauty], neither before him, nor after him ﷺ.'

Ḥadīth 7

حدثنا سفيان بن وكيع قال حدثنا جُميع بن عمير[41] بن عبد الرحمن العجلي إملاءً[42] علينا من كتابه قال أخبرني رجل من بني تميم من ولد أبي هالة زوج خديجة، يُكْنى أبا عبد الله عن ابن[43] لأبي هالة عن الحسن بن علي رضي الله عنهما قال: سألت خالي هند بن أبي هالة، وكان وصافاً عن حلية النبي (صلى الله عليه وسلم) وأنا أشتهي أن يصف لي منها شيئاً أتعلق به فقال: كان رسول الله (صلى الله عليه وسلم) فخماً مفخَّماً، يتلألأ وجهه تلألؤ القمر ليلة البدر، أطول[44] من المربوع، وأقصر من المشذَّب[45] عظيم الهامة، رَجِل الشعر، إن انفرقت عقيقته[46] فرق وإلا[47] فلا يجاوز شعره شحمة أذنيه، إذا هو وفره، أزهر اللون، واسع الجبين، أزج[48] الحواجب سوابغ في غير قرن، بينهما عرق يُدِرُّه[49] الغضب، أقْنَى العِرْنِين[50]، له نور يعلُوه يحسبه من لم يتأمّله أشمّ، كَثَّ اللحية، سهل الخدين، ضَلِيْعَ الفم مُفلَّج الأسنان[51] دقيق المسرُبة[52] كأن عُنُقه جِيْدُ دُميةٍ في صفاء الفضَّة، معتدل الخَلْق، بادن[53] مُتَمَاسِكٌ، سواء البطن[54] والصدر، عريض الصدر، بعيد ما بين المنكبين ضخم الكراديس، أنور المتجرد، موصول ما بين اللَّبة والسُّرَّة بشعر يجري كالخطّ، عاري الثديين والبطن مما سوى ذلك، أشعر الذراعين والمنكبين وأعالي الصدر، طويل الزندَيْن رَحْبُ الراحِة شثن الكفين والقدمين، سائل الأطراف، أو قال[55] شائل الأطراف خُمْصان الأخْمَصَيْن[56] مسيح القدمين ينبو عنهما الماء، إذا زال زال قلعاً[57]، يخطو تكفياً ويمشي هوناً، ذريع المشية إذا مشى كأنما ينحطّ من صبب، وإذا التفت التفت جميعاً، خافض الطرف، نظره إلى الأرض أكثرُ من نظره إلى السماء، جُلُّ نظره الملاحظة. يسوق أصحابه، ويبدأ[58] من لقي بالسلام.

Ḥasan ibn ʿAlī 🕺 says, ‘I asked my uncle, Hind ibn Abī Hālah who would frequently describe the appearance of the Messenger of Allāh ﷺ (with clarity) to describe his appearance. My desire was that he describes a portion of his appearance to me so that I may memorise it [and so that perhaps I may be able to inculcate it within myself too. Ḥasan 🕺 was seven years old when the Sanctified Prophet ﷺ passed away. Thus, due to his young age, he was not able to perfectly commit the appearance of the Messenger of Allāh ﷺ to memory]. He said, ‘The Messenger of Allāh ﷺ was individually magnificent and was also considered to be so by people. His face would gleam like the full moon. He was slightly taller than a man of medium height but shorter than a toweringly tall person. His head was [proportionately] large and his hair was slightly wavy. If his hair would part naturally, he would leave it so.’ [This is a popular translation. Due to this, an objection is raised that other narrations establish that the Prophet ﷺ would intentionally part his hair. The scholars answer this objection by stating that this (ḥadīth) pertains to the initial stage of Islām. Initially, the Messenger ﷺ did not hold (parting his hair) important. However, according to this valueless slave, this answer appears difficult to palate. This is because it was the habitual practice of the Sanctified Prophet ﷺ to oppose the polytheists and concur with the People of the Book. Thus, he would not part his hair. Afterwards, the Prophet ﷺ would part his hair. Therefore, some scholars have preferred to translate it as: if for some reason his hair would not part easily without the use of a comb, he

would leave it be. At other times, he would part his hair if a comb, etc. was readily available]. When the blessed hair of the Messenger ﷺ was plentiful, it would exceed his ear lobes. He had the fairest complexion. His forehead was wide and his eyebrows were beautifully arched and full. Both eyebrows were separate and not adjoined to one another. Between his eyebrows there was a vein which would protrude in [his] anger. He had a distinguished nose which had radiance upon it. One who would merely glimpse him would consider it to be large [in reality, it would only appear longer due to its beauty and shine. Otherwise it was not extremely long]. His beard was dense and his cheeks shaped. His lips were wide and his teeth had slight gaps in between them. He had a line of hair from the chest to the navel. His neck was so beautiful and slender it was as if it was made from ivory, pristine and silver-like in its glow. All his limbs were extremely well proportionate and burly. His limbs were well-adjoined. His stomach and his chest were level with each other, however he was broad-chested, and his joints were large [which is a sign of strength]. His body would appear sparkling when bare. [Alternatively, it could be said that the limbs which were apparent whilst clothed would shine. This is a better translation according to this slave.] There was a stream of hair, which ran between his upper chest and navel. Besides this, his chest and stomach were free of hair. His forearms, shoulders and upper chest had hair. He had long arms and sizeable hands. His fingers and toes were thick and [appropriately] long. The soles of his feet were arched and smooth [due to which] water would easily flow

off them. He would walk with vigour, leaning forward and he walked with soft steps. He would walk swiftly as if he was descending down a slope [i.e. he would not take small strides]. When he faced someone, he would fully turn towards them. He would lower his gaze and look more towards the earth than the skies. [An objection arises here as there is a narration in Abū Dāwūd which highlights that the Messenger ﷺ would often look towards the skies. An agreeable answer could be that the habitual practice of the Sanctified Prophet ﷺ was to look towards the earth but because he would be waiting for Revelation, he would occasionally glance towards the skies. Generally, his noble habit, however, was to lower his gaze.] He would often look [at things] with the corner of his eyes [i.e. out of modesty and reserve, he would not stare].

اِدھر قاتل کی نظریں شرم سے نہیں اٹھتیں
اُدھر بسمل کھڑا ہے ہاتھ پر میت لئے دل کی

Hither, the gaze of the killer [i.e. he whose beauty
kills] is lowered out of bashfulness,
[whilst] yonder, the lover stands with the
remains of their heart in their hands.

When walking, he would usher his Companions ahead of him whilst he remained behind; and he would initiate the greeting with whomsoever he met.'

Commentary

It was of the Messenger of Allāh's ﷺ humility that he would remain behind [the Companions ﷺ]. However, this valueless slave believes that this occurred during travels. The reason for this is because it was the habitual practice of the Sanctified Prophet ﷺ to remain with the stragglers and the weak during his journeys. This was to ascertain their state.

In this lengthy ḥadīth, the appearance, mannerisms and practices are each mentioned. Imām Tirmidhī ﷺ has mentioned this ḥadīth in other chapters due to its correlation with other topics. Therefore, you will find portions of this ḥadīth in chapters pertaining to the Messenger's ﷺ speech and humility.

Ḥadīth 8

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنْهُوسَ الْعَقِبِ قَالَ شُعْبَةُ: قُلْتُ لِسِمَاكٍ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: عَظِيمُ الْفَمِ قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ[٥٩] شِقِّ الْعَيْنِ قُلْتُ: مَا مَنْهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقِبِ

Jābir ibn Samurah ﷺ narrates, 'The Messenger of Allāh ﷺ had a wide mouth. He had red veins in [the whiteness of] his eyes. He did not have much flesh on his heels.'

Commentary

The Arabs would consider it praiseworthy to be wide-mouthed. According to some, this denotes eloquence. The translation which describes the Messenger of Allāh ﷺ eyes has been translated in accordance with the soundest opinion. Otherwise, Imām Tirmidhī رحمه الله has related the translation 'wide-eyed' from a narrator of this ḥadīth. This is incorrect according to the scholars of language.

خمار آلودہ آنکھوں پر ہزاروں میکدے قربان
وہ قاتل بے پئے ہی رات دن مخمور رہتا ہے

A thousand taverns be sacrificed for those intoxicating eyes, the killer remains intoxicated night and day without drinking.

Ḥadīth 9

حَدَّثَنَا هَنَّادٌ[٦٠] بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ، عَنْ أَشْعَثَ يَعْنِي ابْنَ سَوَّارٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، فِي لَيْلَةٍ إِضْحِيَانٍ[٦١]، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ

Jābir ibn Samurah رضي الله عنه says, 'I saw the Messenger of Allāh ﷺ on the night of the full moon and he was wearing red garments. I would look towards him and then towards the moon. Ultimately, I decided that indeed the noble Messenger was more beautiful and radiant than the moon.'

Commentary

دیر و حرم میں روشنی شمس و قمر سے ہو تو کیا
مجھ کو تم پسند ہو اپنی نظر کو کیا کروں

Even if the monastery and the Ḥaram are illuminated by the sun and the moon. . . I love you, now what else can I do with my sight? [i.e. I am helpless.]

Ḥadīth 10

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ[٦٢]، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ بْنَ عَازِبٍ: أَكَانَ وَجْهُ رَسُولِ اللهِ صلى الله عليه وسلم مِثْلَ السَّيْفِ؟ قَالَ: لا، بَلْ مِثْلَ الْقَمَرِ

Abū Isḥāq ﵀ says, ‘A man asked Barā’ ibn ʿĀzib ﵁, “Was the face of the Messenger of Allāh ﷺ like a sword?” He replied, “No, rather it was like the moon.”’

Commentary

To describe [his face] in resemblance to a sword would be problematic as it may create doubts that his face was long. Nevertheless, the glimmer of a sword is dominant with whiteness as opposed to light. It is for this reason that Barā’ ﵁ rejected this comparison. These comparisons are but mere analogies. Otherwise let alone one moon, a thousand moons would not be able to possess as much radiance as the Messenger of Allāh ﷺ did. An Arab poet would say that if you intend to find a blemish in someone

who is praiseworthy, compare him to the moon on the fourteenth night. This will be a good measure in discovering his faults.

Ḥadīth 11

حَدَّثَنَا أَبُو دَاوُدَ الْمَصَاحِفِيُّ[٦٣] سُلَيْمَانُ بْنُ سَلْمٍ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم أَبْيَضَ كَأَنَّمَا صِيغَ مِنْ فِضَّةٍ، رَجِلَ الشَّعْرِ

> Abū Hurairah ﷺ narrates, 'The Messenger of Allāh ﷺ was extremely fair. It was as if he was formed [moulded] from silver. He had wavy hair.'

Commentary

The first narration [of the chapter] of Anas ibn Mālik ﷺ negates the notion that the Messenger of Allāh ﷺ was of a white complexion. Therefore, this ḥadīth does not intend to articulate that the Messenger of Allāh ﷺ was completely white like silver. Rather, he had a reddish tinge in his complexion which was dominated by beauty and radiance.

Ḥadīth 12

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: عُرِضَ عَلَيَّ[٦٤] الأَنْبِيَاءُ، فَإِذَا مُوسَى عَلَيْهِ السَّلاَمُ، ضَرْبٌ[٦٥] مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ[٦٦]، وَرَأَيْتُ عِيسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ[٦٧]، وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ، يَعْنِي نَفْسَهُ، وَرَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ[٦٨]

Jābir ibn ʿAbd Allāh ﷺ narrates that the Messenger of Allāh ﷺ said, ‘The Prophets where presented before me. Lo! There was Mūsā ﷺ, a slim man. It was as if he was from the tribe of Shanū’ah. I saw ʿĪsā ibn Maryam ﷺ and verily, ʿUrwah ibn Masʿūd is the one who bears the most resemblance with him from those whom I have seen. I saw Ibrāhīm ﷺ and your companion [i.e. himself] is the one who bears the most resemblance to him from those whom I have seen. I saw Jibrīl ﷺ, Diḥyah [Kalbī] is the one who bears the most resemblance with him from those whom I have seen.

Commentary

This incident occurred either during the night of Miʿrāj or a dream. There are narrations within Ṣaḥiḥ al-Bukhārī[1] which verify both incidents and there are no objections on this difference of opinion. This is because it is possible that the Messenger of Allāh ﷺ witnessed this twice [i.e. in a dream and in reality]. The translation pertaining to the

slim body of Mūsā ﷺ is in accordance with the preferred opinion. Other scholars have translated in accordance to other opinions. The reason why these three Prophets are mentioned is because Mūsā and ʿĪsā ﷺ are both Prophets of the Children of Israel. Similarly, Ibrāhīm ﷺ was from the forefathers of the Messenger of Allāh ﷺ and widely accepted among the Arabs.

Ḥadīth 13

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، الْمَعْنَى وَاحِدٌ، قَالا: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ[٦٩]، يَقُولُ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَمَا بَقِيَ عَلَى وَجْهِ الأَرْضِ أَحَدٌ رَآهُ غَيْرِي، قُلْتُ: صِفْهُ لِي، قَالَ: كَانَ أَبْيَضَ، مَلِيحًا، مُقَصَّدًا[٧٠]

> Saʿīd al-Jurairī narrates that he heard Abū Ṭufail ﷺ saying, 'I saw the Messenger of Allāh ﷺ and besides me, there no longer remains anyone on the face of the earth who has seen him.' I said, 'Describe him to me.' He replied, 'He was white in complexion with a reddish tinge and of medium stature.'

Commentary

Abū Ṭufail ﷺ was the last of the Companions ﷺ to pass away. He passed away during 110AH and it is due to this that he made the statement, 'besides me, there no longer remains anyone on the face of the earth who has seen him'. The scholars have mentioned that the reason as to why he restricted his exclusivity to the [inhabitants of the]

earth is because ʿĪsā ﷺ remains in the heavens and that [the latter] has seen him.

Ḥadīth 14

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ[٧١]، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي ثَابِتٍ الزُّهْرِيُّ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنُ أَخِي مُوسَى بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم أَفْلَجَ الثَّنِيَّتَيْنِ، إِذَا تَكَلَّمَ رُئِيَ كَالنُّورِ[٧٢] يَخْرُجُ مِنْ بَيْنِ ثَنَايَاهُ

> Ibn ʿAbbās ﷺ said, 'The Messenger of Allāh ﷺ had a gap between his central incisors. When he would converse, a light-like entity would emanate from between his incisors.'

Commentary

It is a popular opinion among scholars that this [description] is metaphoric. However, ʿAllāmah Munāwī is of the opinion that the light was a tangible entity, by way of a miracle, that would emanate from between the teeth of the Sanctified Prophet ﷺ miraculously.

حیا سے سر جھکا لینا ادا سے مسکرا دینا
حسینوں کو بھی کتنا سہل ہے بجلی گرا دینا

To lower one's head of out of modesty, and to smile with a glance. . .
how easy it is for the beautiful to strike thunder. [i.e. how easy

it is for them to strike the hearts of people like thunder.]

Quite simply, everything about the appearance of the Messenger of Allāh ﷺ had reached complete perfection.

دامانِ نگہ تنگ و گل حُسن تو بسیار
گلچینِ بہارِ توز داماں گلہ دارد

The sight of the eyes is limited but the flowers of your beauty are abundant;
the gardener of your orchard has complained of the limits of his sight.

Just as he was intrinsically perfect, he was the same in his outward beauty.

O Allāh! Bestow blessings upon our master Muḥammad and his family which equal his beauty and splendour.

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1 *Ṣaḥīḥ Al-Bukhārī* #3441, #7026, #7128

باب ما جاء في خاتم[٧٣] النبوة

THE SEAL OF PROPHETHOOD

THIS TOPIC SHOULD have been included in the chapter pertaining to the appearance of the Messenger of Allāh ﷺ as it [the Seal of Prophethood] is a portion of it. However, it has been separated [from the previous chapter] because it is in itself a miracle and a sign of Prophethood. The Seal of Prophethood was upon the back of the Sanctified Prophet ﷺ since birth. This has been mentioned in Fatḥ al-Bārī on the authority of Yaʿqūb ibn Ḥasan who relates the ḥadīth of ʿĀ'ishah ؓ. Similarly, when the Messenger of Allāh ﷺ passed away and some of the Companions fell into doubt, Asmā' ؓ signalled his demise by indicating toward the fact that the Seal upon his back no longer remained. Munāwī ؒ has narrated this account in detail.

There is a difference of opinion as to whether there was anything inscribed upon the Seal of Prophethood. *Ibn Ḥibbān* ؒ and others have authenticated that the words *Muḥammad Rasūl Allāh* (Muḥammad, the Messenger of Allāh (ﷺ)) were written upon it. It is ascertained from other narrations that the words: سرْ فأنت المنصور (Travel! For indeed, you are the assisted one), were written upon the Seal. Some elders are of the opinion that these [the aforementioned] narrations do not reach the level [of authenticity] by which they become evidential. Imām Tirmidhī ؒ has mentioned eight ḥadīth in this chapter.

Ḥadīth 1

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 صلى الله عليه وسلم، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ[٧٤] فَمَسَحَ رَأْسِي[٧٥] وَدَعَا لِي بِالْبَرَكَةِ، وَتَوَضَّأَ، فَشَرِبْتُ مِنْ وَضُوئِهِ، وَقُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ، فَإِذَا هُوَ مِثْلُ زِرِّ[٧٦] الْحَجَلَةِ

Sā’ib ibn Yazīd ﷺ narrates, ‘My aunt had taken me to the Prophet of Allāh ﷺ and said, ‘O Messenger of Allāh! My nephew is ill.’ Thus, he passed his hand upon my head and prayed for my prosperity [According to some scholars, the passing of the Sanctified Prophet’s ﷺ hand over the head indicates to the fact that there was some pain in it. According to this weak servant, he passed his hand over his head out of compassion. This is because Sā’ib was born in 2AH and thus, he could not have been older than 8 or 9 years of age when the Sanctified Prophet ﷺ passed away. Therefore, he passed his hand over his head out of compassion as has been the tradition of the wise elders. The Prophet ﷺ then, as means of remedy, made him drink the remnant water from *wuḍū’*, as will be mentioned ahead. Perhaps he instructed another form of remedy as the narration of Bukhārī highlights that he had some pain in his feet]. And he then performed ablution. [It is possible that the Sanctified Prophet ﷺ performed ablution due to a personal reason. However, it seems obvious that the reason as to

why he performed ablution was in order to feed (the remnant) water as a means of remedy]. I drank the remnants of his ablution water and stood behind him. I looked towards the Seal between his shoulders, which looked like the [small] knot of a mosquito net, which is circular like the egg of a pigeon and is hung upon mosquito nets. The scholars have differed in the translation of this phrase that I have translated. Others have translated it in another way but Imām Nawawī ﷺ, who is a famous commentator of *Ṣaḥīḥ Muslim*, has preferred this meaning.'

Commentary

In this ḥadīth, there are no objections or scholarly differences if remnant water is intended by the term 'the water of ablution.' However, even if the water which drips from the body at the time of ablution and is known as 'used water' was intended, there can be no objection. This is because even the excretion of the Sanctified Prophet ﷺ was pure. How then can a discussion arise in relation to 'used water'?

Ḥadīth 2

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ[٧٧]، قَالَ: حدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ الْخَاتَمَ بَيْنَ كَتِفَيْ رَسُولِ اللهِ صلى الله عليه وسلم، غُدَّةً[٧٨] حَمْرَاءَ، مِثْلَ بَيْضَةِ الْحَمَامَةِ

Jābir ibn Samurah ﷺ narrates, 'I saw the Seal [of Prophethood] between the shoulder blades of the Messenger of Allāh ﷺ. It was a raised mass of skin, red in colour and like a pigeon's egg in size.'

Commentary

There are differing narrations in relation to the size and colour of the Seal of Prophethood. Qurṭubī ﷺ has sought to reconcile these narrations by stating that the Seal of Prophethood would alter its size and colour. According to this valueless servant, another agreeable answer would be that in reality, all of these narrations are comparative descriptions. Comparisons vary from person to person and are always approximations. No objections are placed upon approximations. This opinion is more appropriate according to this slave.

Ḥadīth 3

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدِيْنِيُّ، قَالَ: حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ جَدَّتِهِ رُمَيْثَةَ[٧٩]، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم، وَلَوْ أَشَاءُ[٨٠] أَنْ أُقَبِّلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ مِنْ قُرْبِهِ لَفَعَلْتُ، يَقُولُ لِسَعْدِ بْنِ مُعَاذٍ يَوْمَ مَاتَ[٨١]: اهْتَزَّ لَهُ عَرْشُ الرَّحْمَنِ

> Rumaythah ﷺ says, 'I heard the Messenger of Allāh ﷺ saying about Saʿd ibn Muʿādh on the day he died, 'The Throne of the Most Merciful has shook [out of joy] due to him.' Had I intended to kiss the Seal which was between his shoulder blades, I would have due to being close to him.'

Commentary

There is a scholarly difference in this ḥadīth as to the shaking of the

Throne and the intended meaning [of this phrase]. The translation of [this phrase] has been written in accordance with the popular opinion. According to some, the shaking of the Throne pertains to the servants of the Throne [i.e. angels]. Others have said that Saʿd's 🦀 throne is intended and the like; but the first opinion is the preferred statement.

Saʿd ibn Muʿādh 🦀 was from among the Companions of magnificent status and many of his virtues are prevalent within the books of ḥadīth. Prior to Migration (*Hijrah*), the Messenger of Allāh 🟤 sent Muṣʿab ibn ʿUmair 🦀 to Madīnah at-Ṭayyibah and Saʿd 🦀 accepted Islām upon his hands. He was the leader of his clan and due to this, his entire family accepted Islām on the same day as he did. They were the very first family to accept Islām in Madīnah Munawwarah. He passed away in 5AH and he was thirty seven years of age. Seventy thousand angels attended his funeral but despite this, it is narrated in the ḥadīth that the grave constricted itself for him for a small amount of time[1]—truly, there is a lesson in this [for us]. Man should not remain negligent of the punishment of the grave in any capacity; he should seek protection from it at every opportunity. When ʿUthmān 🦀 passed by a grave, he sobbed to the extent that his blessed beard would become drenched. Somebody asked him, 'Heaven and Hell have also been mentioned, why do you not weep over them as you do about the grave?' He replied, 'I have heard the Messenger of Allāh 🟤 saying, 'The grave is the first hurdle from the hurdles of the Hereafter. Whosoever is saved at the first stage, every stage after it will become easy for him. Whosoever does not attain salvation from its punishment, the hurdles he will face thereafter will be even more severe. I have also heard the Messenger of Allāh 🟤 saying that out of all the sites that he has seen, the site of the grave is the most

frightening.' (*Mishkāt al-Maṣābīh*). May Allāh ﷻ protect us from it.

It is not the objective of Imām Tirmidhī ؒ to mention the story of Saʿd ibn Muʿādh ؓ at this juncture but rather, he has only narrated this ḥadīth as it mentions the Seal of Prophethood. [It is also to mention] the statement of Rumaythah ؓ about her proximity to the Seal i.e. 'I was so close to the Seal when I heard him discuss this topic'. Thus, there is no possibility of her hearing this incorrectly.

Ḥadīth 4

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، وَعَلِيُّ بْنُ حُجْرٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللهِ مَوْلَى غُفْرَةَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ عَلِيٌّ، إِذَا وَصَفَ رَسُولَ اللهِ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ بِطُولِهِ[٨٢]، وَقَالَ: بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ

> Ibrāhīm ibn Muḥammad, who is the (paternal) grandson of ʿAlī ibn Abī Ṭālib ؓ narrates, 'When ʿAlī would describe the Messenger of Allāh ﷺ—[he would mention such and such qualities] he then narrated the ḥadīth in length.' He would also say, 'Between his shoulder blades was the Seal of Prophethood and he was the Seal of the Prophets.'

Commentary

This ḥadīth has been mentioned in detail in the first chapter. Therefore, it has been succinctly explicated in this chapter. It has been especially

mentioned here due to the fact that it mentions the Seal of Prophethood. This is the very same ḥadīth which was presented in Chapter 1, Ḥadīth 8.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، قَالَ: حَدَّثَنِي عِلْبَاءُ[٨٣] بْنُ أَحْمَرَ الْيَشْكُرِيُّ، قَالَ: حَدَّثَنِي أَبُو زَيْدٍ عَمْرُو بْنُ أَخْطَبَ الأَنْصَارِيُّ، قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: يَا أَبَا زَيْدٍ[٨٤]، ادْنُ مِنِّي فَامْسَحْ ظَهْرِي، فَمَسَحْتُ ظَهْرَهُ، فَوَقَعَتْ أَصَابِعِي عَلَى الْخَاتَمِ قُلْتُ: وَمَا الْخَاتَمُ؟ قَالَ: شَعَرَاتٌ مُجْتَمِعَاتٌ

ʿIlbā’ ibn Aḥmar says that ʿAmr ibn Akhṭab narrated, ‘The Messenger of Allāh ﷺ said to me, ‘O Abū Zaid! Come close to me, massage my back.’ Thus, I began massaging his back when my fingers inadvertently touched the Seal [of Prophethood].’ I [ʿIlbāʾ ibn Aḥmar] asked ʿAmr, ‘What is the Seal?’ He replied, ‘It is a mass of hair.’

Commentary

This is not contrary to the first ḥadīth as the Seal of Prophethood had hair around it. This narrator has only mentioned the hair.

Ḥadīth 6

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ، قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ: جَاءَ سَلْمَانُ الْفَارِسِيُّ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، حِينَ قَدِمَ الْمَدِينَةَ بِمَائِدَةٍ[٨٥] عَلَيْهَا رُطَبٌ[٨٦]، فَوَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ: يَا سَلْمَانُ مَا هَذَا؟ فَقَالَ: صَدَقَةٌ عَلَيْكَ[٨٧]، وَعَلَى أَصْحَابِكَ، فَقَالَ: ادْفَعْهَا[٨٨]، فَإِنَّا لا نَأْكُلُ الصَّدَقَةَ[٨٩]، قَالَ: فَرَفَعَهَا، فَجَاءَ الْغَدَ بِمِثْلِهِ، فَوَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ: مَا هَذَا يَا سَلْمَانُ؟ فَقَالَ: هَدِيَّةٌ لَكَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم لأَصْحَابِهِ: ابْسُطُوا[٩٠] ثُمَّ[٩١] نَظَرَ إِلَى الْخَاتَمِ عَلَى ظَهْرِ رَسُولِ اللهِ صلى الله عليه وسلم، فَآمَنَ بِهِ، وَكَانَ لِلْيَهُودِ فَاشْتَرَاهُ[٩٢] رَسُولُ اللهِ صلى الله عليه وسلم، بِكَذَا وَكَذَا دِرْهَمًا عَلَى أَنْ يَغْرِسَ لَهُمْ نَخْلا، فَيَعْمَلَ سَلْمَانُ فِيهِ، حَتَّى تُطْعِمَ، فَغَرَسَ رَسُولُ اللهِ صلى الله عليه وسلم، النَّخلَ إِلا نَخْلَةً وَاحِدَةً، غَرَسَهَا عُمَرُ[٩٣] فَحَمَلَتِ النَّخْلُ مِنْ عَامِهَا، وَلَمْ تَحْمِلْ نَخْلَةٌ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَا شَأْنُ هَذِهِ النَّخْلَةِ؟ فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، أَنَا غَرَسْتُهَا، فَنَزَعَهَا رَسُولُ اللهِ صلى الله عليه وسلم، فَغَرَسَهَا فَحَمَلَتْ مِنْ عَامِهَا

ʿAbd Allāh ibn Buraidah says, ‘I heard Abū Buraidah saying, ‘When the Messenger of Allāh ﷺ arrived in Madīnah, Salmān al-Fārisī ؓ approached him with ripe dates upon a spread. He then placed it in front of the Messenger of Allāh ﷺ. The Messenger of

Allāh ﷺ asked, ‘O Salmān! What is this?’ He replied, ‘This is *ṣadaqah* [a charity] for you and your companions.’ He ﷺ said, ‘Take it away from me for verily, we do not eat from *ṣadaqah*.’ [The scholars are in dispute as to what is meant by the term ‘we’. Some have said that the Messenger of Allāh ﷺ is intended and the royal plural is used to highlight magnificence. Others have said that it is in reference to the Prophets of Allāh ﷺ. Others have said that reference is to the Sanctified Prophet ﷺ and his relatives who were prohibited from receiving Zakāh. According to this valueless slave, the third possibility is the preferred opinion. ʿAllāmah Munāwī’s ﷺ critique of the third possibility bears little weight.] So, he took it and returned the next day with something similar. He placed it in front of the Messenger of Allāh who said, ‘O Salmān! What is this?’ He replied, ‘A gift for you.’ The Messenger of Allāh ﷺ said to his Companions, ‘Extend your hands!’ [The Messenger ﷺ also ate [from this spread] and Bājūrī ﷺ has elucidated this. In reality, Salmān’s ﷺ attendance with the dates on both days was a test in order to make the Messenger of Allāh ﷺ his master. Salmān ﷺ himself was a scholar of old; he was 150 years old and according to some, he was 300 years old. He witnessed the signs (of a prophet) which he had read about in the previous scriptures. He saw that the Messenger of Allāh does not take *ṣadaqah* but accepts gifts and then the Seal of Prophethood between his shoulder blades. He saw this after the first two signs (i.e. rejection of *ṣadaqah* and acceptance of gifts). Salmān then saw the Seal of Prophethood upon the back of the Messenger of Allāh ﷺ and thus believed in him. [That is, he accepted Islām. At

this time, Salmān ﷺ was a slave of the Jewish tribe, Banū Quraiẓah.] The Messenger of Allāh ﷺ purchased him [he metaphorically purchased him otherwise in reality, he made him a *mukātab*. To make someone a *mukātab* involves the master stipulating to the slave, 'accumulate *x* amount of money and once you have done so, you are free!'], with such and such *dirhams* (silver coins) on the condition that he plant for them three hundred date trees and work until they bear fruit. The Messenger of Allāh ﷺ planted every tree apart from one that ʿUmar had planted. All the trees [miraculously] bore fruit that year and one did not. The Messenger of Allāh ﷺ said, 'What is that matter with this tree?'ʿUmar replied, 'O Messenger of Allāh! I planted it.' Thus, [the second miracle being that] the Messenger of Allāh ﷺ unearthed it and planted it [himself] by which it bore fruit in the same year.''

Commentary

The scholars have mentioned a variety of analytical points from this ḥadīth. For example, was it permissible to accept *ṣadaqah* and gifts from Salmān ﷺ as he was a slave? What is the difference between *ṣadaqah* and gifts? Due to the length of these discussions, they have been omitted for brevity. However, a special practice of the Messenger of Allāh ﷺ can be observed from this ḥadīth and that is that he would include his attendants and guests [in sharing his gifts]. This was his habit. Thousands of stories are found in the books of ḥadīth which testify to this habit. A ḥadīth can also be narrated in relation to the topic in consideration in which the Messenger of Allāh ﷺ said, 'Gifts are shared

collectively.'[2] On a scholarly level, there is a dispute in relation to the wording of this ḥadīth and some critique upon it [i.e. that it is weak in its authenticity, but the narration above strengthens it in relation to the topic at hand].

There is further detail warranted in relation to what gifts are intended [in the ḥadīth] and as to whom were sitting beside the Messenger of Allāh ﷺ. Mullā ʿĀlī al-Qārī ؒ writes that once, a person brought a gift to the scholar of his time. The people beside him (the scholar) cited the ḥadīth, 'Gifts are shared collectively.' He responded, 'We do not enjoin *shirk* (associating partners to Allāh ﷻ), we prefer oneness [i.e. monotheism]. These gifts are yours.' The gifts were so many in number that the man could not even carry them. Thus, he commanded his servant to bring them to his house, which he did.

Likewise, once it so happened that a gift of cash was brought into the gathering of Imām Abū Yūsuf ؒ. From among the congregants, one proclaimed [the ḥadīth], 'Gifts are shared collectively!' He responded by saying that this ḥadīth indicates a specific type of gift. He then instructed his attendant to take the gift and store it safely. The scholars have written that both stories are correct respectively. In one instance, an abstinent ascetic did what he felt was appropriate and in the other instance, a master jurist did what he felt was suitable. It is also true enough to say that Imām Abū Yūsuf ؒ was a famous figure in the field of jurisprudence. Had he not acted in the way he did, it would have become a Sharia ruling that one must share gifts with others which would consequently be arduous upon the *Ummah*. Our [elder] Shah Walī Allāh ad-Dehlawī ؒ has written a book entitled *Glad Tidings and Dreams* in which he mentioned a variety of wondrous stories. In this spirit, he

noted down an anecdote of his father. He writes, ‘Once, in the beginning, I used to be enthusiastic about fasting continuously [day after day]. Thereafter, I became hesitant to do so due to the scholarly dispute about it [i.e. fasting profusely]. I was visited by the Messenger of Allāh ﷺ in my dream. The Sanctified Prophet ﷺ gave me a chapatti. Abū Bakr aṣ-Ṣiddīq ؓ was present and he said, ‘Gifts are shared collectively!’ I passed the chapatti forward from which he took a piece. Thereafter, ʿUmar ؓ said, ‘Gifts are shared collectively!’ and so I passed the chapatti forward from which he took a piece. Then ʿUthmān ؓ said, ‘Gifts are shared collectively!’ I exclaimed, ‘If you respected individuals divide this chapatti, what will be left for this poor one?’’

Salmān al-Fārisī ؓ was a companion of magnificent status. It is narrated in a ḥadīth that when the following verse was revealed: *And if you turn away, He will replace you with some other people, then they will not be like you.* [Qur’ān 47:38]

The Companions ؓ enquired, ‘O Messenger of Allāh! Who are those people that will take our place?’ The Sanctified Prophet ﷺ patted Salmān’s ؓ shoulder and said, ‘Him and his people.’ It has been narrated in a ḥadīth that the Sanctified Prophet ﷺ once said, ‘By He in whose Hand my soul lies, if belief was to hang down from the Pleiades, people from Persia would seize it.’[3] Scholars have written that these are glad tidings of Imām Abū Ḥanīfah ؒ.

Salmān al-Fārisī ؓ himself narrates how he became Muslim in a lengthy narration which is found in the books of ḥadīth[4]. In those narrations, the signs which he had used as a criterion in testing the Messenger of Allāh ﷺ are also mentioned. He narrates, ‘I was a resident in the province of Aṣbahān in a place known as ‘Jay’. My father was the

chief and leader of that particular place and he loved me immensely. I had exerted myself in [the study of] my previous faith of fire worship (Zoroastrianism) to such an extent, that I became a custodian of the temple. On one occasion, my father sent me to a property of his and along the path, I passed by a church. As an excursion, I entered into the church wherein I found the Christians praying. I liked their prayer, I liked them and remained there until the evening. I asked them where their headquarters are, and they informed me that it was in Syria. I returned home at night and my family enquired as to where I was for the duration of the entire day. I narrated the entire story to them until my father said, 'Son, that is not a good faith. Do not depart from the religion of your elders. That is the better religion.' I exclaimed, 'Never! Indeed, that religion is better.' My father feared that I would flee and so he put my feet in fetters and imprisoned me. I sent a message to the Christians to inform me when traders of Syria, who would visit regularly, came to town. Consequently, some traders visited, and the Christians informed me of this. When the traders were returning, I cut my fetters and fled to Syria with them. When I reached there, I searched for the biggest expert in their religion. The people told me that there is a bishop in the church and so I approached him and said, 'I am enthusiastic to join your faith and be of service to you.' He approved and thus, I began to stay with him. However, he turned out to be a bad man. He would encourage people to give charity and would then hoard their wealth for himself. He would not give anything to the poor. When he passed away, another man was put in his place who was an ascetic and better than him. I began to stay in his company and began to love him. In the end, he began to die and so I asked him to counsel me as to whom I should live

with [next]. He said, ‘There is only one other in the world who is upon the same methodology as me and nobody else. Go to him, he lives in Mosul.’ After his death, I travelled to Mosul and related the incident to the man and so, he kept me in his company. He too, was an exceptionally good man. Ultimately, he also began to pass away and so I asked him as to where I should go. He told me to go a person from the Naṣībīn and so I went to him and related my story. He kept me in his company, and he too was a good man. When the time of death approached him, I asked him as to where I should go. He told me to go to a person in Ghumūriyā. Hence, I went there and remained in the company of that man in such a way that I would work to earn money. As a result, I possessed some cattle and sheep. When the time of death approached him, I asked him as to where I should go. He said, ‘I swear by God! There remains no individual who is upon the same methodology as us. No scholar remains. Nevertheless, the time is close for the emergence of the Prophet of the Last Generations who will be upon the Abrahamic faiths. He will be born among the Arabs and they will migrate to such a place where date-palm trees will grow in abundance. On either side [of this place] will be rocky land. He will accept gifts but not accept *ṣadaqah*, the Seal of Prophethood will be between his two shoulder blades (these are the signs which Salmān 🕋 investigated in the Messenger of Allāh 🕋). If it is possible for you to reach that land, do so.’ After his death, some merchants from the tribe of Banū Kalb passed by there. I asked them if they could take me with them to Arabia in exchange for [my] cattle and sheep. They accepted this offer and brought me to Wādī al-Qurā (Makkah). I gave them the sheep, but they wronged me by presenting me as their slave in Makkah and then selling

me. A Jew from the tribe of Banū Quraiẓah purchased me and took me to his hometown of Madīnah. As soon as I saw Madīnah, I noticed the signs that the padre of Ghumūriyā informed of and understood that this is 'that' place. I continued to live there until the Messenger of Allāh ﷺ migrated from Makkah and reached Madīnah. The Messenger ﷺ had reached Qubā' when I heard of his news. I took whatever I had with me and placed in front of him dates belonging to money categorised as *ṣadaqah*. The Messenger of Allāh ﷺ did not eat from it but he instructed the Companions رضي الله عنهم (the poor from them) to eat it. I said to myself in my heart, 'One sign has been ascertained'. Thereafter, I returned to Madīnah and gathered some more dates in which time the Messenger of Allāh ﷺ had reached Madīnah too. I presented some dates and food in front of him and said that this is a gift. The Messenger of Allāh ﷺ ate from it and in my heart, I said, 'The second sign [of Prophethood] has been ascertained.' After this, there was an occasion where I came into the company of the Messenger of Allāh ﷺ. At this time, the Messenger of Allāh ﷺ was in [the cemetery of] Baqīʿ (due to attending the funeral rites of a companion). I greeted him and began to hover behind him. The Messenger of Allāh ﷺ understood [what I was doing] and removed his upper garment. I saw the Seal of Prophethood. Out of sheer ecstasy, I lowered my head and kissed it whilst crying profusely. The Messenger of Allāh ﷺ said, 'Come forward.' I came in front of him and narrated my entire story. Thereafter, I remained stuck in my chores as a slave. Once, the Messenger of Allāh ﷺ advised me to begin the business of purchasing my freedom from my master at an agreed price (*makātabah*). I conducted this business and he [my master] stipulated two things as my exchange price: (1) the payment of forty *ūqiyyah* of gold (**one *ūqiyyah* is**

equivalent to forty Islamic dirhams and one Islamic dirham is equivalent to three or four grams). (2) the second condition was to plant three hundred date-palm trees and to look after them until they [their produce] are ripe enough to eat. Thus, the Messenger of Allāh ﷺ planted these trees with his blessed hand (which is narrated within the *Shamā'il*) and coincidentally, gold came into his possession.'

The Sanctified Prophet ﷺ gave the gold to Salmān ؓ and instructed him to give it as part of his exchange. Salmān ؓ said, 'O Messenger of Allāh! Is this enough? The quantity asked for was more.' He replied, 'It is not astonishing for Allāh the Almighty to ensure this suffices.' Subsequently, I took it with me and weighed it to be forty *ūqiyyah* of gold.[5]

It is also ascertained from this story that the narration in the *Shamā'il* which states that the Messenger of Allāh ﷺ purchased Salmān ؓ is correct from the aspect that the Messenger of Allāh ﷺ paid the price for his freedom. He planted the trees himself and he also paid the price of the gold which was stipulated in the exchange.

Salmān ؓ said that he had stayed in the company of over ten masters. In the Battle of Khandaq, it was upon his consultation that trenches were dug otherwise the Arabs were not accustomed to such battle tactics. People were simply not aware of trenches.

Ḥadīth 7

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْوَضَّاحِ، قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ[٩٤] الدَّوْرَقِيُّ، عَنْ أَبِي نَضْرَةَ[٩٥] الْعَوَقِيِّ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، عَنْ خَاتَمِ رَسُولِ اللهِ صلى الله عليه وسلم يَعْنِي خَاتَمَ النُّبُوَّةِ، فَقَالَ: كَانَ فِي ظَهْرِهِ بَضْعَةٌ نَاشِزَةٌ

Abū Naḍrah al-ʿAwaqī ﷺ says that I asked Abū Saʿīd al-Khudrī ﷺ about the Seal of the Messenger of Allāh ﷺ i.e. the Seal of Prophethood. He said, 'Upon his back was a raised piece of flesh.'

Ḥadīth 8

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ أَبُو الأَشْعَثِ الْعِجْلِيُّ الْبَصْرِيُّ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ[٩٦]، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ فِي نَاسٍ مِنْ أَصْحَابِهِ، فَدُرْتُ هٰكَذَا مِنْ خَلْفِهِ، فَعَرَفَ الَّذِي أُرِيدُ، فَأَلْقَى الرِّدَاءَ عَنْ ظَهْرِهِ، فَرَأَيْتُ مَوْضِعَ الْخَاتَمِ عَلَى كَتِفَيْهِ، مِثْلَ الْجُمْعِ[٩٧] حَوْلَهَا خِيلانٌ، كَأَنَّهَا ثَآلِيلُ، فَرَجَعْتُ حَتَّى اسْتَقْبَلْتُهُ، فَقُلْتُ: غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللهِ، فَقَالَ: وَلَكَ فَقَالَ الْقَوْمُ[٩٨]: أَسْتَغْفَرَ لَكَ رَسُولُ اللهِ صلى الله عليه وسلم؟ فَقَالَ: نَعَمْ، وَلَكُمْ، ثُمَّ تَلا[٩٩] هَذِهِ الآيَةَ ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾.

ʿAbd Allāh ibn Sarjis ﷺ says, 'I came to the Messenger of Allāh ﷺ whilst he was with people from among his Companions. I hovered behind him and he understood what I desired. He removed his

cloth from his back and I saw the position of the Seal [of Prophethood] between his shoulder blades. It was like a clenched fist which had beauty spots around it as if they were swollen. I then returned to stand in front of the Messenger of Allāh ﷺ. I said, 'May Allāh forgive you' (**or 'Allāh has forgiven you' as has appeared in the beginning of *Sūrah Fatḥ*. Allāh ﷻ states, '. . .So that Allāh may forgive you of your previous and subsequent faults.'**) He said, 'And may He forgive you.' People asked me, 'Did the Messenger of Allāh ﷺ ask forgiveness for you?' I replied, 'Yes and for you!' He then recited this verse: '. . .*And seek forgiveness for your faults, and for (the faults of) the believing men and believing women.'* [Qur'ān 47:19]' (**Thus, the Prophet ﷺ sought forgiveness for all.**)

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1 *An-Nasā'ī* #2055

2 *Al-Muʿjam al-Kabīr* #11183

3 *Ṣaḥīḥ Muslim* #2546

4 *Musnad Bazzār* #2213

5 Ibid

باب ما جاء في شعر[100] رسول الله صلى الله عليه وسلم

THE HAIR OF THE MESSENGER OF ALLĀH ﷺ

THERE ARE CONTRASTING NARRATIONS pertaining to the Sanctified Prophet's ﷺ hair length. As mentioned previously, there isn't a contradiction at all as hair is a thing which grows. If at one time his hair reached the earlobes, then another time [would suggest that] they have grown further. It is proven that the Sanctified Prophet ﷺ shaved his hair off a few times. Therefore, those who have narrated [his description] immediately after this [haircut], have highlighted his hair as being short. Hence, those who have narrated his hair as being long have done so some time after his hair being shaved. Some scholars have sought to reconcile the reports by stating that the front portion of the blessed hair [of the Messenger of Allāh ﷺ] would reach the middle of his ears. The hair from the middle portion of his head would reach the earlobes and the hair to the back of his head would reach his shoulders.

Imām Tirmidhī ﷺ has narrated eight ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ[101]، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ شَعَرُ رَسُولِ اللهِ صلى الله عليه وسلم إِلَى نِصْفِ أُذُنَيْهِ[102]

Anas ibn Mālik ﷺ says, 'The hair of the Messenger of Allāh ﷺ

would reach to the middle of his ears.'

Ḥadīth 2

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ[١٠٣]، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ[١٠٤] أَنَا وَرَسُولُ اللهِ صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ لَهُ شَعَرٌ فَوْقَ الْجُمَّةِ[١٠٥]، وَدُونَ الْوَفْرَةِ

ʿĀ'ishah ﵂ narrates, 'I and the Messenger of Allāh ﷺ would bathe in one bathtub. He had hair which would pass the earlobes but would not reach the shoulders.' (**i.e. it was not too long, nor too short. It was of medium length.**)

Commentary

It cannot be ascertained from this ḥadīth as to whether they bathed undressed. This is because ʿĀ'ishah ﵂ herself narrates that she had not seen the place of covering [i.e. private parts] of the Messenger of Allāh ﷺ and neither had he ever seen her place of modesty. It would not be considered evidential merely due to the fact that they were both in a bathtub. There are various scenarios where one may bathe and not appear naked in front of another. Nevertheless, this ḥadīth does prove the permissibility of man and woman [i.e. husband and wife] bathing together in a bathtub. The scholars are in consensus with the opinion of Imām Nawawī ﵀ which permits this. The second scenario is that the male bathes first and the female bathes with the remaining water. Again, the scholars are in total agreement in relation to the permissibility of

this. The third scenario is the opposite of the previous method and that is that the female bathes first and that the male bathes with the remaining water. This is permissible according to the Ḥanafī, Shāfiʿī and Mālikī school of thought. This is not considered permissible by the Ḥanbalī school of thought. Although, they do permit it if a man is present at the time of a woman's bath. Discussions pertaining to their evidential inferences and rebuttals from the majority [of scholars] have been omitted due to this topic being an academic dispute. It has been mentioned succinctly in Arabic in the margins. However, it is better to tread with caution as this [method] is in conflict with a reliable Imām and has also been prohibited in the ḥadīth.

Ḥadīth 3

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو قَطَنٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ[١٠٦] بْنِ عَازِبٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، وَكَانَتْ جُمَّتُهُ تَضْرِبُ شَحْمَةَ أُذُنَيْهِ

> Barā' ibn ʿĀzib ﷺ narrates, 'The Messenger of Allāh ﷺ was of medium stature, broad-shouldered and his hair would reach his earlobes.'

Commentary

This ḥadīth has already been narrated in the chapter pertaining to the appearance of the Messenger of Allāh ﷺ. Due to the mention of hair in this ḥadīth, it has been repeated here.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسٍ: كَيْفَ كَانَ شَعَرُ رَسُولِ اللهِ صلى الله عليه وسلم؟ قَالَ: لَمْ يَكُنْ بِالْجَعْدِ، وَلا بِالسَّبْطِ، كَانَ يَبْلُغُ شَعَرُهُ شَحْمَةَ أُذُنَيْهِ

Qatādah ﷺ says, 'I asked Anas, 'How was the hair of the Messenger of Allāh ﷺ?' He said, 'It was not excessively curly, nor was it straight. His hair would reach his earlobes.''

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ، قَالَتْ: قَدِمَ رَسُولُ اللهِ صلى الله عليه وسلم مَكَّةَ قَدْمَةً، وَلَهُ أَرْبَعُ غَدَائِرَ

Umm Hānī' ﷺ states, 'The Messenger of Allāh ﷺ visited Makkah once and his hair was in four braids.'

Commentary

According to the well-known opinion, the Sanctified Prophet ﷺ visited Makkah al-Mukarramah four times after he migrated. He first returned in 7AH during ʿUmrah al-Qaḍā'. Thereafter, he returned in 8AH during the Conquest of Makkah. During that expedition, he returned once more to perform ʿUmrah from Jiʿrānah. Then in 10AH, he performed Ḥajj.

According to al-Bājūrī ﷺ, the visit mentioned in the ḥadīth was

during the Conquest of Makkah. This opinion has also been narrated in *Maẓāhire Ḥaqq*. Other scholars have written of other occasions [when this visit took place]. It is disliked for men to braid their hair like women. The mention of braids in this ḥadīth pertains to such a style which does not bear resemblance to women as this is something the Messenger of Allāh ﷺ himself prohibited.

Ḥadīth 6

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ: أَنَّ شَعَرَ رَسُولِ اللهِ صلى الله عليه وسلم، كَانَ إِلَى أَنْصَافِ أُذُنَيْهِ

Anas ؓ narrates that the hair of the Messenger of Allāh ﷺ covered half of his ears.

Ḥadīth 7

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ اَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، اَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يَسْدُلُ شَعَرَهُ وَ كَانَ الْمُشْرِكُونَ يُفَرِّقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ رُؤُوسَهُمْ، وَكَانَ يُحِبُّ[107] مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ[108] رَسُولُ اللهِ صلى الله عليه وسلم رَأْسَهُ

Ibn ʿAbbās ؓ narrates that the Messenger of Allāh ﷺ would let his

hair flow whilst the polytheists would part their hair. The People of the Book would let their hair flow. The Messenger of Allāh ﷺ liked harmony with the People of the Book in those matters in which he had not been instructed with anything. Thereafter, (**the ruling became abrogated and so**) the Messenger of Allāh ﷺ would part his hair (**to remain distinguished from the People of the Book**).

Ḥadīth 8

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ الْمَكِّيِّ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِئٍ، قَالَتْ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم ذَا ضَفَائِرَ أَرْبَعٍ

Umm Hānī’ ؓ states, ‘I saw the Messenger of Allāh ﷺ, an individual with four braids.’

Commentary

Seemingly, this ḥadīth is the same as the one previously narrated [Ḥadīth 5].

باب ما جاء في ترجل[١٠٩] رسول الله صلى الله عليه وسلم

THE COMBING OF [THE HAIR OF THE] MESSENGER OF ALLĀH ﷺ

IT IS DESIRABLE (*mustaḥabb*) to comb the hair. The Messenger of Allāh ﷺ has encouraged this and he would comb his hair himself. Imām Tirmidhī ﷺ has narrated five ḥadīth in this chapter.

Ḥadīth 1

حدثنا إسحاق بن موسى الأنصاري، حدثنا مَعْن بن عيسى، حدثنا مالك بن أنس، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا حَائِضٌ

ʿĀ'ishah ﷺ said, 'I would comb the [hair on the] head of the Messenger of Allāh ﷺ whilst I was menstruating.'

Commentary

The scholars have used this ḥadīth to prove that it is permissible for a woman to serve a man during her period. Menstruation does not cause a deficiency within her. Nevertheless, intercourse is prohibited.

Ḥadīth 2

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ[١١٠] هُوَ الرَّقَاشِيُّ[١١١]، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُكْثِرُ دَهْنَ رَأْسِهِ وَتَسْرِيحَ لِحْيَتِهِ، وَيُكْثِرُ الْقِنَاعَ حَتَّى كَأَنَّ ثَوْبَهُ[١١٢]، ثَوْبُ زَيَّاتٍ

Anas ﷺ narrated, 'The Messenger of Allāh ﷺ would regularly oil his head and comb his beard. He would often place a cloth on his head until it would seem as if the cloth had become an oily cloth.'

Commentary

Due to the reason that oil stains the clothes—which is contrary to the cleanliness of the Messenger of Allāh ﷺ—he would place a cloth upon his head so that his turban and its like would not become spoiled.

Ḥadīth 3

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ[١١٣]، عَنِ الأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كَانَ[١١٤] رَسُولُ اللهِ صلى الله عليه وسلم لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ

ʿĀ'ishah ﷺ narrated, 'The Messenger of Allāh ﷺ loved to start from the right side in cleanliness when he would purify himself (i.e. ablution and bathing), in the combing of his hair when he would comb, and in the wearing of his shoes when he would wear shoes (**i.e. in all matters**).'

Commentary

The three things mentioned in the ḥadīth do not infer exclusivity but rather, the Messenger of Allāh ﷺ liked to initiate all matters on the right hand side. It is for this reason why the phrase ‘in all matters’ has been added on to the translation [of the ḥadīth].

The fundamental principle is as follows: in the wearing of such things that highlight beauty and honour, the right hand side has been favoured; for example in clothing and putting on shoes (although the left has been favoured when removing them). The use of the left hand side has been favoured in such things which do not highlight beauty; for example, when one enters the toilet, they are to enter with their left foot first but the right foot when leaving. On the contrary, a mosque is a place of honour and piety. Therefore, one is to enter with the right foot first and exit with the left foot first.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَّانَ[١١٥]، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ، قَالَ: نَهَى رَسُولُ اللهِ صلى الله عليه وسلم عنِ التَّرَجُّلِ، إِلا غِبًّا[١١٦]

ʿAbd Allāh ibn Mughaffal ؓ narrated, ‘The Messenger of Allāh ﷺ prohibited combing [of the hair] unless it is done so from time to time (here and there).’

Commentary

Qāḍī ʿIyāḍ 🕋 has said that the duration of three days is intended by the phrase 'time to time'. In one ḥadīth narrated in Abū Dāwūd[1], the Sanctified Prophet 🕋 has prohibited combing the hair daily. The scholars have written that this prohibition occurs when combing the hair is unnecessary. Otherwise, there is no problem in it [if combing is necessary more often].

Ḥadīth 5

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، قَالَ: حَدَّثَنَا عَبْدُ السَّلامِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي الْعَلاءِ الأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ رَجُلٍ[١١٧] مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَتَرَجَّلُ غِبًّا

Ḥumaid ibn ʿAbd ar-Raḥmān 🕋 narrates from a man from among the Companions of the Prophet 🕋 that the Prophet 🕋 would comb his hair from time to time (here and there).

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1 *Sunan Abī Dāwūd* #3628

باب ما جاء في شيب[118] رسول الله صلى الله عليه وسلم

THE WHITE HAIR OF THE MESSENGER OF ALLĀH ﷺ

IMĀM TIRMIDHĪ ؒ has narrated eight ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ[119]، قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: هَلْ خَضَبَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: لَمْ يَبْلُغْ ذَلِكَ، إِنَّمَا كَانَ شَيْبًا فِي صُدْغَيْهِ وَلَكِنْ أَبُو بَكْرٍ، خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ[120]

Qatādah ؒ said, ‘I asked Anas ibn Mālik, “Did the Messenger of Allāh ﷺ dye his hair?” He replied, “His hair did not require it. Indeed, he only had white hair by his temples. On the contrary, Abū Bakr ؓ would dye his hair with henna and katam.”’

Commentary

Katam is a type of grass which is used as a dye. Some say that the katam dye is black and when mixed with henna, it turns red. Others are of the opinion that katam is actually green and when it is mixed with henna it

darkens. Mullā ʿAlī Qārī ﵀ has highlighted that the colour of the dye depends on the dominant colour. If the dominant dye is katam, the mixture would be black. However, if the dominant dye is henna, the mixture would be red. Quite simply, it is permitted to apply both type of dyes but it should not become black as prohibition [pertaining to using black dye] has been established in the ḥadīth.

Ḥadīth 2

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَيَحْيَى بْنُ مُوسَى، قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللهِ صلى الله عليه وسلم وَلِحْيَتِهِ، إِلا أَرْبَعَ عَشْرَةَ[١٢١] شَعَرَةً بَيْضَاءَ

> Anas ﵁ said, 'I have not counted more than fourteen white hairs on the hair and beard of the Messenger of Allāh ﷺ.'

Commentary

The Sanctified Prophet ﷺ had very little white hair but there still remains a difference of opinion in relation to the number [of white strands]. It is understood that there were fourteen white strands by this narration. Other narrations suggest seventeen or eighteen and some number approximately twenty. This is a minor disagreement as it is possible that [narrations] relate to different times [in his ﷺ life] or a difference in the method of counting. The objective in each narration is the scarcity of white hair.

Ḥadīth 3

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، وَقَدْ سُئِلَ عَنْ شَيْبِ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، فَقَالَ: كَانَ إِذَا دَهَنَ[١٢٢] رَأْسَهُ لَمْ يُرَ[١٢٣] مِنْهُ شَيْبٌ، وَإِذَا لَمْ يَدْهَنْ رُئِيَ مِنْهُ شَيْءٌ

Jābir ﷺ was asked about the white hair of the Messenger of Allāh ﷺ. He said, ‘When he would oil his hair, white hair could not be seen in it. When he would not oil his hair, some white hair could be seen.’

Commentary

Due to the fact that hair shines at the time of being oiled, the white strands of hair would fuse with the shine [thus becoming unnoticeable]. Otherwise, it could be because hair bonds due to being oiled. Consequently, the white hair would then remain hidden due to their scarcity. Thereafter, when oil had not been applied, his hair would become spread by which white strands would be noticeable.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ الْوَلِيدِ الْكِنْدِيُّ[١٢٤] الْكُوفِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: إِنَّمَا كَانَ شَيْبُ رَسُولِ اللهِ صلى الله عليه وسلم نَحْوًا مِنْ عِشْرِينَ شَعَرَةً بَيْضَاءَ

ʿAbd Allāh ibn ʿUmar ﷺ narrated, ‘The white hairs of the Messenger of Allāh ﷺ were approximately twenty in number.’

Ḥadīth 5

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ، قَدْ شِبْتَ[١٢٥]، قَالَ: شَيَّبَتْنِي[١٢٦] هُودٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ

Ibn ʿAbbās ﷺ narrated, ‘Abū Bakr asked, “O Messenger of Allāh! You have aged (**i.e. what is the reason for this? Your balanced disposition is such that you ought to have remained young. Alternatively, your age is such that it requires you to remain young**).” the Messenger of Allāh ﷺ replied, “*Sūrah Hūd, Sūrah al-Wāqiʿah, Sūrah al-Mursalāt, Sūrah ʿAmma yatasā ‘alūn and Sūrah Idha as-shamsu kuwwirat* have aged me.”’

Commentary

These *sūrahs* (chapters) aren’t exclusive in this regard. Other *sūrahs* such as *Sūrah al-Ḥāqqah, Sūrah al-Qāriʿah* and *Sūrah al-Ghāshiyah* have also been mentioned [as a cause]. All those *sūrahs* are intended in which fear-provoking matters are discussed such as the Day of Judgement, Hellfire, the Trumpet, the outcome of the unfortunate, and so on. Thus, it has come in a ḥadīth that the Messenger of Allāh ﷺ said, ‘If you knew what I know, you would laugh less and cry more to the extent that you would

never enjoy [intimacy with] women in your beds.'[1]

It has been written in the book *Sharḥ as-Sunnah* that one man was visited by the Sanctified Prophet ﷺ in a dream. He asked, 'O Messenger of Allāh! I have come across a ḥadīth in which you have said that "*Sūrah Hūd* has aged me." What is this all about?' The Sanctified Prophet ﷺ replied, 'There is a verse in *Sūrah Ḥūd*: [*O Prophet!*] . . .*and be steadfast as you are commanded*.' It is obvious that to remain completely steadfast is an incredibly arduous mater! It is for this reason that the ascetics have written that to remain steadfast is better than a thousand miracles.

Ḥadīth 6

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ[١٢٧]، قَالَ: قَالُوا: يَا رَسُولَ اللهِ، نَرَاكَ قَدْ شِبْتَ، قَالَ: قَدْ شَيَّبَتْنِي هُودٌ وَأَخَوَاتُهَا

> Abū Juḥaifah ﷺ narrated that people asked, 'O Messenger of Allāh! We see that you have aged.' He ﷺ replied, '[*Sūrah*] *Hūd* and other *sūrahs* like it have aged me.'

Commentary

One ḥadīth narrates that the Messenger of Allāh ﷺ once left his residence and was stroking his blessed beard. Abū Bakr and ʿUmar ﷺ would frequent the mosque and when the former saw this sight (i.e. the Sanctified Prophet ﷺ stroking his beard) he said, 'May my mother and father be sacrificed for you! How quickly have you aged?!' He then began to tearfully weep. The Messenger of Allāh ﷺ replied that *Sūrah*

Hūd and *sūrahs* like it had aged him.

Az-Zamakhsharī ﷺ narrates that he read a book wherein a young man had jet black hair at nightfall. During the course of the night, all his hair became completely white. People asked him as how this had happened. He replied, 'I had seen the spectacle of the Day of Judgement last night. . . people were being dragged away in fetters and thrown in to the Hellfire. Out of sheer terror, such a state came over me that I became like this in one night!' Allāhu Akbar!

Ḥadīth 7

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ إِيَادِ[١٢٨] بْنِ لَقِيطٍ الْعِجْلِيِّ، عَنْ أَبِي رِمْثَةَ التَّيْمِيِّ، تَيْمِ الرَّبَابِ[١٢٩]، قَالَ: أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم، وَمَعِي ابْنٌ لِي[١٣٠]، قَالَ: فَأَرَيْتُهُ[١٣١]، فَقُلْتُ لَمَّا رَأَيْتُهُ: هَذَا نَبِيُّ اللهِ صلى الله عليه وسلم وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ، وَلَهُ شَعَرٌ قَدْ عَلاهُ الشَّيْبُ، وَشَيْبُهُ أَحْمَرُ

Abū Rimtha at-Taimī ﷺ narrated, 'I came to the Messenger of Allāh ﷺ and my son was with me. I showed him to the Messenger of Allāh ﷺ. When I saw him [i.e. the Messenger of Allāh ﷺ] I said, 'This is the Prophet of Allāh ﷺ and upon him are two green garments. He has hair upon which there are signs of aging. The signs of his aging were redness [i.e. ginger strands of hair].''

Commentary

Due to awe inspiring effects and the light of Prophethood which were

upon the radiant face of the Messenger of Allāh ﷺ, people were compelled into uttering such statements i.e. ‘Indeed, you are the Messenger of Allāh! This man cannot be a liar’ and so on. In the books of ḥadīth, many Companions are narrated to have made such statements when they first saw the Messenger of Allāh ﷺ.

It has been said that the Messenger of Allāh ﷺ had red hair in the ḥadīth in consideration. The scholars are in disagreement as to whether the Messenger of Allāh ﷺ had applied [red] dye to his hair or not. Some are of the opinion that he did apply dye and they therefore, base the redness mentioned in the ḥadīth upon it. However, others are not of this opinion. They state that when the hair whitens, it initially becomes ginger. Thus, the ginger in his hair was real and not dye. The Messenger of Allāh’s ﷺ usage of dye will be discussed in the next chapter.

Ḥadīth 8

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: قِيلَ لِجَابِرِ بْنِ سَمُرَةَ: أَكَانَ فِي رَأْسِ رَسُولِ اللهِ صلى الله عليه وسلم شَيْبٌ؟ قَالَ: لَمْ يَكُنْ فِي رَأْسِ رَسُولِ اللهِ صلى الله عليه وسلم شَيْبٌ إِلا شَعَرَاتٌ فِي مَفْرِقِ رَأْسِهِ، إِذَا ادَّهَنَ وَارَاهُنَّ الدُّهْنُ

Someone asked Jābir ﷺ, ‘Did the Messenger of Allāh ﷺ have white hair upon his head?’ He said, ‘There were no white hairs upon the head of the Messenger of Allāh ﷺ except for those strands which were by his head’s parting. When he would apply

oil [to his hair], those strands would remain hidden because of it [i.e. the oil].'

Commentary

It seems as if this narration is in conflict with the narration of Anas ﷺ which had been mentioned at the beginning of this chapter [i.e. he ﷺ only had white hair by his temples]. In reality, there is no conflict as the white hair by the parting [of his blessed head] mentioned in this ḥadīth were kept hidden by the application of oil. They would become visible only when oil wasn't readily available to him ﷺ. Thus, there is no such problem if another narration does not make mention of it.

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1 *Sunan ibn Mājah* 4330

باب ما جاء في خضاب[١٣٢] رسول الله صلى الله عليه وسلم

THE DYE OF THE MESSENGER OF ALLĀH ﷺ

THERE ARE CONFLICTING NARRATIONS pertaining to the dye of the Messenger of Allāh ﷺ. Out of these narrations, Imām Tirmidhī ﷺ has narrated four in this chapter. Due to the conflicting narrations, the scholars are in disagreement as to whether the Sanctified Prophet ﷺ would dye his hair or not. According to the majority, it appears that Imām Tirmidhī ﷺ is inclined to say that the Sanctified Prophet ﷺ did not apply dye. The Ḥanafī school of thought are also inclined to this opinion. Consequently, this matter has been clarified in (the classic *fiqh* manual) *Ad-Durr al-Mukhtār* wherein it states that the soundest opinion is that the Messenger of Allāh ﷺ did not dye his hair. ʿAllāmah Shāmī ﷺ has explained the reason for this is that according to the narration of Bukhārī, the Messenger of Allāh ﷺ had a total of seventeen white strands of hair in his hair and beard. Bājurī ash-Shāfiʿī ﷺ who is also a commentator of the *Shamā'il* is of the opinion that the Messenger of Allāh ﷺ would apply dye from time to time. The majority of the time, he would not use dye.

Juristic Ruling

According to the Ḥanafī school of thought, the application of dye is considered desirable (*mustaḥabb)*. However, the popular opinion is that it is disliked to use black dye. According to the Shāfiʿī school of thought, the application of dye is considered *Sunnah* but the usage of black dye is

ḥarām (prohibited).

Ḥadīth 1

حدثنى أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، قَالَ: أَخْبَرَنِي أَبُو رِمْثَةَ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم مَعَ ابْنٍ لِي، فَقَالَ: ابْنُكَ هَذَا؟ فَقُلْتُ: نَعَمْ، اِشْهَدْ بِهِ[١٣٣]، قَالَ: لا يَجْنِي عَلَيْكَ، وَلا تَجْنِي عَلَيْهِ، قَالَ: وَرَأَيْتُ الشَّيْبَ أَحْمَرَ[١٣٤]، قَالَ أَبُو عِيسَى: هَذَا أَحْسَنُ[١٣٥] شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ، وَأَفْسَرُ لأَنَّ الرِّوَايَاتِ الصَّحِيحَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَبْلُغِ[١٣٦] الشَّيْبَ. وقال: أبو رمثة اسمه رفاعة بن يَثربيّ[١٣٧] التّيمي

> Abū Rimthah ﷺ said, ‘I came with my son to the Messenger of Allāh ﷺ. He said, “Is this your son?” I said, “Yes, do testify to this.” He said, “You will not be responsible for his transgressions and neither will he be responsible of your transgressions.”’ Abū Rimthah ﷺ continues, ‘I saw the aging hair [of the Messenger of Allāh ﷺ] as ginger.’ Imām Tirmidhī ﷺ states, ‘This is the soundest narration which has been narrated in relation to this topic.’

Commentary

During the Days of Ignorance, it was a common practice for the father to be punished for his son’s crimes. Due to this principle, Abū Rimthah ﷺ had asked the Messenger of Allāh ﷺ to testify that his son’s lineage to him in case a situation ever arose where such details were required.

Thus, it was in reference to this practice from the Days of Ignorance that the Messenger of Allāh ﷺ stipulated that it is not from the principles of Islām that one bears the punishment for another's misdemeanour. Allāh ﷻ states, *'. . .and no bearer of burden shall bear the burden of another.'*[1]

Ḥadīth 2

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ شَرِيكٍ، عَنْ عُثْمَانَ[١٣٨] بْنِ مَوْهَبٍ، قَالَ: سُئِلَ أَبُو هُرَيْرَةَ: هَلْ خَضَبَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: نَعَمْ قَالَ أَبُو عِيسَى[١٣٩]: وَرَوَى أَبُو عَوَانَةَ هَذَا الْحَدِيثَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، فَقَالَ: عَنْ أُمِّ سَلَمَةَ

Abū Hurairah ﷺ was asked, 'Did the Messenger of Allāh ﷺ apply dye?' He replied, 'Yes.'

Ḥadīth 3

حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَارُونَ، قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ زُرَارَةَ، عَنْ أَبِي جَنَابٍ[١٤٠]، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْجَهْدَمَةِ[١٤١]، امْرَأَةِ بِشْرِ ابْنِ الْخَصَاصِيَّةِ[١٤٢]، قَالَتْ: أَنَا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَخْرُجُ مِنْ بَيْتِهِ يَنْفُضُ رَأْسَهُ وَقَدِ اغْتَسَلَ، وَبِرَأْسِهِ رَدْعٌ مِنْ حِنَّاءٍ أَوْ قَالَ[١٤٣]: رَدْغٌ شَكَّ فِي هَذَا الشَّيْخُ[١٤٤]

Jahdamah, the wife of Bishr ibn al-Khaṣāṣiyyah ﷺ, said, 'I saw the Messenger of Allāh ﷺ leaving his residence with his hair braided; he had showered. He had a mark of henna upon his

head.'

Ḥadīth 4

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ: رَأَيْتُ شَعَرَ رَسُولِ اللهِ صلى الله عليه وسلم مَخْضُوبًا[١٤٥]

Anas ﷺ narrated, 'I saw the hair of the Messenger of Allāh ﷺ dyed.'

Commentary

As mentioned in detail previously, there are conflicting narrations as to the Sanctified Prophet's ﷺ usage of dye. However, there is a specific objection made in regard to this ḥadīth. In the first ḥadīth of the previous chapter, Anas ﷺ himself has refuted the Sanctified Prophet's ﷺ usage of dye. However, if both narrations are to be held as authentic, [reconciling them will be] sought by placing [their occurrence] at separate times.

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1 *Sūrah* 6:164

باب ما جاء في كُحل[١٤٦] رسول الله صلى الله عليه وسلم

THE [APPLICATION OF] KOHL OF THE MESSENGER OF ALLĀH ﷺ

IT IS DESIRABLE (*mustaḥabb*) to apply kohl to the eyes. A man should also intend to receive reward by applying kohl. Aside from it being of benefit to the eyes, it is a means of being rewarded due to following the *Sunnah*. Imām Tirmidhī ﷺ has narrated five ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ[١٤٧]، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: اكْتَحِلُوا بِالإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ[١٤٨] وَزَعَمَ[١٤٩] أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَتْ لَهُ مُكْحُلَةٌ[١٥٠] يَكْتَحِلُ مِنْهَا كُلَّ لَيْلَةٍ، ثَلاثَةً فِي هَذِهِ، وَثَلاثَةً فِي هَذِهِ

Ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ said, ‘Apply kohl of *ithmid* (antimony). For indeed, it strengthens the sight and extends the eyelashes.’ Ibn ʿAbbās ﷺ also asserted that the Prophet ﷺ had a kohl pot from which he would apply kohl to his eyes thrice each evening.

Commentary

Ithmid is a special type of kohl which is of a dark maroon shade. It originated from the Eastern countries. According to some elders, *ithmid* refers to kohl from Iṣfahān whilst others have attributed it to Totiyā.

Scholars have said that [the usage of kohl] is in relation to those individuals who have healthy eyes and those who are accustomed to using it. Otherwise, it may be the source of added difficulty for those who have weak eyes. It is more beneficial to apply kohl during the night as it remains in the eyes longer and its effects penetrate deeper into the eyes.

There are also conflicting narrations as to the number of times it should be applied to the eyes. Some narrations have established that kohl should be applied thrice in each eye as mentioned above. Some narrations state that it should be applied thrice in the right eye and twice in the left. These conflicting narrations are owing to the different practice at different times [in the life of the Messenger of Allāh ﷺ]. Sometimes the Sanctified Prophet ﷺ would instruct one method and at another time, he would instruct another.

Ḥāfiẓ ibn Ḥajar ؒ, Mullā ʿAlī al-Qārī ؒ and others have given preference to the first method. In fact, the method [of applying kohl thrice in each eye] has been narrated in many ḥadīth, as mentioned in the narrations to follow.

Ḥadīth 2

حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ[١٥١] الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ (ح)[١٥٢] وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ بِالإِثْمِدِ، ثَلاثًا فِي كُلِّ عَيْنٍ، وَقَالَ يَزِيدُ[١٥٣] بْنُ هَارُونَ، فِي حَدِيثِهِ: إِنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا عِنْدَ النَّوْمِ، ثَلاثًا فِي كُلِّ عَيْنٍ

Ibn ʿAbbās ﷺ said, ‘The Messenger of Allāh ﷺ would apply *ithmid* kohl before he would sleep. He would apply it thrice in each eye.’ In another narration of Ibn ʿAbbās ﷺ it is stated, ‘Indeed, the Messenger of Allāh ﷺ had a kohl pot from which he would apply kohl at bedtime, thrice in each eye.’

Ḥadīth 3

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ هُوَ ابْنُ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ بِالإِثْمِدِ عِنْدَ النَّوْمِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ

Jābir ibn ʿAbd Allāh ﷺ narrated that the Messenger of Allāh ﷺ said, ‘The application of *ithmid* is essential for you at bedtime. For indeed, it sharpens the sight and elongates the eyelashes.’

Ḥadīth 4

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ[١٥٤]، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ خَيْرَ أَكْحَالِكُمُ الإِثْمِدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ

Ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ said, 'Verily, the best of your antimony is *ithmid*. It strengthens the sight and extends the eye lashes.'

Commentary

Bishr ibn al-Mufaḍḍal is a narrator of this ḥadīth. The scholars have written that it was his regular habit to pray four hundred units (*rakʿah*) of prayer daily and he would fast every other day. This was his perpetual practice.

Ḥadīth 5

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ[١٥٥] الْبَصْرِيُّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ بِالإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ

ʿAbd Allāh ibn ʿUmar ﷺ narrated that the Messenger of Allāh ﷺ said, 'The application of *ithmid* is essential for you for indeed, it strengthens the sight and extends the eyelashes.'

Commentary

The narrations mentioned above all emphasise the application of *ithmid* but only those eyes which are accustomed to withstanding it are intended. As mentioned previously, some individuals are not able to withstand the usage of *ithmid* due to some limitations.

Due to the various statements and habitual practices [of the Sanctified Prophet ﷺ], the scholars have highlighted that it is *Sunnah* to apply kohl but better to apply *ithmid*. If a person was to use any other kohl besides *ithmid*, the *Sunnah* would be adhered too. However, excellence is in the application of *ithmid*.

باب ما جاء في لباس رسول الله صلى الله عليه وسلم

THE GARMENTS OF THE MESSENGER OF ALLĀH ﷺ

THE AUTHOR 🕋 has narrated sixteen ḥadīth in this chapter. The scholars have stated that a man's garments can be [classified as] compulsory *(wājib*), desirable (*mustaḥabb*), forbidden (*ḥarām*), disliked (*makrūh*) and permitted *(mubāḥ*). A man should ensure that at the time of dressing, he is more inclined towards wearing permitted clothing and safeguarded from disliked clothing. It is compulsory to wear such length of clothing which covers the *ʿawrah*. Permitted garments are what the Sharia has encouraged such as ornate cloth for the two ʿĪds and white garb for the day of Jumuʿah. Clothes which have been discouraged are considered disliked, for example, the frequent wearing of ragged, old clothing for a rich person. A forbidden garment is something which has been prohibited such as the wearing of silk for men without a valid reason.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، وَأَبُو تُمَيْلَةَ[١٥٦]، وَزَيْدُ بْنُ حُبَابٍ[١٥٧]، عَنْ عَبْدِ الْمُؤْمِنِ[١٥٨] بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم الْقَمِيصُ[١٥٩]

Umm Salamah ﷺ narrated, ‘The most beloved garment to the Messenger of Allāh ﷺ was the tunic.’

Ḥadīth 2

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ[١٦٠]، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم الْقَمِيصُ

Umm Salamah ﷺ narrated, ‘The most beloved garment to the Messenger of Allāh ﷺ was the tunic.’

Commentary

The scholars have written a variety of reasons as to why the Sanctified Prophet ﷺ preferred [wearing] tunics. Some have said that [it was preferred because] the body is covered well by it as opposed to the sarong and its like. Others have said that [it was preferred because] it was inexpensive and would be light upon the body unlike a mantle and its like. Others hold the opinion that it does not cause pride to arise as other clothes do. According to this valueless servant, the reason [it is preferred] is because it covers the *ʿawrah* well alongside being a source of beautification and adornment. This is unlike other garments which are either deficient in their beauty such as the sarong or are lacking in covering the *ʿawrah* like a mantle.

The eighth ḥadīth in this chapter appears to contradict this ḥadīth. Reconciliation with that ḥadīth will be discussed then.

Ḥadīth 3

حَدَّثَنَا زِيَادُ[١٦١] بْنُ أَيُّوبَ الْبَغْدَادِيُّ[١٦٢]، قَالَ: حَدَّثَنَا أَبُو تُمَيْلَةَ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّهِ[١٦٣]، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم يَلْبَسُهُ، الْقَمِيصُ قَالَ أبو عيسى[١٦٤]: هٰكَذَا قَالَ زِيَادُ بْنُ أَيُّوبَ، فِي حَدِيثِهِ: عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، وَهٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ أَبِي تُمَيْلَةَ مِثْلَ رِوَايَةِ زِيَادِ بْنِ أَيُّوبَ، وَأَبُو تُمَيْلَةَ[١٦٥] يَزِيدُ فِي هَذَا الْحَدِيثِ: عَنْ أُمِّهِ، وَهُوَ أَصَحُّ

Umm Salamah ﷺ narrated, ‘The most beloved garment the Messenger of Allāh ﷺ would wear was the tunic.’

Commentary

Mulla ʿAlī al-Qārī ﷺ has narrated from Dimyāṭī ﷺ that the tunic of the Messenger of Allāh ﷺ was made from cotton which was not lengthy and neither were its sleeves too long. Bājūrī ﷺ has said that the Messenger of Allāh ﷺ had only one tunic. It has been narrated from ʿĀ’ishah ﷺ that the Messenger of Allāh ﷺ would not save food from breakfast for the evening and neither would he save food from the evening for the morning; nor did he possess two of any cloth, tunic, mantle, sarong or shoes. Munāwī ﷺ has narrated from Ibn ʿAbbās ﷺ that the tunic of the Sanctified Prophet ﷺ was not lengthy and neither were its sleeves. Another ḥadīth narrated by Ibn ʿAbbās ﷺ highlights that the Messenger of Allāh’s ﷺ tunic would reach above his ankles. ʿAllāmah Shāmī ﷺ has written that it would reach half way down his shins.

Ḥadīth 4

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ الْحَجَّاجِ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ بُدَيْلٍ[١٦٦] يَعْنِي ابْنَ مَيْسَرَةَ الْعُقَيْلِيَّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ: كَانَ كُمُّ قَمِيصِ رَسُولِ اللهِ صلى الله عليه وسلم إِلَى الرُّسْغِ[١٦٧]

Asmā' ؓ said, 'The sleeves of the Messenger of Allāh ﷺ would reach to the wrists.'

Commentary

This appears to contradict the narration in which it states that the sleeves of the Messenger of Allāh ﷺ would reach beyond the wrists. The scholars have joined both narrations in a variety of ways. Firstly, this can be based on different instances; at times he would have it in one way and differently at another time. Secondly, when the sleeves were folded, they would reach above the wrists and when they were straightened, they would go beyond them. Some have said both narrations are estimations and thus, no objection can be made on this. Maulānā Khalīl Aḥmad ؒ has written in *Badhl al-Majhūd* that the narrations pertaining to the sleeves reaching the wrist are indicative to virtuousness. Narrations that discuss the sleeves exceeding the wrists highlight permissibility. ʿAllāmah Jazarī ؒ has written that the *Sunnah* of a tunic is that the sleeves reach the wrists. Likewise, [the *Sunnah*] is for the sleeves to exceed the wrists in other garments; however, this should not exceed the fingers.

Ḥadīth 5

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ عُرْوَةَ بْنِ عَبْدِ اللهِ بْنِ قُشَيْرٍ[١٦٨]، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم فِي رَهْطٍ مِنْ مُزَيْنَةَ[١٦٩] لِنُبَايِعَهُ[١٧٠]، وَإِنَّ قَمِيصَهُ لَمُطْلَقٌ، أَوْ قَالَ[١٧١]: زِرُّ قَمِيصِهِ لمطْلَقٌ قَالَ: فَأَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ، فَمَسَسْتُ الْخَاتَمَ

Qurrah ibn Iyās ﷺ said, ‘I came to the Messenger of Allāh ﷺ among a group from the Tribe of Muzainah so that we could pledge allegiance to him. Indeed, the collar of his tunic was left unbuttoned. I put my hand though the gap of his tunic and touched the Seal [of Prophethood].’

Commentary

At the time of Qurrah ibn Iyās’ ﷺ arrival, he found the collar of the Messenger of Allāh’s ﷺ tunic unbuttoned. It was in this state that he visited the Messenger of Allāh ﷺ. It is the prerogative of love that every action of the beloved sinks into the heart. ʿUrwah, who is one of the narrators of this ḥadīth, states, ‘I have never seen Muʿāwiyah and his son button their collars up. Regardless of whether [the temperature] would be hot or cold, they would leave their collar unbuttoned.’ It was due to their intense love that the *Ummah* have each and every one of the Messenger of Allāh’s ﷺ noble habits documented. May Allāh ﷻ reward them on behalf of us and the entire *Ummah* with the best of rewards. Āmīn.

Ḥadīth 6

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ وَهُوَ متَّكِئ[١٧٢] عَلَى أُسَامَةَ بْنِ زَيْدٍ عَلَيْهِ ثَوْبٌ قِطْرِيٌّ[١٧٣]، قَدْ تَوَشَّحَ بِهِ، فَصَلَّى بِهِمْ وَقَالَ عَبْدُ بْنُ حُمَيْدٍ: قَالَ مُحَمَّدُ بْنُ الْفَضْلِ: سَأَلَنِي يَحْيَى بْنُ مَعِينٍ عَنْ هَذَا الْحَدِيثِ، أَوَّلَ مَا جَلَسَ إِلَيَّ، فَقُلْتُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، فَقَالَ: لَوْ كَانَ[١٧٤] مِنْ كِتَابِكَ، فَقُمْتُ لأُخْرِجَ كِتَابِي فَقَبَضَ عَلَى ثَوْبِي ثُمَّ، قَالَ: أَمْلِهِ[١٧٥] عَلَيَّ فَإِنِّي أَخَافُ أَنْ لا أَلْقَاكَ، قَالَ: فَأَمْلَيْتُهُ عَلَيْهِ، ثُمَّ أَخْرَجْتُ كِتَابِي فَقَرَأْتُ عَلَيْهِ

Anas ﷺ narrated that the Messenger of Allāh ﷺ exited [his residence] whilst leaning upon Usāmah ibn Zaid ﷺ. He had upon him a patterned Yemeni cloth which he was wrapped up in. He [then] led them in prayer.

Commentary

This account occurred during the Sanctified Prophet's ﷺ illness. Consequently, this is elucidated in *Sunan ad-Dārquṭnī* ﷺ. The Sanctified Prophet ﷺ had taken assistance from Usāmah ﷺ most probably because this was on account of the illness in which the Messenger of Allāh ﷺ passed away. This ḥadīth will also recur in the chapter pertaining to the leaning of the Messenger of Allāh ﷺ.

Imām Tirmidhī ﷺ has narrated a bewildering story in relation to the chain of narration of this ḥadīth which highlights the immense passion

of the *muḥaddithūn* (scholars of ḥadīth) for ḥadīth and the unpredictable nature of the world in their eyes. [He narrates:] Muḥammad ibn al-Faḍl narrated, 'Yaḥyā ibn Maʿīn (**he was one of the leading figures in the study of ḥadīth to the extent that some scholars say that he had jotted down ten thousand ḥadīth**) asked me about this ḥadīth as soon as he sat by me. I said, 'Ḥammād ibn Salamah narrated to us—when he said, 'If [you were to narrate] from your book [i.e. it would be better].' I arose so that I may get my book [from my house] when he (Yaḥyā ibn Maʿīn) grabbed my garment and said, 'Dictate the ḥadīth to me for I fear I will not meet you again (i.e. there is no certainty with life).' Thus, I dictated it to him and then obtained my book and recited it to him for a second time.' Allāhu Akbar! These individuals were so untrusting of life that they feared that death may overtake them before one was merely able to go in and acquire a book. The potential loss of the sweetness of ḥadīth was unbearable.'

Ḥadīth 7

حَدَّثَنَا[١٧٦] سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ[١٧٧]، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، إِذَا اسْتَجَدَّ[١٧٨] ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً، ثُمَّ يَقُولُ: اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ[١٧٩]، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ، قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم، نَحْوَهُ

Abū Saʿīd al-Khudrī ﷺ narrated, ‘When the Messenger of Allāh ﷺ would wear a new garment, he would name it by its name i.e. turban, or tunic or cloak and then supplicate, ‘O Allāh! All praise is for You as You have clothed me with this garment. I ask You for its goodness and the goodness for which it was produced. I seek refuge in You from its harms and the evils for which it was produced.’’

Commentary

The goodness and harms of a garment are obvious in their meanings. The term ‘. . .for which it was produced’ is in reference to summer, winter, adornment etc. For whatever reason a garment is worn, goodness is only in utilising it in [acts which attract] the pleasure of Allāh ﷻ such as worship. Its harms are to utilise it in the disobedience of Allāh ﷻ such as developing vanity and arrogance, etc.

Ḥadīth 8

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، يَلْبَسُهُ[١٨٠] الْحِبَرَةُ[١٨١]

Anas ﷺ narrated, 'The most beloved garment the Messenger of Allāh ﷺ would wear was a patterned Yemeni mantle.'

Commentary

It appears that this ḥadīth contradicts the first ḥadīth of this chapter which highlights the tunic as being the preferred item of clothing. The scholars have narrated a variety of explanations to this and the easiest answer [to this contradiction] is that there is no dispute. Both garments were favoured. Or it could be said that out of wearable clothing, the tunic was his most favoured garment and out of cloths, his [Yemeni] mantle was the most favoured item. Some have said that the ḥadīth in consideration is a stronger narration evidentially. Others have said that the first ḥadīth is based on items of wearable clothing by which the tunic was the most favourable choice. Thereafter, this ḥadīth is based on the colour which was most favourable by which the patterned mantle was the most favoured. Some have said that these mantles were green in colour and the intended meaning [of the ḥadīth] is to highlight that green garments were the preferred choice.

Ḥadīth 9

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا سُفْيَانُ[١٨٢]، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ[١٨٣]، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ[١٨٤] النَّبِيَّ صلى الله عليه وسلم، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقَيْهِ قَالَ سُفْيَانُ: أُرَاهَا[١٨٥] حِبَرَةً

Abū Juḥaifah 🕋 narrated, ‘I saw the Messenger of Allāh ﷺ and upon him were a pair of red garments. It is as if the shine of the Messenger of Allāh’s ﷺ shins are before my eyes.’ Sufyān 🕋 has said, ‘I understand that red garment to have been a patterned mantle.’

Commentary

This narration happened during Ḥajj al-Wadāʿ as has been highlighted in the narration of Bukhārī 🕋 and others. Sufyān’s statement, ‘I understand that red garment to have been a patterned mantle’ has been narrated because red garments have been prohibited. Thus, the scholars have a difference of opinion in this matter. In fact, the Ḥanafī school of thought have a variety of opinions in the matter at hand. There is much explanation in this ruling. It has been mentioned previously in the first chapter that after specifying a garment, scholars should be consulted regarding its permissibility. Permissibility of red garments for men is a recurring theme which appears in the fatāwā of Maulānā Gangohī 🕋 however, from the point of piety, it is better to refrain from as scholars themselves are in dispute about it.

Ḥadīth 10

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ[١٨٦]، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ أَحْسَنَ فِي حُلَّةٍ[١٨٧] حَمْرَاءَ، مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، إِنْ كَانَتْ جُمَّتُهُ لَتَضْرِبُ قَرِيبًا مِنْ مَنْكِبَيْهِ

Barā’ narrated, ‘I have not seen anyone from among the people more beautiful in red garments than the Messenger of Allāh . Indeed, his hair would reach close to his shoulders.’

Commentary

This ḥadīth has been narrated previously in the first chapter. Due to ‘red garments’ being mentioned, it has been repeated here.

Ḥadīth 11

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ إِيَادٍ، عَنْ أَبِيهِ، عَنْ أَبِي رِمْثَةَ[١٨٨]، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ[١٨٩]

Abū Rimthah narrates, ‘I saw the Prophet and upon him were two green garments.’

Commentary

This ḥadīth has been mentioned twice previously. Due to the mention of clothing, it has been succinctly mentioned in this chapter too.

Ḥadīth 12

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ، عَنْ جَدَّتَيْهِ[١٩٠] دُحَيْبَةَ[١٩١]، وَعُلَيْبَةَ، عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، قَالَتْ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَعَلَيْهِ أَسْمَالُ[١٩٢] مُلَيَّتَيْنِ[١٩٣]، كَانَتَا بِزَعْفَرَانٍ، وَقَدْ نَفَضَتْهُ[١٩٤] وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ[١٩٥]

Qailah bint Makhramah ﷺ said, 'I saw the Messenger of Allāh ﷺ whilst he was wearing two worn sheets [of clothing i.e. a mantle and a sarong] which were dyed saffron. Indeed, there were no traces of saffron left upon it and in this ḥadīth, there is a long account.'

Commentary

A prohibition of wearing clothes which have been coloured with saffron has been ascertained in the ḥadīth. It is for this reason that this ḥadīth indicates that there remained no traces of it [on the garment] and thus highlighting that there is no conflict with the other traditions. The Messenger of Allāh's ﷺ wearing of two worn sheets was down to humility. It is due to this that the Sufis have opted to live in a testing state as it draws one towards humility and distances one from arrogance. However, alongside this, it should be noted that if one fails to accomplish such an objective, it would not be considered praiseworthy to remain in a testing state. Instead of being of benefit, it would cause problems as we see happening in our time today. Occasionally, to show one's testing state has become a way to show one's acquisition of

spiritual perfection. However, the reality is such that the metaphoric tongue of his apparent condition is begging [for assistance]. It is a famous story that Abu'l Ḥasan ash-Shādhilī 🕋, who was a prominent elder from among the Sufis, once wore incredibly rich clothing. A person who was in a testing state objected to him wearing such garments to which he responded, 'This appearance of mine exuberates praise and thanks to Allāh 🕋. This state of yours is beggarly and you are begging from people with the metaphoric tongue of your condition.' Quite simply, it is virtuous to avoid wearing extravagant clothing out of humility on the condition that it doesn't lure one to a testing and arduous condition. On the contrary, if one is required to wear rich clothing due to some religious need—for example, to please a sincere individual who has given a gift—it would be permitted and virtuous to wear. The Sanctified Prophet 🟢 once purchased one set of clothing for twenty-seven camels and he then wore it. However, such garments were worn occasionally or due to necessity otherwise my Master 🟢 would generally wear simple clothing.

It is for this reason that many of the scholars of *taṣawwuf* have adopted this way. However, the Shādhilī and Naqshbandī schools of thought have given consideration to adopting fine garments so as to protect one from a beggarly appearance; this has been mentioned by Abu'l Ḥasan ash-Shādhilī 🕋. He said, 'It is important to safeguard oneself from the trickery of the soul's carnal desires from both angles; to desire fame and fortune whilst in a testing state and to reflect pride whilst portraying humility. It is highly hazardous to be arrogant and pretentious.'

The long account pertaining to this ḥadīth has no relation to the

clothing of the Messenger of Allāh ﷺ. Thus, Imām Tirmidhī رحمه الله has omitted it in pursuit of brevity. The story approximately covers two pages and its commentators have commented on it concisely.

The story relates to Qailah's رضي الله عنها acceptance of Islām and the manner in which it happened. In the narration, the Sanctified Prophet ﷺ arrived wearing old garments and sat in the manner of a destitute person. The Sanctified Prophet ﷺ had a branch in his blessed hand when a man entered and began shaking out of awe when he saw the impecuniousness of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ saw what had become of this man when someone [a member of the gathering] indicated it. The Sanctified Prophet ﷺ instructed him to be at ease. As soon as he had said this, the fear which gripped him began to diminish. In some ḥadīth, this story is actually about Qailah رضي الله عنها herself. Consequently, Imām Tirmidhī رحمه الله has mentioned a bit about this in the chapter pertaining to the sitting of the Messenger of Allāh ﷺ and at that juncture, he has attributed this account to Qailah رضي الله عنها. This will be deliberated on in the coming chapter pertaining to the sitting of the Messenger of Allāh ﷺ.

Ḥadīth 13

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ[١٩٦]، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ[١٩٧] بِالْبَيَاضِ[١٩٨] مِنَ الثِّيَابِ، لِيَلْبَسْهَا أَحْيَاؤُكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، فَإِنَّهَا مِنْ خِيَارِ ثِيَابِكُمْ

Ibn ʿAbbās رضي الله عنهما narrated that the Messenger of Allāh ﷺ said, 'The

wearing of white clothing is incumbent upon you. Let the living from among you wear it and shroud your deceased in it. For indeed, it is from the best of your clothing.'

Commentary

There has not been any discussion of the Messenger of Allāh ﷺ wearing white himself in this ḥadīth and thus its mention within the *Shamā'il* is an allusion. However, an explanation to this could be that when the Messenger of Allāh ﷺ has encouraged the wearing of white clothes, he himself would have worn it too. Subsequently, it has been proven with clarity in *Ṣaḥīḥ al-Bukhārī* and other books that the Sanctified Prophet ﷺ would wear white clothes.

Ḥadīth 14

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: الْبَسُوا الْبَيَاضَ، فَإِنَّهَا أَطْهَرُ[١٩٩] وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ

Samurah ibn Jundub ﷺ narrated that the Messenger of Allāh ﷺ said, 'Wear white garments for indeed, it is purer [i.e. it remains cleaner for longer] and better, and bury your deceased in it [i.e. white shrouds].'

Commentary

The meaning of the term, ‘it is purer [i.e. it remains cleaner for longer]’ indicated towards the fact that when it becomes stained, it is immediately acknowledged. On the contrary, stains on colourful clothes are acknowledged to a lesser degree.

Ḥadīth 15

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ[٢٠٠] بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ[٢٠١] مِنْ شَعَرٍ أَسْودَ

ʿĀ’ishah ﵂ narrated, ‘The Messenger of Allāh ﷺ exited his residence one morning and he had a black fur cloak upon him.’

Ḥadīth 16

حَدَّثَنَا يُوسُفُ[٢٠٢] بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ[٢٠٣]، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، لَبِسَ جُبَّةً[٢٠٤] رُومِيَّةً[٢٠٥]، ضَيِّقَةَ الْكُمَّيْنِ

Mughīrah ibn Shuʿbah ﵁ narrated that the Prophet ﷺ wore a tight-sleeved, Roman thobe.

Commentary

This account is of the Battle of Tabūk; the commentators have used such ḥadīth to highlight that items manufactured by the disbelievers are not to be rendered impure until it can be certified through another source. This is because during that time, there were no Muslims living in Rome. The Messenger of Allāh ﷺ wore their tanned garments.

باب ما جاء في عيش[٢٠٦] رسول الله صلى الله عليه وسلم

THE LIFESTYLE OF THE MESSENGER OF ALLĀH ﷺ

THIS CHAPTER of the *Shamā'il* appears in two places in the current editions of the book. The first time it appears is at this juncture and its second occurrence is towards the end of the book. There is no specific reason for this and that is why some editions of the book have amalgamated the traditions of both chapters into one. Nevertheless, because it appears twice in most editions of the book, it could be reasoned that Imām Tirmidhī's ﷺ objective is to indicate towards the Sanctified Prophet's ﷺ testing lifestyle in the latter chapter and then towards the items and foods he would use during such times in the current chapter. It is for this reason that he has only mentioned two ḥadīth in this chapter and more in the forthcoming chapter. It could also be said that the author is indicating the fact that some of the garments mentioned in the previous chapter, such as an old sarong or a tight-sleeved thobe, were contrary to the Sanctified Prophet's ﷺ usual habits. During the initial years of his Prophethood, there was much hardship and thus his lifestyle was constricted. Even though the translation of the two chapter headings are the same, the objective [of Imām Tirmidhī ﷺ] is different.

Imām Tirmidhī ﷺ has narrated two ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حماد بن زيد، عن أيوب، عن محمد بن سيرين، قال: كُنَّا عِنْدَ أَبِى هُرَيْرَةَ رضي الله عنه وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ[٢٠٧] مِنْ كَتَّان فَتَمَخَّطَ في أحدهما. فَقَالَ أَبُو هُرَيْرَةَ: بَخْ بَخْ[٢٠٨] يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِى الْكَتَّانِ. لَقَدْ[٢٠٩] رَأَيْتُنِي وَإِنِّى لأَخِرُّ[٢١٠] فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللهِ صلى الله عليه وسلم وحُجْرَةِ عَائِشَةَ رضي الله عنها مَغْشِيًّا عَلَيَّ، فَيَجِىءُ الْجَانِى فَيَضَعُ رِجْلَهُ عَلَى عُنُقِى، يُرَى أَنّ بِي جُنُونًا، وَمَا بِي جُنُونٍ، ومَا هو إِلاَّ الْجُوعُ

Ibn Sīrīn ﵀ narrated, ‘We were once with Abū Hurairah ﵁ whilst he was wearing two linen garments which had been dyed ochre. He [Abū Hurairah ﵁] wiped his nose with one of his garments and said [to himself], ‘Bravo! Bravo! (Excellent! Well done!) Abū Hurairah wipes his nose with linen! Indeed, I have seen myself tumbling over between the pulpit of the Messenger of Allāh ﷺ and the residence of ʿĀ’ishah due to feeling faint. A passer-by would put his foot upon my throat, assuming that I have been afflicted with insanity. In reality, I was not insane; it was just the intensity of hunger [that caused me to behave in this manner].’’

Commentary

Linen is a rich garment. The author of *Lughāt as-Ṣirāḥ* has written that it is a thin fabric which is made from the fiber of grass/plants. The author of *Muḥīṭ Aʿẓam* has written that linen is called ‘ulsī’ in Hindi and that clothing is also tanned from its fiber.

The reason as to why Abū Hurairah's ﷺ throat was stood upon was because at the time, people would put their feet on the throat of a senseless person [and apply pressure] so that he may return to his senses. The reason why this ḥadīth has been mentioned in discussion of the Sanctified Prophet's ﷺ lifestyle is because of the fact that Abū Hurairah ﷺ was from among his special attendants. Thus, by acknowledging his condition, one is able to ascertain what the condition of the Messenger of Allāh ﷺ must have been. The People of *Ṣaffah*[1] were among the Prophet's ﷺ guests and so whatever he received would be distributed among them. Abū Hurairah ﷺ narrates that he once asked ʿUmar ﷺ details pertaining to a verse of the Qur'ān. "He was explaining [its meanings] while I was walking besides him until I could not walk anymore and fainted." Today, Muslims complain about their poverty. The acquisition of bread is of such importance, that people are ready to perpetrate every evil for it. However, is our condition comparable to even a tenth of a tenth of the condition that was faced by the Companions ﷺ? These individuals were such that they could not tolerate compromising religious obligations.

Ḥadīth 2

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جعفر بن سليمان الضبعي[٢١١]، عن مالك بن دينار[٢١٢] قال: مَا شَبِعَ رَسُول اللهِ صلى الله عليه وسلم مِنْ خُبْزٍ قَط[٢١٣]، وَلَحم إِلاَّ عَلى ضفَفَ[٢١٤] قال مالك بن دينار: سألت رجلا من أهل البادية[٢١٥]: ما الضفف؟ فقال: أن يتناول[٢١٦] مع الناس

Mālik ibn Dīnār ﷺ said, 'The Messenger of Allāh ﷺ would never

satisfy his appetite with bread or meat except in '*ḍafaf* '.' Mālik ibn Dīnār ﷺ said, 'I asked a desert dweller, 'What is '*ḍafaf* ?' He responded, 'It was when he would eat with people.''

Commentary

The meaning of the word '*ḍafaf* ' is unclear; consequently, the scholars of language currently dispute its meaning. Thus, Mālik ibn Dīnār ﷺ enquired its meanings from a Bedouin. To eat to one's fill whilst with people has been interpreted by some to mean when one has been invited to a meal. In such an instance, one is to satisfy their appetite. Other scholars have emphatically refused this; they have said that to attribute such a thing to the Sanctified Prophet ﷺ which would be regarded incredibly distasteful by people if it were attributed to themselves, is extremely rude. However, according to this valueless servant, there is no such deterrent in accepting this meaning. This is because in our time, if one does not eat to their fill within their house, they are considered to be stingy. During the time [of the Messenger of Allāh ﷺ], to attribute such a thing to the Sanctified Prophet ﷺ was unthinkable. At that time, poverty was common and it was known to afflict [people] from time to time. Alongside this, the generosity and kindness of the Sanctified was well-known; whatever he would receive as a gift, he would divide upon the Aṣḥāb aṣ-Ṣuffah. How then, would it be possible to satisfy one's fill? Thus, the commentators of ḥadīth have erred in interpreting this but their statement is evidential and so if my interpretation is wrong, I ask Allāh ﷻ to forgive me out of His kindness—I seek refuge in Allāh ﷻ from saying something about the Messenger of Allāh ﷺ which does not befit him.

The scholars who have disliked this interpretation have highlighted that the Sanctified Prophet ﷺ would eat to his fill when he would be hosting a meal. This was to ensure that his guests would not hasten to leave the table spread with him and thus remain hungry. Hence, whenever the Messenger of Allāh ﷺ would have guests, he would present them with something despite the testing state and poverty [that he was in].

Another explanation of '*ḍafaf* ' could mean that he would eat to his fill when in a congregation of people. Generally, this may mean at one's house or another place. The reason to this is that whatever congregation the Messenger of Allāh ﷺ blessed with his presence, it would be apparent that people would only eat after the Messenger of Allāh ﷺ had started.

Note:

Wherever it is mentioned that the Messenger of Allāh ﷺ ate to his fill, two thirds of his stomach's capacity are intended. This would be his condition even as a host. Otherwise, there was never a time where the Sanctified Prophet ﷺ ate to his complete fill, not as host and neither in private.

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1 These were individuals who were relatively destitute and homeless. They were from among the *muhājirūn* (migrants) and did not have relatives in Madīnah. They resided in a place to the rear side of the Prophet's ﷺ mosque during his lifetime and spent their time learning about the faith. [Trans. note]

باب ما جاء في خف[٢١٧] رسول الله صلى الله عليه وسلم

THE SOCKS OF THE MESSENGER OF ALLĀH ﷺ

THE SANCTIFIED PROPHET ﷺ would use a variety of different socks. It is from the etiquettes of [wearing] socks that one starts with the right foot. Subsequently, one should also dust the sock before wearing it. The reason for this has been narrated by Ṭabarānī[1] ﷺ. He narrated an incident about the socks on the authority of Ibn ʿAbbās ﷺ. The Messenger of Allāh ﷺ once wore a sock whilst in a jungle. As he intended to wear the second sock, a crow took hold of the sock and flew away with it before dropping it. A snake that had made its way into the sock was escaping from it due to the injury it received from the fall. The Sanctified Prophet ﷺ thanked Allāh ﷻ and then established a policy pertaining to the manner of wearing socks in that it is necessary for every Muslim to dust his sock when he intends to wear it.

Imām Tirmidhī ﷺ has narrated two ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ دَلْهَمِ بْنِ صَالِحٍ، عَنْ حُجَيْرِ[٢١٨] بْنِ عَبْدِ اللهِ، عَنِ ابْنِ بُرَيْدَةَ[٢١٩]، عَنْ أَبِيهِ، أَنَّ النَّجَاشِيَّ[٢٢٠] أَهْدَى لِلنَّبِيِّ[٢٢١] صلى الله عليه وسلم، خُفَّيْنِ، أَسْوَدَيْنِ، سَاذَجَيْنِ[٢٢٢]، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا

Buraidah ﷺ narrated that Najāshī gifted the Messenger of Allāh ﷺ with a pair of plain black socks. He wore them, performed ablution and then passed his hand over them [i.e. performed ablution upon them].

Commentary

Najāshī is the title granted to every Abyssinian king just as the custodians of Makkah are titled 'ash-Sharīf '. The name of the king in consideration was Aṣḥamah and he had become Muslim.

The scholars have deduced from this [ḥadīth] that it is permissible to accept the gift of a non-Muslim as Najāshī was not Muslim at this point. Subsequently, the scholars have attempted to ascertain reconciliation in this ruling as another ḥadīth highlights the refusal of accepting a gift from a non-Muslim.

Ḥadīth 2

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: أَهْدَى دِحْيَةُ[٢٢٣] لِلنَّبِيِّ صلى الله عليه وسلم خُفَّيْنِ، فَلَبِسَهُمَا وَقَالَ إِسْرَائِيلُ[٢٢٤]: عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَجُبَّةً[٢٢٥] فَلَبِسَهُمَا[٢٢٦] حَتَّى تَخَرَّقَا لا يَدْرِي النَّبِيُّ صلى الله عليه وسلم، أَذَكِيٌّ هُمَا أَمْ لا قال أبو عيسى هذا هو أبو إسحاق الشيباني[٢٢٧] و اسمه سليمان

Mughīrah ibn Shuʿbah ﷺ narrated, 'Diḥyah gifted the Prophet ﷺ a pair of socks which he wore.' ʿĀmir has narrated, '[Diḥyah gifted

the Prophet ﷺ a pair of socks] and a thobe that he wore until it tore (ripped). The Messenger of Allāh ﷺ did not enquire with regards to whether they were from slaughtered animals or not.'

Commentary

The last phrase [of this ḥadīth] supports the Ḥanafī opinion that it is permissible to use the skin/fur of slaughtered and living animals provided that it has been tanned. Some scholars dispute this [however, it is a] discussion related to books of jurisprudence [and thus omitted here].

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1 *Al-Muʿjam al-Awsaṭ* #9304

باب ما جاء في نعل[٢٢٨] رسول الله صلى الله عليه وسلم

THE SANDAL OF THE MESSENGER OF ALLĀH ﷺ

IN THIS CHAPTER, the style of the Sanctified Prophet's sandal alongside the method of wearing and removing them have been mentioned. A drawing of the blessed sandal of the Sanctified Prophet ﷺ and its virtues have been mentioned at length by Ḥakīm al-Ummah Maulānā Ashraf ʿAlī Thānwī ﷺ towards the end of his treatise *Zād as-Saʿīd*. For further details, kindly refer to it. In summary, its virtues are infinite and the scholars have experienced it time and again. The seeing of the Sanctified Prophet ﷺ in a dream is facilitated, one is saved from oppressors, and the acquisition of every heartfelt desire is made attainable. Quite simply, every objective is achievable by petitioning (*tawassul*) through it. The method of petitioning is also mentioned in the treatise.

Imām Tirmidhī ﷺ has mentioned eleven ḥadīth in this chapter.

Ḥadīth 1

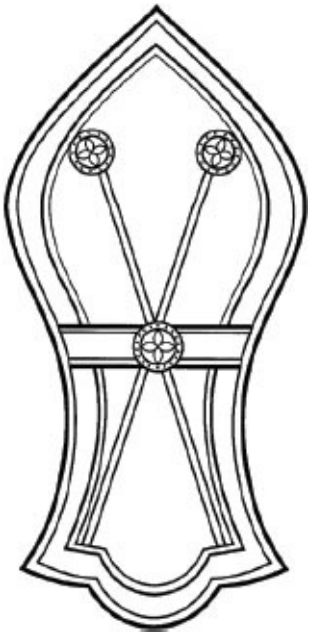
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ نَعْلُ رَسُولِ اللهِ صلى الله عليه وسلم؟ قَالَ: لَهُمَا قِبَالانِ[٢٢٩]

Qatādah ﷺ narrated, 'I asked Anas ibn Mālik, 'What were the

sandals of the Messenger of Allāh ﷺ like?' He said, 'Each sandal had two straps.''

Commentary

The sandals here in India are not the same as those that were prevalent among the Arabs. In fact, it consisted of a leather sole which had two straps. Its sketch is as follows:



Ḥadīth 2

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ[٢٣٠]، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ لِنَعْلِ رَسُولِ اللهِ صلى الله عليه وسلم قِبَالانِ، مَثْنِيٌّ[٢٣١] شِرَاكُهُمَا

Ibn ʿAbbās ؓ stated, 'The sandals of the Messenger of Allāh ﷺ had two straps which were doubled.'

Commentary

The phrase '...straps which were doubled' means that each strap would have another bound to it. Khālid ibn al-Haddhā' is mentioned in the chain of narration of this ḥadīth. The word 'ḥaddhā'' means cobbler but the scholars have mentioned that Khālid ibn al-Ḥaddhā' himself was not one. However, due to the fact that his acquaintances were cobblers, his nickname became Khālid the Cobbler and he'd be recognised by this name too. Whatever type of person an individual mixes with, his inner and outer self will be affected.

Ḥadīth 3

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ[٢٣٢]، قَالَ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ نَعْلَيْنِ جَرْدَاوَيْنِ[٢٣٣]، لَهُمَا قِبَالانِ فقَالَ: فَحَدَّثَنِي ثَابِتٌ بَعْدُ عَنْ أَنَس، أَنَّهُمَا كَانَتَا نَعْلَيِ النَّبِيِّ صلى الله عليه وسلم

> ʿĪsā ibn Ṭahmān narrated, 'Anas ibn Mālik took out two furless sandals for us. Each sandal had two straps. Thābit informed after [this gathering] on the authority of Anas that the sandals were the sandals of the Prophet ﷺ.'

Commentary

The narrator mentioned the term 'furless' because the Arabs would often wear shoes without taking the fur off the skin.

Ḥadīth 4

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى[٢٣٤] الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ[٢٣٥]، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لابْنِ عُمَرَ: رَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ[٢٣٦]، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ، وَيَتَوَضَّأُ فِيهَا[٢٣٧]، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا

> ʿUbaid ibn Juraij said to Ibn ʿUmar ﷺ, ‘I see you wearing furless sandals [i.e. why is this?]’ He responded, ‘I have seen the Messenger of Allāh ﷺ wearing furless sandals and perform ablution with them on. Thus, I like to wear them too.’

Commentary

The reason as to why this question was asked was because societally, the Arabs did not wear shoes without fur. Furless shoes would need to be made. Thus, there is a lengthy ḥadīth in *Ṣaḥīḥ al-Bukhārī*[1] in which ʿUbaid ibn Juraij says to Ibn ʿUmar ﷺ that he has seen him doing things that most of the other Companions ﷺ do not do. Among the things that he said, he also mentioned that the Messenger of Allāh ﷺ did wear furless shoes. Ibn ʿUmar ﷺ was incredibly meticulous in following the Sunnah whereas others would have shoes made of leather in accordance with the custom.

In the ḥadīth mentioned above, the phrase ‘. . .and perform ablution with them on’ means that the Arabs would perform ablution and wash their feet with ease because the sandals would not have an upper

covering. Rather, it would consist of a flat base and laces on top. From time to time, the Messenger of Allāh ﷺ would perform ablution in this manner in order to educate [the *Ummah*] and to highlight its permissibility. Some scholars have said that the phrase '. . .and perform ablution with them on' means that the Messenger of Allāh ﷺ would immediately wear his sandals after performing ablution. He would not wait for his feet to dry up so that it is understood that an individual's ablution does not become marred by immediately wearing shoes.

Ḥadīth 5

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ مَوْلَى التَّوْءَمَةِ[٢٣٨]، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ لِنَعْلِ رَسُولِ اللهِ صلى الله عليه وسلم قِبَالانِ

Abū Hurairah ؓ said, 'The sandals of the Messenger of Allāh ﷺ had two straps.'

Ḥadīth 6

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ السُّدِّيِّ[٢٣٩]، قَالَ: حَدَّثَنِي مَنْ سَمِعَ[٢٤٠] عَمْرَو بْنَ حُرَيْثٍ، يَقُولُ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يُصَلِّي فِي نَعْلَيْنِ مَخْصُوفَتَيْنِ[٢٤١]

ʿAmr ibn Ḥuraith ؓ narrates, 'I saw the Messenger of Allāh ﷺ pray in such sandals which had another piece of leather sewn to it [i.e. its sole].'

Commentary

Its sole was double layered as it had two layers of leather. Otherwise, it could mean that because the sandals were broken, leather was cobbled on to it.

Ḥadīth 7

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا يَمْشِيَنَّ[٢٤٢] أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعِلْهُمَا[٢٤٣] جَمِيعًا، أَوْ لِيُحْفِهِمَا جَمِيعًا حَدَّثَنَا قُتَيْبَةُ[٢٤٤]، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ نَحْوَهُ

> Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ said, ‘Let not anyone from among you walk in one sandal. Let one wear both [sandals] or remove both.’

Commentary

The reason why this ḥadīth has been mentioned in the *Shamā’il* is to highlight that the regular habit of the Messenger of Allāh ﷺ wasn’t to wear a single sandal. If the Sanctified Prophet ﷺ is forbidding others to wear a single slipper, why would he then do it himself ? It appears that the objective of this ḥadīth is to prohibit one regularly wearing one sandal/shoe. However, there is no problem if one walked in a single shoe for some time due to some hindrance, for example, if one’s shoe was to break. Scholars have also included the wearing of one sock and

one sleeve under the prohibition stipulated in this ḥadīth. Quite simply, one should wear every item in an appropriate manner. One should abstain from an exaggerated and ill-mannered state.

Ḥadīth 8

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَأْكُلَ، يَعْنِي الرَّجُلَ[٢٤٥]، بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ

Jābir ﷺ narrated that the Messenger of Allāh ﷺ forbade that one should eat with his left hand or wear a single sandal.

Commentary

The majority of the scholars are of the opinion that this statement pertains to desirability [i.e. it is not *ḥarām* to eat with one's left hand or wear a single sandal but it is desired that one should not]. However, some followers of the Ẓāhirī school of thought have held this to be impermissible.

Ḥadīth 9

حَدَّثَنَا قُتَيْبَةُ، (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ[٢٤٦] بِالشِّمَالِ، فَلْتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ، وَآخِرَهُمَا تُنْزَعُ

Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ said, ‘When one of you wears his sandal, he should start with the right [foot] and when he removes it, he should begin with the left [foot]. Let the right [foot] be the first of the two that you put your shoe on and the last of the two when you remove it.’

Commentary

Due to the fact that a shoe is a form of beautification for one’s foot, it should be worn for some time as has been mentioned previously. Similarly, the right hand side should be given preference when wearing any such item which is a source of beautification and it should come [after the left] when removing an item. For example [items of beauty would consist of], tunics, pyjamas and achkans etc.[2]

Ḥadīth 10

حَدَّثَنَا أَبُو مُوسَى[٢٤٧] مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَشْعَثُ وهُوَ ابْنُ[٢٤٨] أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي تَرَجُّلِهِ[٢٤٩]، وَتَنَعُّلِهِ وَطُهُورِهِ

ʿĀ’ishah ﷺ said, ‘The Messenger of Allāh ﷺ would like to start from the right as much as possible in his combing, wearing of shoes and performance of ablution.’

Commentary

This [starting with the right] would not merely be exclusive to these three actions. Rather, the ruling from everything is that one starts with the right as has been discussed earlier. The statement ‘as much as possible’ indicates that there is no issue if one was to start with his left hand side due to necessity.

Ḥadīth 11

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ أَبُو عَبْدِ اللهِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ قَيْسٍ أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامٌ[٢٥٠]، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ لِنَعْلِ رَسُولِ اللهِ صلى الله عليه وسلم قِبَالانِ وَأَبِي بَكْرٍ وَعُمَرَ، وَأَوَّلُ مَنْ عَقَدَ عَقْدًا وَاحِدًا عُثْمَانُ رضي الله عنه

Abū Hurairah ﷺ narrated, ‘The sandal of the Messenger of Allāh ﷺ had two straps and so did [the sandals] of Abū Bakr and ʿUmar. The first person to tie a single strap was ʿUthmān.’

Commentary

The reason why ʿUthmān ﷺ only used a single strap was most probably so that people would not consider the usage of two laces to be obligatory.

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1 *Ṣaḥīḥ al-Bukhārī* #5851

2 These are all considered fine garments in the subcontinent from where the author originates.

باب ما جاء في ذكر[٢٥١] خاتم رسول الله صلى الله عليه وسلم

THE RING OF THE MESSENGER OF ALLĀH ﷺ

IMĀM TIRMIDHĪ رحمه الله has mentioned eight ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَغَيْرُ وَاحِدٍ، عَنْ عَبْدِ اللهِ بْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ خَاتَمُ النَّبِيِّ صلى الله عليه وسلم مِنْ وَرِقٍ[٢٥٢]، وَكَانَ فَصُّهُ[٢٥٣] حَبَشِيًّا[٢٥٤]

Anas ibn Mālik رضي الله عنه said, ‘The ring of the Prophet ﷺ was made from silver and its gemstone was Abyssinian.’

Commentary

The majority of scholars are of the opinion that silver rings are permissible. According to the Ḥanafī school of thought, it is not permissible to wear rings made from other materials such as copper, iron etc. Initially, the Sanctified Prophet ﷺ did not have a ring made for himself but when he found out that the non-Arab sultans do not consider letters which are sent without a seal, he had a ring made in the sixth or seventh year after Migration and thereafter began to send them letters inviting towards Islām.

The scholars differ in the ruling of wearing a ring. Some have

generically proclaimed it to be *Sunnah* whilst others have disliked its use for those besides a sultan or a judge (*qāḍī*). The research of scholars from the Ḥanafī school of thought (may Allāh ﷻ increase their number and accept their efforts) is in conformity with the opinion of ʿAllāmah Shāmī ؒ, that it is permissible for those who have a need to wear it such as a king, judge, custodian etc. Simply, it is considered Sunnah for those who have a particular need of it, otherwise it is permissible for those besides the aforementioned to wear a ring although abstaining from it is considered to be better. The reason for this is obvious, the Messenger of Allāh ﷺ only had a ring made when the need to send letters to sultans arose as is forthcoming in the second ḥadīth. The narrations in Abū Dāwūd and others highlight the Messenger of Allāh's ﷺ prohibition of wearing rings for anyone besides a king. However, due to the fact that it is proven that many of the Companions ؓ would wear a ring in the presence of the Sanctified Prophet ﷺ, and that his permission has been issued in other ḥadīth, the prohibition will be rendered as being preferred [and the wearing of a ring will be held as being the lesser good].

Ḥadīth 2

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، فَكَانَ يَخْتِمُ بِهِ وَلا يَلْبَسُهُ[٢٥٥] قال أبو عيسى: أبو بشر: اسمه جعفر بن أبي وحشية.[٢٥٦]

Ibn ʿUmar ؓ narrated that the Prophet ﷺ acquired a ring made from silver which he would seal [letters] with and would not

wear.

Commentary

The wearing of a ring by the Sanctified Prophet ﷺ has been authenticated by a variety of narrations. It is for this reason that that the scholars have explained the ḥadīth of Ibn ʿUmar رضي الله عنه in many ways. Some have explicated that this was not perpetual i.e. he would not always wear it. Others are of the opinion that the Messenger of Allāh ﷺ had two rings—one he would not wear but by which he would seal letters [i.e. a signet ring] and the other was used for wearing. Likewise, reconciliation [in these conflicting narrations] has been sought in many ways. According to this servant, it is better that one does not wear it all the time. It has been ascertained in one ḥadīth that the Messenger of Allāh ﷺ was offering his prayer and he had a ring on his right hand. During his prayer, his sight fell upon it and thus, he stopped wearing it.[1] In the ḥadīth, a [similar] incident has also been narrated in relation to a patterned garment. Whilst the Sanctified Prophet ﷺ was offering his prayer, his eyes fell upon it so he removed it and wore a simple garment instead.[2] Due to the ring being an item of necessity, it was difficult to completely discard its use. Thus, he would abstain from it from time to time. This explanation is nearer [to being correct]. Subsequently, a ḥadīth is approaching in the next chapter wherein it is mentioned that the ring [of the Sanctified Prophet ﷺ] would often remain with Muʿaiqīb رضي الله عنه.

Ḥadīth 3

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ عُبَيْدٍ هُوَ الطَّنَافِسِيُّ[٢٥٧]، قَالَ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ خَاتَمُ رَسُولِ اللهِ صلى الله عليه وسلم، مِنْ فِضَّةٍ، فَصُّهُ مِنْهُ[٢٥٨]

Anas ibn Mālik ﷺ narrated, 'The ring of the Messenger of Allāh ﷺ was of silver and its gemstone was of it [silver] too.'

Commentary

This ḥadīth seems to be in conflict with the earlier narration which highlights the gemstone being from Abyssinia. Those who are of the opinion that the Messenger of Allāh ﷺ was in possession of two rings use this ḥadīth to infer their existence. Consequently, al-Bayhaqī ﷺ and others are of this opinion. They articulate that as a result, there is no objection [upon the conflicting narrations]. However, those who are of the opinion that there was only one ring seek reconciliation in the narrations by articulating that by being Abyssinian, it was black in colour or Abyssinian in design. According to this servant, the conflict can be explained by many rings and this opinion is closer [to being correct]. It has been proven by a variety of ḥadīth that at different times, different rings were used. The Sanctified Prophet ﷺ had one ring made himself and at a later time, he was gifted a ring by his attendees as is authenticated in narratives found in *Jamʿ al-Wasāʾil.*

Ḥadīth 4

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا أَرَادَ رَسُولُ اللهِ صلى الله عليه وسلم أَنْ يَكْتُبَ إِلَى الْعَجَمِ قِيلَ لَهُ: إِنَّ الْعَجَمَ لا يَقْبَلُونَ إِلا كِتَابًا عَلَيْهِ خَاتَمٌ، فَاصْطَنَعَ[٢٥٩] خَاتَمًا، فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ

Anas ibn Mālik ﷺ said, 'When the Messenger of Allāh ﷺ intended writing [letters propagating faith] to the non-Arabs [sultans], it was said to him, 'Indeed, the non-Arabs do not accept letters except those with seals upon them. Thus, he had a ring made and it is as if I can see its whiteness before my eyes.''

Commentary

The last sentence of this incident is an indication to how well Anas ﷺ has remembered the ring. By the term 'whiteness', the silver colour of the ring is intended.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ[٢٦٠]، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ نَقْشُ خَاتَمِ رَسُولِ اللهِ صلى الله عليه وسلم: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ

Anas ibn Mālik ﷺ narrated, 'The layout of the ring of the Messenger of Allāh ﷺ was as follows: Muḥammad on the first line, Rasūl on the second line and Allāh on the bottom line.'

Commentary

Some scholars have said that it appeared as follows:

الله
رسول
محمد

The sanctified name of Allāh ﷻ would be first. However, the researchers (*muḥaqqiqūn*) highlight that this has not been proven by the ḥadīth. Rather, it appears from the text that the order was as follows:

محمد
رسول
الله

Ḥadīth 6

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ[٢٦١] أَبُو عَمْرٍو، قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَتَبَ[٢٦٢] إِلَى كِسْرَى[٢٦٣] وَقَيْصَرَ[٢٦٤] وَالنَّجَاشِيِّ، فَقِيلَ لَهُ: إِنَّهُمْ لا يَقْبَلُونَ كِتَابًا، إِلا بِخَاتَمٍ، فَصَاغَ رَسُولُ اللهِ صلى الله عليه وسلم، خَاتَمًا حَلْقَتُهُ فِضَّةٌ، وَنُقِشَ[٢٦٥] فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ

Anas ibn Mālik ﷺ narrated that the Prophet ﷺ wrote to Kisrā, Qaiṣar and Najāshī. It was said to him, 'They will not accept a letter without a seal.' Thus, the Messenger of Allāh forged a ring which had a silver signet. Written on it [were the words]: Muḥammad, the Messenger of Allāh.'

Commentary

The term ‘kisrā’ was a title used for the emperor of Persia, ‘qaiṣar’ was used for the ruler of Rome and ‘najāshī’ for the king of Abyssinia. The Sanctified Prophet ﷺ sent his letter to the Kisrā, the Emperor of Persia at the hands of ʿAbd Allāh ibn Hudhāfah as-Sahmī ؓ. Kisrā tore the letter to pieces and when the Sanctified Prophet ﷺ heard of this, he supplicated against him, that may Allāh ﷻ decimate his kingdom. Consequently, this is exactly what happened. The Caesar of Rome was sent a letter at the hands of Diḥyah al-Kalbī ؓ and despite believing in the Prophethood, he did not accept Islām. This Najāshī is not the same individual who has been mentioned previously and upon whom the Messenger of Allāh ﷺ prayed the Janāzah prayer. This is another Abyssinian king. As has been mentioned by Mullā ʿAlī al-Qārī, information pertaining to his faith is not known.

The letters of the Sanctified Prophet ﷺ are plenteous and are mentioned in detail in the books of history and ḥadīth. Some have even compiled the letters in separate publications. The ḥadīth in consideration discusses three letters. It seems appropriate to mention them succinctly at this juncture.

One letter was sent to Kisrā and every king of Persia was known as kisrā. This Kisrā’s actual name was Parvez and he was the grandson of Anushiruwān. The contents of the letter were as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمِ فَارِسَ، سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، وَآمَنَ بِاللَّهِ وَرَسُولِهِ، وَشَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛ وَأَدْعُوكَ بِدِعَايَةِ اللَّهِ، فَإِنِّي أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ كَافَّةً؛ لأُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ. فَإِنْ تُسْلِمْ تَسْلَمْ، وَإِنْ أَبَيْتَ فَإِنَّ إِثْمَ الْمَجُوسِ عَلَيْكَ

With the name of Allāh, the Most Merciful, the Very Merciful.

From Muḥammad, the Messenger of Allāh to Kisrā, the ruler of Persia.

Peace be upon he who follows the guidance, believes in Allāh and His Messenger and bears testimony that there is no god but Allāh, who is one with no partners and that Muḥammad is His servant and Messenger. I call you to the call of Allāh ***(the proclamation of faith)*** *for indeed, I am the Messenger of Allāh to people in their entirety so that I may warn those who are alive* ***(i.e. those who have some intelligence for a man who has no intelligence is like a corpse)*** *and so the truth is established upon the disbelievers* ***(and so that you may not have a chance on the Day of Standing to say, 'we did not know')****. Verily, if you accept Islām, you will be safe and if you reject, indeed the sin of the Zoroastrians following you will be upon you* ***(i.e. you will be held responsible for the disbelief of your community)****.*[3]

ʿAbd Allāh ibn Hudhāfah 🌰 was sent with this letter and was told that Kisrā's governor lives in Bahrain and that he ought to use him in order

to reach Kisrā. Consequently, in this manner, he reached with letter in hand. Kisrā had the letter read to him, ripped it bit by bit and then threw it away. When the Sanctified Prophet ﷺ was informed of his, he supplicated against him. Thereafter, the son of Kisrā, whose name was Sherwiyyah (i.e. Kavadh II) killed him in brutal fashion, as has been mentioned in books of history.

Another letter, which has been mentioned in the ḥadīth, was sent to Qaiṣar, the ruler of Rome. According to historians, his name was Hiraql. The letter was sent with Diḥyah al-Kalbī ؓ. While Qaiṣar did not accept Islām, he received the letter with respect and reverence. When the Sanctified Prophet ﷺ was informed of both incidents, he said, 'Kisrā has ruined his kingdom while Qaiṣar has protected his.' The letter is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ ؛ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلامِ، أَسْلِمْ تَسْلَمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّين وَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لا نَعْبُدَ إِلا اللَّهَ وَلا نُشْرِكَ بِهِ شَيْئًا وَلا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

With the name of Allāh, the Most Merciful, the Very Merciful. From Muḥammad, the son of ʿ

Abd Allāh to Hiraql the ruler of Rome.

Peace be upon he who follows the guidance. Thereafter, to proceed:

Verily, I call you to the call of Allāh ***(the proclamation of faith)***.

Accept it and you will be safe and Allāh will reward you double fold ***(in that reward is doubled when the People of the Book accept Islām as is mentioned towards the end of Sūrah Ḥadīd)****. If you turn, verily the sin of your people is upon you. 'O People of the Book! Come to a word common between us and between you, that we worship none but Allāh, that we associate nothing with Him and that some of us do not take others as lords instead of Allāh* ***(as the rabbis were made)****.' Then, should they turn back, say, 'Bear witness that we are Muslims* ***(we have announced our path, now bother yourselves with yourselves)****.'*[4]

When Diḥyah al-Kalbī 🕋 took this letter to Qaiṣar and read it in front of him, his nephew was also present. He became incensed with fury and demanded that he be given the letter. His uncle (Qaiṣar) asked him, 'What will you do with it?' He responded, 'The letter is not worth reading as its author has not initiated his letter by addressing you, but has mentioned his own name first. Thereafter, he has referred to you as a ruler and not as a king and so on and so forth (i.e. *from Muḥammad, the son of ʿAbd Allāh to Hiraql the ruler of Rome*).' Qaiṣar responded, 'You are a fool! He (his nephew) wishes that I discard the letter of such an individual to whom Nāmūs Akbar (Jibrīl 🕋) comes. If he is a prophet then he should write in this manner.' Thereafter, he hosted Diḥyah 🕋 with much respect and honour.

At this point, Qaiṣar was on a journey and upon returning, he gathered the ministers and governors of his kingdom and said, 'I want to draw your attention to such a matter which is entirely good, [a means of] success and will be a means of your empire continuing forever.

Indeed, this man is a prophet. Follow him and seek allegiance to him.' Qaiṣar delivered a long speech in this regard in an isolated room where all the entrances were shut. His audience became so displeased that they immediately started making noise and uproar. They began to run hither and thither but every door was shut and it remained chaotic for some time. Thereafter, Qaiṣar silenced everybody and spoke, 'In reality, there has arisen one who claims Prophethood. I wanted to test you to ascertain how resolute you are upon your faith. Now I know.' In accordance with their habitual practice, they all fell into prostration in front of him. After this, he thanked and then dismissed them. In some narrations, it is narrated that he (Qaiṣar) kissed the letter after reading it and placed it upon his head. He then wrapped it in silk and kept it in his possession. He then sought to consult the pope who said, 'Without doubt, this individual is the Messenger of the end of time about whom we have been given glad tidings of in our scriptures.' Qaiṣar said, 'I am certain of this too but my objection is this, that if I become Muslim, these people will kill me and the monarchy will be lost.' (*Iʿlām as-Sā'ilīn*)

When this letter reached Qaiṣar, who was travelling, he had arrived at Bait al-Maqdis due to a religious matter. At the same time, there was a huge caravan of merchants in attendance from Makkah al-Mukarramah. In order to learn more about the situation he sought out the chiefs of the caravan, the story of which is mentioned in *Ṣaḥīḥ al-Bukhārī* in detail. This incident occurred during the period after the ʿUmrah of Ḥudaybiyyah. There had been a truce between the Sanctified Prophet ﷺ and the people of Makkah for many years that there should not be bloodshed between them. Abū Sufyān ؓ, who had not become Muslim at this point, states, 'During the truce, I visited *Shām* where Hiraql

(Qaiṣar) had received a letter from the Messenger of Allāh ﷺ which was brought to him by Diḥyah al-Kalbī. When this letter reached Hiraql, he asked his people whether there was anyone present in *Shām* who was aware of the one who is claiming Prophethood. They replied in the affirmative and that there are some individuals in attendance [who are aware of this claim]. Thus, we were sought and subsequently, I presented myself to him with a few members of the Quraish. He sat us down and asked, 'Who has the closest relationship from among you with the individual who is claiming Prophethood?' I replied, 'I am the closest.' He called me closer towards himself and sat the rest of my colleagues behind me. He then said to them, 'I intend to ask him a few questions. Listen attentively and expose whatever response is a lie.''

At this point, Abū Sufyān ؓ had not become Muslim but rather, he was a huge enemy [of Islām]. He says, 'I swear by God! If it were not for the fact that I feared being disgraced by people later calling me a liar, I would most assuredly have lied. It was the fear of defamation that forced me to speak the truth.' Thereafter, he asked the following questions through a translator:

Question: How is the one who claims Prophethood considered from among you in terms of his lineage?

Answer: From among us, he has an incredibly lofty lineage.

Question: Are there any kings from among his ancestors?

Answer: There are none.

Question: Before he claimed Prophethood, did you ever accuse him of lying?

Answer: Never.

Question: Are his followers from among the noble in society or those

who are of lower class?

Answer: The lower class [follow him].

Question: Are his followers increasing or decreasing?

Answer: They are increasing.

Question: After entering in to his religion, do his followers become despondent and leave it?

Answer: No.

Question: Have you ever had battles with them?

Answer: Yes, there have been.

Question: What was the outcome of the wars?

Answer: Sometimes they would be successful and sometimes we would be successful.

Question: Does he ever go against his covenant?

Answer: No, however there is a truce between us and him. We do not know whether he will honour it or not.

Abū Sufyān 🕋 [later] said, 'Apart from this statement, I did not have the opportunity to interpolate anything [by which I could diminish the status of the Messenger of Allāh 🕋].'

Question: Has anybody claimed Prophethood before this?

Answer: No.

In some narrations, Hiraql had asked as to why Abū Sufyān 🕋 fears that the Messenger of Allāh 🕋 would dishonour the truce. Abū Sufyān 🕋 replied, 'My tribe have helped their allies against his allies.' Hiraql replied, 'When you (i.e. your people) have instigated such actions, you are the dishonourable.' Thereafter, Hiraql began to analyse each question from the beginning to the end. He said, 'I asked you about his

lineage and you said that he was of a lofty ancestry. The Prophets are born into the most respected of lineages from within their community. I asked as to whether there had been a king from among his ancestors and you replied in the negative. I had thought that maybe due to this, he was claiming Prophethood to reclaim sovereignty. I asked in relation to his followers and whether they were the well-respected or weak in society. You responded that they are from the weak. It has always been that the followers of the Prophets are like this (**and that the pride of the well-respected stops them from following others**). I asked as to whether you have accused him of lying before he claimed Prophethood. You rejected this notion. I thought that perhaps [if this had been the case that he is a liar], he would have started belying Allāh due to constantly lying to people (**however, when an individual does not lie to people, how will he be able to belie Allāh ﷻ?**) I asked as to whether any person has apostatised from his religion after becoming despondent with him. You replied in the negative. This is the speciality of true belief that its vitality seeps into the heart. I enquired as to whether his followers have been increasing or decreasing. You responded that they are increasing. [Again,] it is the speciality of true belief [that its followers increase] until the religion is completed. I asked as to the battles that have ensued. You responded that sometimes he has been successful and at other times you have been successful. Prophets have always had the same result but the eventual outcome has always been in their favour. I asked you whether he has dishonoured a truce which you negated. This is from the traits of the Prophets—they do not dishonour their covenants. I asked as to whether anyone had claimed Prophethood before him and you replied in the negative. I had thought that perhaps if

somebody had claimed Prophethood before him, he (the Messenger of Allāh ﷺ) would merely be following a claim that was made before him.'

Thereafter, Hiraql asked the people [of the Quraish], 'What are their (the Muslims') teachings?' They replied, 'It is to pray, give charity, maintain good ties and they enjoin chastity and purity.' Hiraql said, 'If all these things that you have said are true, there can be no doubt that he is a messenger. I was convinced that he would emerge soon, but I had no idea that he would be from among yourselves. If I was convinced that I could meet him, I would surely desire to meet him (**but due to the fear of being killed and losing my sovereignty, I cannot go**). If I was with him, I would wash his feet. Most assuredly, his rule will reach the place where I [currently] am (i.e. *Shām*).' There are many other incidents related about Hiraql in the books of ḥadīth. He was an expert in his own scripture and had some expertise in astronomy. It was due to this and his constant research that he was aware of such beliefs prior to the occurrence of this incident. It is also mentioned in some narrations that Hiraql kept the letter safe and with extreme care within a golden container which was placed in a chest. It was then passed down from generation to generation.[5]

The third letter which has been mentioned in the aforementioned ḥadīth was sent to Najāshī. It has been ascertained previously that the title 'Najāshī' was reserved for the king of Abyssinia. During the life of the Sanctified Prophet ﷺ, two kings ruled Abyssinia. The name of the first king was Aṣḥamah and he was a Muslim. During the early stages of Islām, the Noble Companions ؓ migrated to Abyssinia when he was the ruler and was not Muslim. This account has been mentioned succinctly in the tenth chapter of the book '*Ḥikāyāt aṣ-Ṣaḥābah*'.

The Sanctified Prophet ﷺ sent the letter with ʿAmr ibn Umayya aḍ-Ḍimyarī رضي الله عنه. Its contents are as follows:

بِسْمِ اللّٰهِ الرّحْمَنِ الرّحِيمِ مِنْ مُحَمّدٍ رَسُولِ اللّٰهِ إِلَى النّجَاشِيّ مَلِكِ الْحَبَشَةِ سلّمْ أَنْتَ فَإِنّي أَحْمَدُ إِلَيْكَ اللّٰهَ الّذِي لَا إِلَهَ إِلّا هُوَ الْمَلِكُ الْقُدّوسُ السّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ وَأَشْهَدُ أَنّ عِيسَى ابْنَ مَرْيَمَ رُوحُ اللّٰهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ الْبَتُولِ الطّيّبَةِ الْحَصِينَةِ فَحَمَلَتْ بِعِيسَى فَخَلَقَهُ اللّٰهُ مِنْ رُوحِهِ وَنَفَخَهُ كَمَا خَلَقَ آدَمَ بِيَدِهِ وَإِنّي أَدْعُوكَ إِلَى اللّٰهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَالْمُوَالَاةِ عَلَى طَاعَتِهِ وَأَنْ تَتْبَعَنِي وَتُؤْمِنَ بِالّذِي جَاءَنِي فَإِنّي رَسُولُ اللّٰهِ وَإِنّي أَدْعُوكَ وَجُنُودَكَ إِلَى اللّٰهِ عَزّ وَجَلّ وَقَدْ بَلّغْتُ وَنَصَحْت فَاقْبَلُوا نَصِيحَتِي وَالسّلَامُ عَلَى مَنِ اتّبَعَ الْهُدَى

With the name of Allāh, the Most Merciful, the Very Merciful.

From Muḥammad, the Messenger of Allāh to Najāshī, the ruler of Ḥabashah (Abysinnia). Seek peace for indeed, I send word of praise to you in regards to that Allāh, there is no deity but He. He is the Sovereign, the One who is free from all blemishes, the One who is free from all deficiencies, the One who gives security, the One who protects (i.e. His servants from calamity). I testify that ʿĪsā, the son of Maryam is Allāh's spirit and His word which He placed in Maryam, the virgin, the pure, the chaste by which she was impregnated. Thus, Allāh created him from His spirit and blew into him as He had created Ādam with His Hand. Indeed, I call you to [worship] Allāh alone, He has no partners; and to assist in His obedience. And that you follow me and believe in that which has come to me. For indeed, I am the

Messenger of Allāh and I call you and your armies towards Allāh ﷻ. Verily, I have conveyed [the message] and advised [you] so accept my guidance. Let there be peace upon he who follows the guidance.

A group from among the *muḥaddithūn* are of the opinion that Najāshī had accepted Islām prior to receiving the letter. Thereafter, he openly accepted Islām. Others are of the opinion that he became Muslim when he received the letter. Consequently, he wrote a response to this letter wherein he declared his faith and authenticated what the Messenger of Allāh ﷺ had written about ʿĪsā ﷺ in its totality. He then sent this declaration to the Sanctified Prophet ﷺ through his son who was accompanied by a group of seventy. However, it is with much sorrow that the group were shipwrecked and none survived to reach the presence of the Messenger of Allāh ﷺ. Najāshī himself passed away during the lifetime of the Messenger of Allāh ﷺ and the Sanctified Prophet ﷺ offered his funeral prayer [despite not being by the deceased]. The funeral prayer in the absence of the deceased is a discussion of legal nature which is not warranted at this juncture. According to the Ḥanafī school of thought, [the performance of this prayer] was exclusive to the Messenger of Allāh ﷺ for a variety of reasons. After [the demise of Aṣḥamah], a second Najāshī took his place. The Sanctified Prophet ﷺ also sent a letter to him which is presented below:

هَذَا كِتَابٌ من النَّبِي إلى النَّجَاشِي عَظِيْم الْحَبَشَة، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى وَآمَنَ بالله و رَسُوْلِهِ، و شَهِدَ أَنْ لاَ إِلَهَ إلا الله وَحْدَهُ لا شَرِيْكَ لَه، لَمْ يَتَّخِذ صَاحِبَةً ولاَ وَلَداً وأَنَّ مُحَمَّداً عَبْدُهُ ورَسُوْلُهُ ؛ وأَدْعُوكَ بِدِعَايَةِ الله فَإِنِّيْ أَنَا رَسُولُهُ، فَأَسْلِمْ تَسْلَمْ، يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لا نَعْبُدَ إِلا اللَّهَ وَلا نُشْرِكَ بِهِ شَيْئًا وَلا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ، فَإِنْ أَبَيْتَ فَعَلَيْكَ إِثْمُ النَّصَارَى

This letter is from the Prophet to Najāshī, the ruler of al-Ḥabashah (Abyssinia). Peace be upon he who follows the guidance, believes in Allāh and His Messenger, and has testified that there is no god but Allāh alone [and that] He has no partners. He has not taken [for Himself] a partner, nor a child and [testifies] that Muḥammad is His servant and messenger. Verily, I call you to the call of Allāh ***(the proclamation of faith)*** *for indeed, I am His messenger. Accept it and you will be safe. 'O People of the Book! Come to a word common between us and between you, that we worship none but Allāh, that we associate nothing with Him and that some of us do not take others as lords instead of Allāh.' Then, should they turn back, say, 'Bear witness that we are Muslims.' Verily, if you reject then you will be responsible for the sins of the Christians [who follow you].*[6]

In this letter, in accordance with the habitual practice [of the Messenger of Allāh ﷺ], there should also be 'With the name of Allāh. . .' written. However, it was omitted from the narration which I have transmitted. It could not be ascertained as to whether this Najāshī accepted Islām or what his name was. According to the majority of the *muḥaddithūn*, the third letter which has been mentioned in the ḥadīth in consideration was to this Najāshī. Consequently, in some narrations it is elucidated after mentioning Najāshī that he isn't the individual for whom the Messenger of Allāh ﷺ offered funeral prayers. This is the soundest opinion even

though some *muḥaddithūn* have mentioned the letter sent to the first king and others stating that it was only sent to the second.

Ḥadīth 7

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، وَالْحَجَّاجُ[٢٦٦] بْنُ مِنْهَالٍ، عَنْ هَمَّامٍ[٢٦٧]، عَنِ ابْنِ جُرَيْجٍ[٢٦٨]، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا دَخَلَ الْخَلاءَ نَزَعَ[٢٦٩] خَاتَمَهُ

Anas ibn Mālik ﷺ narrated that the Prophet ﷺ would remove his ring when he would enter the lavatory.

Commentary

The Sanctified Prophet ﷺ would not proceed to the lavatory with his ring on as it had the name of Allāh ﷻ inscribed on it. Due to this reason, the scholars have said that it is disliked to enter the lavatory when one is wearing a ring inscribed with a blessed name or text.

Ḥadīth 8

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ رَسُولُ اللهِ صلى الله عليه وسلم، خَاتَمًا مِنْ وَرِقٍ، فَكَانَ فِي يَدِهِ[٢٧٠] ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، وَيَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ[٢٧١] فِي بِئْرِ أَرِيسٍ، نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ

Ibn ʿUmar ﷺ narrated, ‘The Messenger of Allāh ﷺ had a ring made for himself from silver. It was in his hand and then in the hand of Abū Bakr, then the hand of ʿUmar, and then the hand of ʿUthmān until it fell into the Well of Arīs. Its design was: Muḥammad Messenger of Allāh.’

Commentary

The Well of Arīs is a well close to Qubā’. This [ring] remained with ʿUthmān ﷺ during his caliphate for six years. Thereafter, it accidentally fell into the well. ʿUthmān ﷺ searched the well extensively and continued to remove its water for three days but the ring could not be found. The scholars have written that after the ring had fallen, those evils and tribulations initiated which later became prominent towards the end of ʿUthmān’s ﷺ life.

In this ḥadīth, Ibn ʿUmar ﷺ himself testifies that the ring was present on the blessed hand of the Messenger of Allāh ﷺ. However, Ibn ʿUmar ﷺ has negated this in the second ḥadīth in this very chapter. A distinctive answer which clarifies the apparent conflict between the two ḥadīth is that it is possible that term, ‘in his hand…’ means that the ring was in his possession. It doesn’t necessarily mean that he wore it. Nevertheless, in the coming chapter it is highlighted that his ring would remain with Muʿaiqīb ﷺ.

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1 *Sunan an-Nasā’ī* #5289

2 *Ṣaḥīḥ Muslim* #556

3 *Tārīkh Ṭabarī* 3/90

4 *Ṣaḥīḥ al-Bukhārī* #7

5 Ibid

باب ما جاء في[٢٧٢] تختم رسول الله صلى الله عليه وسلم في يمينه

THE MESSENGER OF ALLĀH'S ﷺ WEARING OF A RING ON HIS RIGHT HAND

IN THE PREVIOUS CHAPTER, the author described the quality of the ring. The objective of this chapter is to highlight how the ring was worn. The author has narrated nine ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ[٢٧٣] بْنِ عَسْكَرٍ الْبَغْدَادِيُّ[٢٧٤]، وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالا: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ[٢٧٥]، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلالٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ[٢٧٦]، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ[٢٧٧]، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَلْبَسُ[٢٧٨] خَاتَمَهُ فِي يَمِينِهِ

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى[٢٧٩]، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ سُلَيْمَانَ بْنِ بِلالٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، نَحْوَهُ

ʿAlī ibn Abī Ṭālib ﷺ narrated that the Prophet ﷺ would wear a ring on his right hand.

Commentary

The narrations are varied as to whether the Messenger of Allāh ﷺ wore his ring on his right or left hand. Some *muḥaddithūn* are of the opinion that this was a matter of preference. Hence, Imām Bukhārī, Imām Tirmidhī ﷺ and others are of the opinion that the narrations which highlight the use of the right hand are preferred. Some scholars have sought reconciliation by stating that the Messenger of Allāh ﷺ would regularly wear the ring on his right hand but from time to time, he would wear it on his left hand too.

The scholars disagree as to whether it is better to wear the ring on the right or left hand. In fact, there is a difference of opinion even within the Ḥanafī school of thought. Some have considered it better to wear the ring on the left hand whilst others have held both ways to be equivalent. Ash-Shāmī ﷺ has written both of these opinions. Mullā ʿAlī al-Qārī ﷺ has articulated that one opinion within the Ḥanafī school of thought is that the wearing of the ring on the right hand is better. However, in terms of [the practice within] the Ḥanafī school of thought, the preferred opinion is in line with the research of Shāmī ﷺ. Imām Nawawī ﷺ has relayed a scholarly consensus that it is permitted to wear a ring on both hands without any dislike. According to the Mālikī school of thought, it is better to wear the ring on the left hand. Quite simply, both actions are proven [practices] and the scholars have inclined towards both opinions. It has been narrated from Quhistānī ﷺ in *ad-Durr al-Mukhtār* that it has become the hallmark of the Rawāfiḍ to wear the ring on the right hand and thus, it is *wājib* to abstain from this. Thereafter, the author of *ad-Durr al-Mukhtār* narrates that it is possible that it was the custom of the Rawāfiḍ during that time and now no longer remains. It has been related

by ʿAllāmah Gangohī 🕋 in *Kawkab Durrī* that it is disliked to wear the ring on the right hand because it is the hallmark of the Rawāfiḍ. ʿAllāmah Sahāranpūrī 🕋 has written this exact point in *Badhl al-Majhūd* and has further written that even though there is a difference of opinion in the [attribution of] disbelief of the Rawāfiḍ, there is no doubt in them being regarded as flagrant sinners. Thus, it is important to abstain from bearing similarities with the sinful.

Ḥadīth 2

حدثنا أحمد بن منيع[٢٨٠] حدثنا يزيد بن هارون عن حماد بن سلمة قَالَ رأيت ابن أبي رافع[٢٨١] يتختم في يَمِينِهِ، فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَقَالَ: رَأَيْتُ عَبْدَ اللهِ بن جَعْفَرٍ يَتَخَتَّمُ فِي يَمِينِهِ، وقَالَ عَبْدُ اللهِ بن جَعْفَرٍ: كان النَّبِيُّ صلى الله عليه وسلم يَتَخَتَّمُ فِي يَمِينِهِ

Ḥammād ibn Salamah said, ‘I saw ʿAbd ar-Raḥmān ibn Abī Rāfiʿ wearing a ring on his right hand. Thus, I enquired as to why he did that. He said, ‘I saw ʿAbd Allāh ibn Jaʿfar wear his ring on his right hand and he said, ‘The Prophet 🕋 would wear a ring on his right hand.’”

Ḥadīth 3

حَدَّثَنَا يَحْيَى بْنُ مُوسَى[٢٨٢]، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْفَضْلِ[٢٨٣]، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَخَتَّمُ فِي يَمِينِهِ

ʿAbd Allāh ibn Jaʿfar ﷺ narrated that the Messenger of Allāh ﷺ would wear a ring on his right hand.

Commentary

Alongside this, another ḥadīth also mentions that the right hand is more befitting of beauty. It is for this reason that Ḥāfiẓ ibn Ḥajar ﷺ, who is an authority in the field of ḥadīth, has mentioned, ‘After viewing the ḥadīth, it became apparent to me that it is more appropriate that the ring should be worn on the right hand if it is done so for beautification. If it is worn in order to apply a seal, it is more appropriately worn on the left hand so that it may be removed with ease by the right hand. The wearing of the ring on both hands have been mentioned in the ḥadīth.’

Ḥadīth 4

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَيْمُونٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَخَتَّمُ فِي يَمِينِهِ

Jābir ibn ʿAbd Allāh ﷺ narrated that the Prophet ﷺ would wear a ring on his right hand.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الصَّلتِ[٢٨٤] بْنِ عَبْدِ اللهِ، قَالَ: كَانَ ابْنُ عَبَّاسٍ، يَتَخَتَّمُ فِي يَمِينِهِ، وَلا إِخَالُهُ[٢٨٥] إِلا قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَتَخَتَّمُ فِي يَمِينِهِ

Aṣ-Ṣalt ibn ʿAbd Allāh narrated that Ibn ʿAbbās 🕋 would wear his ring on his right hand and I think he said, 'The Messenger of Allāh ﷺ would wear a ring on his right hand.'

Commentary

Imām Tirmidhī 🕋 has narrated this ḥadīth with brevity. It is mentioned with some detail in Abū Dāwūd. Ibn Isḥāq narrates, 'I saw Aṣ-Ṣalt wearing a ring on the smallest finger of his right hand. I enquired about this and so he replied that 'Ibn ʿAbbās 🕋 would wear his ring in the very same manner. He would have its gemstone facing outwards and I think he also said that the Messenger of Allāh ﷺ would also do the same.''

There are two discussions which arise from this ḥadīth. The first is that the gemstone would remain facing outwards. It has been narrated from *Mirqāt aṣ-Ṣaʿūd* in *Badhl al-Majhūd* that the soundest opinion is that the gemstone of the ring should face the palm as this is what has been narrated in the majority of the narrations. This narration is forthcoming in the *Shamā'il*. Likewise, ʿAllāmah Munāwī 🕋 has written that this is superior as the gemstone remains protected and one is saved from vanity and pride. The second discussion [which arises from this ḥadīth] is that the ring was worn on the smallest finger. Imām Nawawī 🕋 has relayed a scholarly consensus on this being *Sunnah*. ʿAllāmah Shāmī 🕋 has said

that the ring should be worn on the smallest finger and for men, the gemstones of their rings should face their palm. However, women should wear their rings with the gemstones facing outwards as its purpose is beauty.

Ḥadīth 6

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيان، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ، وَنَهَى أَنْ يَنْقُشَ أَحَدٌ عَلَيْهِ[٢٨٦] وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِيبٍ[٢٨٧] فِي بِئْرِ أَرِيسٍ

Ibn ʿUmar ﷺ narrated that the Prophet ﷺ had a ring made [for himself] from silver. He would have its gemstone facing his palm. The inscription it had on it [read]: Muḥammad, Messenger of Allāh. He forbade that anybody should make their signet upon that design. This was the very same ring that Muʿaiqīb dropped in the Well of Ārīs [during the era of ʿUthmān].

Commentary

The Sanctified Prophet ﷺ forbade people [from copying his signet] because the Companions ﷺ would seek to follow him in totality. If they were to make the very same signet, the Sanctified Prophet's ﷺ seal may become confused with the seal of others. Muʿaiqīb ﷺ was a companion who was the keeper of the [Sanctified Prophet's ﷺ] ring during the lifetime of the Master of Both Worlds ﷺ. During the lifetime of the

Sanctified Prophet ﷺ, the ring would be kept safe with Muʿaiqīb ؓ when the Messenger of Allāh ﷺ was not wearing it. Likewise, this remained the case during the time of Abū Bakr aṣ-Ṣiddīq ؓ, then during the rule of ʿUmar ؓ and similarly in the time of ʿUthmān ؓ. It was at this moment when he (Muʿaiqīb ؓ) was giving ʿUthmān ؓ the ring or perhaps he was taking it from ʿUthmān ؓ that the ring fell in to the well. The narrations are conflicting as to whether it fell from the hands of ʿUthmān ؓ or Muʿaiqīb ؓ. The scholars have sought reconciliation between the conflicting narrations in the manner described above. In this way, both types of narrations are correct as the ring fell between them both. Thus, its falling would also be attributed to both of them.

Ḥadīth 7

حَدَّثَنَا قتيبة بن سعيد، حَدَّثَنَا حاتم بن إسماعيل، عن جَعْفَرِ بن محمد، عن أبيه، قَالَ: كان الحسن[٢٨٨] والحسين يتختمان في يسارهما

Imām Muḥammad al-Bāqir ؒ narrated, ‘Ḥasan and Ḥasan would wear a ring on their left hand.’

Commentary

This ḥadīth is in conflict with the title of the chapter that Imām Tirmidhī ؒ has designated as it highlights the wearing of the ring on the right hand. A plausible explanation could be that by bringing this narration, when there are several others which are contrary to it, indicates to its weakness. According to this humble slave, the chapter heading makes exclusive mention of the right hand due to the better act. [On the other

hand], narrations such as the one in consideration highlight permissibility. Some elders have also given an explanation that the title of the chapter has the term '. . .or on his left hand' omitted as is the regular practice of the *muḥaddithūn*. Therefore, the title of the chapter would be 'the Messenger of Allāh's ﷺ Wearing of a Ring on His Right Hand or On His Left Hand'. Thus, due to this explanation, no narration can be considered out of context in light of the chapter heading.

Ḥadīth 8

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى وَهُوَ ابْنُ الطَّبَّاعِ[٢٨٩]، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ[٢٩٠]، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم تَخَتَّمَ فِي يَمِينِهِ

قال أبو عيسى[٢٩١] هذا حديث غريب لا نعرفه من حديث سعيد بن أبي عروبة عن قتادة عن أنس عن النبي صلى الله عليه وسلم نحو هذا إلا من هذا الوجه وروى بعض أصحاب قتادة عن قتادة عن أنس بن مالك عن النبي صلى الله عليه وسلم أنه كان يَتَخَتَّمُ فِي يَسَارِهِ وهو حديث لا يصح أيضا

Anas ibn Mālik ؓ narrated that the Prophet ﷺ wore a ring on his right hand. Anas ibn Mālik ؓ has also narrated in another narration that the Messenger of Allāh ﷺ would wear a ring on his left hand.

Commentary

Imām Tirmidhī's 🕋 research points out that neither narration is sound. The outcome of this is that the narration of Anas 🕋 does not specify a particular hand. This is the extreme caution with which the *muḥaddithīn* review every segment of a ḥadīth in order to identify which theme within a narration is correct or incorrect, even if the topic itself may be proved to be correct in another ḥadīth. This is that endeavour by which the knowledge of ḥadīth has spread throughout the world with the utmost authenticity and much illumination.

The Sanctified Prophet's 🕋 wearing of a ring on both the right and left hand have been proved by numerous narrations. Narrations which pertain to the right hand have been presented in this chapter. Narrations which indicate to the left hand are mentioned in *Abū Dāwūd* and *Ṣaḥīḥ Muslim*. Hence, Imām Nawawī 🕋 has categorised both types of narrations to be sound. However, there is a principle among the *muḥaddithūn* which dictate that even if the main body of a ḥadīth [i.e. its topic] is rendered sound, it will be subjected to scrutiny and not be deemed sound until it is compatible with the special methodology [of ranking ḥadīth] applied by the *muḥaddithūn*. It is for this reason that Imām Tirmidhī 🕋 has scrutinised this narration.

Ḥadīth 9

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ الْمُحَارِبِيُّ[٢٩٢]، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ رَسُولُ اللهِ صلى الله عليه وسلم خَاتَمًا مِنْ ذَهَبٍ[٢٩٣]، فَكَانَ يَلْبَسُهُ فِي يَمِينِهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ[٢٩٤] صلى الله عليه وسلم، وَقَالَ: لا أَلْبَسُهُ أَبَدًا فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ

Ibn ʿUmar ﷺ narrated, ‘The Messenger of Allāh ﷺ had a golden ring made [for himself] and he would wear it on his right hand. Thus, people had golden rings made too. Thereafter, the Messenger of Allāh ﷺ threw it away and said, ‘I shall not wear it ever again’ and so the people threw their rings away too.’

Commentary

The wearing of gold was permitted during the early stages of Islām but was then made forbidden (*ḥarām*) for men. The majority of the scholars are in agreement over its prohibition [to the extent that] Imām Nawawī ﷺ has relayed a scholarly consensus on it. A legal discussion on this topic is lengthy and not warranted here.

باب ما جاء في صفة[٢٩٥] سَيْفِ رَسُولِ اللهِ صلى الله عليه وسلم

THE DESCRIPTION OF THE SWORD OF THE MESSENGER OF ALLĀH ﷺ

THE SCHOLARS HAVE pointed out that Imām Tirmidhī رحمه الله has mentioned the sword after the ring as there is in reality, a distinct systematic sequence and constitutional tradition that he is indicating. Initially, letters inviting towards the faith are sent to rulers. If they became Muslim, they become the owners of religious and worldly benefit. The Sanctified Prophet ﷺ was in possession of various swords and they each had an exclusive name. The first sword was named Mā'thūr which he ﷺ inherited from his father. The name of another was Qaḍīb, one was named Qalʿī, another Battār, another Dhū 'l-Fiqār and so on.

Imām Tirmidhī رحمه الله has mentioned four ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: كَانَ[٢٩٦] قَبِيعَةُ سَيْفِ رَسُولِ اللهِ صلى الله عليه وسلم مِنْ فِضَّةٍ

Anas ibn Mālik رضي الله عنه narrated, 'The guard of the sword of the Messenger of Allāh ﷺ was made from silver.'

Commentary

ʿAllāmah Bājūrī ﵀ relates that this [description] is in relation to Dhū ʻl-Fiqār. This was the sword that the Messenger of Allāh ﷺ had with him during the Conquest of Makkah.

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ[٢٩٧]، قَالَ: كَانَتْ قَبِيعَةُ[٢٩٨] سَيْفِ رَسُولِ اللهِ صلى الله عليه وسلم مِنْ فِضَّةٍ

Saʿīd ibn Abī Ḥasan ﵀ narrated, 'The guard of the sword of the Messenger of Allāh ﷺ was made from silver.'

Ḥadīth 3

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صُدْرَانَ[٢٩٩] الْبَصْرِيُّ، قَالَ: حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ[٣٠٠]، عَنْ هُودٍ وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ سَعْدٍ[٣٠١]، عَنْ جَدِّهِ[٣٠٢]، قَالَ: دَخَلَ رَسُولُ اللهِ صلى الله عليه وسلم مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَى سَيْفِهِ ذَهَبٌ، وَفِضَّةٌ[٣٠٣]، قَالَ طَالِبٌ: فَسَأَلْتُهُ عَنِ الْفِضَّةِ، فَقَالَ: كَانَتْ قَبِيعَةُ السَّيْفِ فِضَّةً

Hūd narrated from his grandfather Mazyadah that he said, 'The Messenger of Allāh ﷺ entered [the city of] Makkah on the Day of the Conquest. There was gold and silver upon his sword.' Ṭālib (a narrator of this ḥadīth) said, 'I enquired about the silver [part] from my teacher.' He said, 'The guard of the sword was silver.'

Commentary

It is not permissible to apply gold to a sword according to the majority of the scholars. This ḥadīth cannot be used as evidence as it is a weak narration. ʿAllāmah Turpushtī ﵀ has highlighted that the reason one cannot draw evidence from this ḥadīth is because its chain of narration is not credible. Nevertheless, it is permissible to use a guard made from silver as has been mentioned in previous narrations. He also mentions that because gold is prohibited, the narrator of the ḥadīth (Ṭālib) only enquired about silver and its position on the sword. He didn't even consider asking about the gold.

Ḥadīth 4

حَدَّثَنَا محمد بن شجاع البغدادى، حَدَّثَنَا أبو عبيدة الحداد، عن عثمان بن سعد، عن ابن سيرين قال: صنَعْتُ سَيْفِيْ عَلَى سَيْفِ سَمُرَةَ بْنِ جُنْدُبٍ: وَ زَعَمَ سَمُرَة أنه صَنَعَ سَيْفَهُ على سَيْفِ رَسُولِ اللهِ صلى الله عليه وسلم، وكان حنيفيا[٣٠٤] حدثنا عقبة بن مكرم[٣٠٥] البصري، قال: حدثنا محمد بن بكر، عن عثمان بن سعد بهذا الإسناد نحوه

Ibn Sīrīn ﵀ narrated, 'I made my sword on the same design as Samurah ibn Jundub's ﵁ sword and Samurah ﵁ claimed that he had made his sword on the same design as the sword of the Messenger of Allāh ﷺ. The sword was like that of the Banū Ḥanafiyyah tribe.'

Commentary

The Banū Ḥanafiyyah were a tribe from among the Arabs renown for making magnificent swords. These individuals would make a replica sword one after the other in emulation of the Messenger of Allāh ﷺ.

باب ما جاء في صفة درع[٣٠٦] رَسُولِ اللهِ صلى الله عليه وسلم

THE ARMOUR OF THE MESSENGER OF ALLĀH ﷺ

THE MESSENGER OF ALLĀH ﷺ possessed seven suits of armour. The names of those suits are as follows:

1. Dhāt al-Fuḍūl—it was named this because of its roominess and it was rented to the Jew, Abū Shaḥm the story of which is mentioned in the books of ḥadīth.
2. Dhāt al-Ḥawāshī
3. Dhāt al-Wishāḥ
4. Fiḍḍah
5. Sughdiyyah
6. Batrā'
7. Khirniq

There are two ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللهِ بْنُ سَعِيدٍ الأَشَجُّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ[٣٠٧]، قَالَ: كَانَ عَلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ دِرْعَانِ[٣٠٨]، فَنَهَضَ إِلَى[٣٠٩] الصَّخْرَةِ فَلَمْ يَسْتَطِعْ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، وَصَعِدَ النَّبِيُّ صلى الله عليه وسلم حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم، يَقُولُ: أَوْجَبَ[٣١٠] طَلْحَةُ

Zubair ﷺ narrated, ‘The Messenger of Allāh ﷺ wore two pieces of armour on his blessed body (Dhāt al-Fuḍūl and Fiḍḍah) on the day of Uḥud. He [intended] to climb upon a rock but was not able to (**this was because the rock was high up and the armour was heavy. Similarly, the Sanctified Prophet ﷺ was hurt due to injuries that he was afflicted with, by which his blessed face became smeared with blood**). Thus, Ṭalḥah was made to sit beneath him until the Prophet ﷺ climbed upon the rock.’ Zubair ﷺ continues, ‘I heard the Prophet ﷺ saying, “Ṭalḥah has made it compulsory [i.e. Jannah or my intercession].”’

Commentary

The warfare was extremely dangerous during the Battle of Uḥud to the extent that many people were in doubt as to whether the Messenger of Allāh ﷺ had passed away. The reason why the Sanctified Prophet ﷺ proceeded to high ground was in order to be visible to the Companions ﷺ and thus settle them. Some elders have written that it was in order to

view the disbelievers (opposition). On the day, Ṭalḥah ﵁ showed absolute bravery in assisting the Sanctified Prophet ﷺ to the extent that when the Companions ﵃ would make mention of the Battle of Uḥud they would say, 'This day was Ṭalḥah's in its entirety!' Indeed, Ṭalḥah ﵁ had made himself the shield of the Sanctified Prophet ﷺ and despite the fact that he withstood more than eighty injuries to the extent that his hand became paralysed, he did not leave the side of the Messenger of Allāh ﷺ.

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ[٣١١] بْنِ خُصَيْفَةَ[٣١٢]، عَنِ السَّائِبِ[٣١٣] بْنِ يَزِيدَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ عَلَيْهِ يَوْمَ أُحُدٍ دِرْعَانِ، قَدْ ظَاهَرَ[٣١٤] بَيْنَهُمَا

> Sā'ib ibn Yazīd ﵁ narrated that the Messenger of Allāh ﷺ wore two pieces of armour on the day of Uḥud. He wore them both one on top of the other.

Commentary

The fact that the Messenger of Allāh ﷺ wore two pieces of armour does not contradict his complete reliance on Allāh ﷻ. Firstly, even according to the ascetics, perfection in seeking [excellence] must require one to start from the fundamentals. For example, to behave like normal people in general dealings whilst adhering to the rules of the Sharia—this must be part of one's natural disposition. Secondly, the Sanctified Prophet's ﷺ behaviour in such matters is a form of education for the *ummah* and this

is quite apparent. Thirdly, Allāh ﷻ has stated, ‘O you who believe, (**when combating the disbelievers**) be on your guard (**i.e. remain vigilant of their trickery and at the time of battle, ensure your equipment is correct**), and march in groups (**for battle**), or march all together’[1] (*Bayān al-Qur’ān*). Thus, to take the correct equipment at the time of battle is exemplified by the Qur’ānic verse and who could be more obedient of the commands of Allāh ﷻ than the Messenger of Allāh ﷺ? Thus, armour and its like, intrinsically would be deemed equipment which is used for protection.

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1 Qur’ān 4:71

باب ما جاء في صفة مِغْفَرِ[٣١٥] رسول الله صلى الله عليه وسلم

THE COIF OF THE MESSENGER OF ALLĀH ﷺ

A COIF IS A [CLOSE-FITTING] cap made from iron which is placed over the head in order to protect it during war. The author رحمه الله has mentioned two ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ وَعَلَيْهِ مِغْفَرٌ[٣١٦]، فَقِيلَ[٣١٧] لَهُ: هَذَا ابْنُ خَطَلٍ[٣١٨] مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ

> Anas ibn Mālik رضي الله عنه narrated that the Messenger of Allāh ﷺ entered Makkah wearing a coif. It was said to him, ‘This is ibn Khaṭl holding on to the drapes of the Kaʿbah!’ The Messenger of Allāh ﷺ said, ‘Kill him.’

Commentary

When the Sanctified Prophet ﷺ entered Makkah to conquer it, the people of Makkah were taken over by unparalleled dread and terror. There was no place to live in, nor a place to flee to. Due to the endless compassion and courtesy of the Messenger of Allāh ﷺ, he said, ‘Whomsoever enters the Kaʿbah is safe. Whoever enters their house is safe. Whoever puts

down their weapons is safe, etc.'[1] Nevertheless, there were eleven men and six women who had perpetrated such crimes, that their actions could not be forgiven. Therefore, they were put to death and excluded from the announcement of total pardon. From them, seven men and two women accepted Islām and were also pardoned. The remaining four men and four women were killed. Among these eight was the man Ibn Khaṭl.

Ibn Khaṭl had originally travelled to Madinah, become Muslim and took the name ʿAbd Allāh. The Sanctified Prophet ﷺ sent him to collect the ẓakāh of a tribe. [During the journey] Ibn Khaṭl killed his servant because the latter had taken too long in preparing the food. He then apostatised fearing that if he was to return to Madinah, he would be killed due to the laws of Qiṣāṣ. Thus, he fled to Makkah al-Mukarramah where he began to disparage the Sanctified Prophet ﷺ. He even purchased two singing, female servants who would sing disparaging songs about the Prophet ﷺ in order to entertain him. He was included in the eight that the Messenger of Allāh ﷺ had killed. It is for this reason that even though he entered the House of Allāh, he was still killed. The *muḥaddithīn* have narrated a variety of opinions as to who killed him.

A legal matter also arises from this narration—is it permissible to exact punishments of Qiṣāṣ and ḥudūd within the Ḥaram? The matter requires a lengthy response and it is not of general benefit. Thus it has been omitted here for the sake of brevity. However, it has been mentioned at this juncture so that if [my] scholarly friends or students see it, they can refer to a senior scholar for further analysis. Moreover, this ḥadīth highlights that it is permissible to enter Makkah al-Mukarramah without wearing the *iḥrām*; the discussion of which is forthcoming.

Ḥadīth 2

حَدَّثَنَا عِيسَى بْنُ أَحْمَدَ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، دَخَلَ مَكَّةَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، قَالَ: فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ[٣١٩]، فَقَالَ لَهُ: ابْنُ خَطَلٍ مُتَعَلِّقٌ[٣٢٠] بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ[٣٢١]، قَالَ ابْنُ شِهَابٍ: وَبَلَغَنِي أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، لَمْ يَكُنْ يَوْمَئِذٍ مُحْرِمًا[٣٢٢]

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ entered Makkah during the Year of the Conquest and upon his head was a coif. When he removed it, a man came to him and said, ‘This is Ibn Khaṭl [who is] holding onto the drapes of the Kaʿbah.’ He said, ‘Kill him [he is not from the protected ones].’ Ibn Shihāb ﷺ said, ‘Information has reached me that the Messenger of Allāh ﷺ was not *muḥrim* (wearing *iḥrām*) on that day.’

Commentary

The last line of this narration is a statement of Imām Zuhrī ﷺ indicating a legal matter—according to the Ḥanafī school of thought, it is not permissible to enter Makkah al-Mukarramah without the *iḥrām*. The reason for this is that there is a prohibition to proceed past the *mīqāt* (station) without wearing the *iḥrām* in the ḥadīth. According to the Shāfiʿī school of thought, it is permissible due to the ḥadīth in consideration. According to the Ḥanafī school of thought, this ḥadīth cannot be used as evidence as the sanctity of Makkah was lifted for the

Messenger of Allāh ﷺ during its conquest. Consequently, the narration of Bukhārī رحمه الله and others detail that the Messenger of Allāh ﷺ said, 'This was made *ḥalāl* for me today and not for anybody else.'

Ibn Khaṭl was holding on to the drapes of the Kaʿbah wailing, lamenting and supplicating as he did not receive pardon. He was remembering all of the crimes he perpetrated after he had apostatised. Perhaps he had also done this in order to supplicate as they all use to venerate and honour the Kaʿbah. However, the most accurate explanation is that in accordance with earlier traditions, he had hoped for pardon as criminals would not be killed in such a state out of veneration for the Kaʿbah.

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1 *Sunan Abī Dāwūd* #3024

باب ما جاء في عمامة[٣٢٣] رسول الله صلى الله عليه وسلم

THE TURBAN OF THE MESSENGER OF ALLĀH ﷺ

THE LENGTH OF THE Sanctified Prophet's ﷺ turban is not mentioned in the well-known narrations. However, it is mentioned in one narration of Ṭabarānī as being seven *dhirāʿ*. Bājūrī ﷺ has relayed on the authority of Ibn Ḥajar that this ḥadīth is non-existent. ʿAllāmah Jazarī ﷺ mentioned that he had searched extensively within the biographical books but was not able to find the length of the Sanctified Prophet's ﷺ turban. Nevertheless, it is narrated from Imām Nawawī ﷺ that the Sanctified Prophet ﷺ had two turbans; the first was small and six cubits long according to the opinion of Munāwī ﷺ and exactly seven cubits according to Mullā ʿAlī al-Qārī ﷺ. The second was longer and measured twelve cubits. The author of *al-Madkhal* has measured the length of the Sanctified Prophet's ﷺ turban as seven cubits in length but hasn't commented on the second [turban].

The tying of the turban is a perpetual Sunnah and a narration can be transmitted in which the Sanctified Prophet ﷺ commanded the wearing of the turban. In fact, his statement was, 'Tie the turban for it will increase your tolerance.' (*Fatḥ al-Bārī*)

ʿAbd Allāh ibn ʿUmar ﷺ was asked, 'Is it Sunnah to wear a turban?' He replied in the affirmative. (*ʿAynī*)

It has also been narrated in one ḥadīth, ‘Tie the turban! It is the hallmark of Islām and what distinguishes between a Muslim and a disbeliever.’ (*ʿAynī*)

The author ﵀ has narrated five ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ (ح) حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: دَخَلَ النَّبِيُّ صلى الله عليه وسلم، مَكَّةَ يَوْمَ الْفَتْحِ[٣٢٤]، وَعَلَيْهِ عِمَامَةٌ[٣٢٥] سَوْدَاءُ

Jābir ﵁ narrated, ‘The Prophet ﷺ entered Makkah on the day of the Conquest [of Makkah] and he was wearing a black turban.’

Commentary

This ḥadīth appears to contradict the narration in the previous chapter which highlights that the Messenger of Allāh ﷺ wore a coif when proceeding into Makkah al-Mukarramah. In reality, there is no contradiction as wearing a turban upon a coif isn’t something which is unheard of. Both narrations can easily be amenable to each other. Some scholars have written that at the time the Messenger of Allāh ﷺ entered Makkah, he was wearing a coif. Thereafter, he immediately wore a turban. Due to it being worn in such close proximity, the words ‘entered Makkah. . .wearing a black turban’ have been mentioned in this narration. Some scholars have written that a turban was worn

underneath the iron coif to prevent any form of distress [to the head].

Ḥadīth 2

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُسَاوِرٍ[٣٢٦] الْوَرَّاقِ[٣٢٧]، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ[٣٢٨] عَلى رَسُوْلِ اللهِ صلى الله عليه وسلم عِمَامَة سَوْدَاء

ʿAmr ibn Ḥuraith ﷺ narrated, ‘I saw the Messenger of Allāh ﷺ wearing a black turban.’

Commentary

It is narrated in *Ṣaḥīḥ Muslim*[1] and *Sunan an-Nasā’ī*[2] that ʿAmr ibn Ḥuraith ﷺ narrated, ‘It is as if that spectacle is before my eyes when the Prophet ﷺ was reciting the *khuṭbah* (sermon) upon the pulpit. There was a black turban upon his head and its tail fell between both shoulders.’

Ḥadīth 3

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، وَيُوسُفُ بْنُ عِيسَى، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ[٣٢٩]، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، خَطَبَ النَّاسَ[٣٣٠]، وَعَلَيْهِ عِمَامَةٌ[٣٣١] سَوْدَاءُ

ʿAmr ibn Ḥuraith ﷺ narrated that the Messenger of Allāh ﷺ was addressing the people whilst wearing a black turban.

Commentary

According to the popular opinion, this sermon was the *khuṭbah* of the Conquest of Makkah which the Messenger of Allāh ﷺ gave whilst stood at the doorframe of the Kaʿbah. This has been mentioned previously in the first narration of Jābir ؓ. However, some people are of the opinion that because the word 'pulpit' appears several times in this incident, [it cannot be the sermon delivered in Makkah] as there was no pulpit present. Thus, they have understood it to indicate towards a sermon delivered in Madinah as some narrations attribute the word 'Jumuʿah' to this incident. Mullā ʿAli al-Qārī ؒ has narrated in his commentary of *Mishkāt* from Mīrak Shāh that this was the sermon the Sanctified Prophet ﷺ delivered during his final illness—Allāh ﷻ knows best.

Ḥadīth 4

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدَنِيُّ[٣٣٢]، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، إِذَا اعْتَمَّ، سَدَلَ[٣٣٣] عِمَامَتَهُ بَيْنَ كَتِفَيْهِ[٣٣٤] قَالَ نَافِعٌ: وَكَانَ ابْنُ عُمَرَ، يَفْعَلُ ذَلِكَ قَالَ عُبَيْدُ اللهِ: وَرَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، وَسَالِمًا يَفْعَلاَنِ ذَلِكَ

Ibn ʿUmar ؓ said, 'When the Prophet ﷺ would tie his turban, he would let [its tail] hang between his shoulders blades.' Nāfiʿ ؒ narrated, 'Ibn ʿUmar ؓ would do that too.' ʿUbaid Allāh ؒ (**who is the student of Nāfiʿ** ؒ) stated, 'I saw al-Qāsim ibn Muḥammad (**the grandson of Abū Bakr** ؓ) and Sālim ibn ʿAbd Allāh (**the grandson of ʿUmar** ؓ) doing that too.'

Commentary

There are various opinions as to what the blessed practice of the Messenger of Allāh ﷺ was in relation to the tail of the turban. His usual practice was to leave a tail to the extent that some scholars have mentioned that the tying of a turban without a tail is not proven [from the ḥadīth]. However, according to researchers, the Messenger of Allāh ﷺ would occasionally wear a turban without a tail.

Thereafter, there are various opinions in regards to the way the tail was left angled. Sometimes it would be kept at the front on the right and at times it would be left dangling between the shoulder blades. Sometimes, he would leave both ends of the turban as tails. ʿAllāmah Munāwī رحمه الله has written that even though the aforementioned methods are all proven [from the ḥadīth], the best and most correct way is to leave the tail between the shoulder blades.

Ḥadīth 5

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو سُلَيْمَانَ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ[٣٣٥]، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ النَّاسَ، وَعَلَيْهِ عِصَابَةٌ[٣٣٦] دَسْمَاءُ[٣٣٧]

Ibn ʿAbbās رضي الله عنه narrated that the Prophet ﷺ addressed the people and was wearing a black turban [or an oily dressing].

Commentary

This narration is in relation to the final illness of the Messenger of Allāh ﷺ and his last sermon. After this event, he never climbed the pulpit, nor

did he deliver a sermon. In this final address, the Messenger of Allāh ﷺ mentioned the succour of the *Anṣār* specifically. He spoke of their good actions and enumerated there courtesies. He said, 'Whosoever becomes a leader in any matter, ensure that you look after them (the *Anṣār*) especially.'[3] At the time of delivering this sermon, the Sanctified Prophet ﷺ was suffering from a severe headache and it is possible that because of it, he tied a bandage around his head. It is also possible that because the Sanctified Prophet ﷺ would often oil his head generously (as is forthcoming in the next chapter), his bandage appeared oily. Likewise, it is obviously possible that it was a black turban and this notion is not alien as this was his noble habit.

Quite simply, the scholars have favoured both opinions [when discussing this ḥadīth]—some have translated [the last portion] as a black turban whereas others have translated it as an oily dressing. Both are correct as the choice of language entails that each of the translations can be realised and similarly, it was also the practice of the Messenger of Allāh ﷺ to wear both.

There is a narrator in this ḥadīth by the name of Ibn al-Ghasīl who is from the offspring of Ḥanẓalah ؓ. The latter's nickname became Ghasīl al-Malā'ikah—the one who was bathed by the angels. An astonishing story has been related about him. An announcement was made signalling the departure to the Battle of Uḥud as he was with his wife. It was then that he heard noise and understood it to be the sound of the expedition proceeding [to the battle]. He did not have enough time to bathe when he reached the battlefield and was martyred. Martyrs are not given a bath and so he was not bathed either. However, the Prophet ﷺ saw the angels washing him and upon return, the Messenger of Allāh ﷺ learned

of his situation prior to the battle. The reality is that these individuals found it easy to give their lives for their faith in the same manner we find ease in busying ourselves in worldly desires and gain.

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1 *Ṣaḥīḥ Muslim* #516

2 *Sunan an-Nasā'ī* #5346

3 *Ṣaḥīḥ al-Bukhārī* #3800

باب ما جاء في صفة إزار[٣٣٨] رسول الله صلى الله عليه وسلم

THE CHAPTER OF THE SARONG OF THE MESSENGER OF ALLĀH ﷺ

IT WAS THE NOBLE HABIT of the Sanctified Prophet ﷺ that he would regularly wear a sarong. The scholars dispute whether the Messenger of Allāh ﷺ wore trousers. According to the research of ʿAllāmah Bājūrī ؒ, the preferred opinion is that there is lack of research to confirm this. Nevertheless, it is categorical that the Sanctified Prophet ﷺ had trousers in his possession to the extent that it became part of his inheritance after his demise. Ibn al-Qayyim ؒ narrates that the Messenger of Allāh ﷺ did purchase trousers and thus, it becomes apparent that he purchased it in order to wear it. Besides, there are various ḥadīth which prove the Prophet's ﷺ wearing of trousers and the Companion's ؓ wearing of trousers by his permission. (*Zād al-Maʿād*)

Abū Umāmah ؓ narrated, 'I informed the Messenger of Allāh ﷺ that the People of the Book do not wear sarongs but wear trousers.' The Messenger of Allāh ﷺ said, 'Oppose their ways; wear trousers and sarongs.'

Abū Hurairah ؓ narrated as part of a lengthy ḥadīth, 'I asked the Messenger of Allāh ﷺ, 'Do you wear trousers?'' The Messenger of Allāh ﷺ replied, 'Yes. I have been commanded to cover the body and there isn't anything which covers as much as this [trousers].'[1] However, the

muḥaddithīn have rendered this ḥadīth to be weak. (*Nail al-Awṭār)*

The habit of the Messenger of Allāh ﷺ was to often wear a sarong and mantle. His mantle was four cubits long and two and a half cubits wide. According to another opinion, it was six cubits long and three cubits and one hand span wide. The Sanctified Prophet's ﷺ sarong was four cubits and one hand span long and two cubits wide.

The author ﷺ has mentioned four ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلالٍ، عَنْ أَبِي بُرْدَةَ[٣٣٩]، قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ، كِسَاءً مُلَبَّدًا[٣٤٠]، وَإِزَارًا غَلِيظًا، فَقَالَتْ: قُبِضَ رُوحُ رَسُولِ اللهِ صلى الله عليه وسلم، فِي هَذَيْنِ

Abū Burdah ﷺ said, "Ā'ishah ﷺ showed us a patched cloth and coarse sarong. She said, 'The soul of the Messenger of Allāh ﷺ was taken when he was wearing these garments."

Commentary

It was the habit of the Messenger of Allāh ﷺ to wear such clothes right up to his demise despite the fact that conquests were being made at that time, i.e. society was becoming affluent. After the Conquest of Khaibar, the Muslims started to become affluent and following the Conquest of Makkah, the Muslims began to receive many gifts from sultans and other nations. Nevertheless, the Sanctified Prophet ﷺ remained as he was in

the past in regards to his living style and whatever he received, he distributed among others (the details of which can be found in *Ḥikāyāte Ṣaḥābah*).

Imām Nawawī 🕋 highlights that the ḥadīth in consideration and others like it are indicative of the fact that the Messenger of Allāh ﷺ maintained abstinence from worldly pleasures and bounties. The wearing of thick, coarse clothes draws one towards humility and self-effacement whereas thin, rich clothing can occasionally usher one towards vanity and pride. My respected elder, Maulānā Maulwī Ḥakīm Jamīl ad-Dīn Nagīnwī ad-Dehlawī 🕋 related an amazing story to me about Ḥaḍrat Aqdas Fakhr al-Muḥaddithīn Maulānā Gangohī 🕋. He said that when Ḥaḍrat Aqdas went to perform Ḥajj, there was a blind man standing by the boundary of the *maṭāf*. When Ḥaḍrat would pass by him during his *ṭawāf*, he would softly utter the words, 'Wear the clothing of the righteous.' When Ḥaḍrat approached him after having completed his *ṭawāf*, the blind man began to say, 'Thick! Thick!'by which he intended to alert [Ḥaḍrat] that the clothes of the righteous are thick.

The Sanctified Prophet ﷺ would regularly wear such clothes but it is also proven that he would wear rich garments occasionally due to religious matters or in order to avoid inconvenience. For example, if a rich garment was readily available to wear, he would wear it. However, he would not make a special point in wearing such garment.

Ḥadīth 2

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، قَالَ: سَمِعْتُ عَمَّتِي[٣٤١]، تُحَدِّثُ عَنْ عَمِّهَا[٣٤٢]، قَالَ: بَيْنَا أَنَا أَمشِي بِالْمَدِينَةِ، إِذَا إِنْسَانٌ خَلْفِي يَقُولُ: ارْفَعْ إِزَارَكَ، فَإِنَّهُ أَتْقَى[٣٤٣] وَأَبْقَى فَإِذَا هُوَ رَسُولُ اللهِ صلى الله عليه وسلم، فَقُلْتُ: يَا رَسُولَ اللهِ إِنَّمَا هِيَ بُرْدَةٌ مَلْحَاءُ[٣٤٤]، قَالَ: أَمَا لَكَ فِيَّ أُسْوَةٌ؟ فَنَظَرْتُ فَإِذَا إِزَارُهُ إِلَى نِصْفِ سَاقَيْهِ

ʿUbaid Allāh ibn Khālid ﵀ narrated, ‘As I was walking in Madinah, I found a man behind me exclaim, ‘Lift your sarong! For verily, it is closer to piety and lasting (**i.e. the cloth remains clean and is not ruined by being dragged on the ground**).’ Lo and behold, it was the Messenger of Allāh ﷺ. I said, ‘O Messenger of Allāh! It is only a black cloth with stripes (**i.e. a modest item of clothing, what pride can there be in it and what need is there to look after it?**)’ The Messenger of Allāh ﷺ said, ‘Do you not have an example in me?’ I looked closer and saw that his sarong reached halfway down his shins.’

Commentary

A severe warning has been issued in relation to wearing one’s sarong, trousers or its like beneath the ankles. Whatever portion that falls below the ankles will be burnt by the fire [of Hell]. ʿAbd ar-Raḥmān narrates, ‘I enquired about [trailing one’s] sarong from Abū Saʿīd al-Khudrī ﵁ and he said, ‘You have questioned an individual who is quite aware of the matter, the Messenger of Allāh ﷺ said that the sarong of a Muslim should

reach halfway down his shins and there is no harm if it reaches to his ankles. However, the amount which falls below the ankles will be burnt in the Fire and whosoever lets his garments trail in an arrogant manner will not even be looked at by Allāh ﷻ.'[2] Such warnings are also found in other ḥadīth and so it is incredibly important that one turns their attention towards this matter. Contrary to this, in our time, people let their lower garments trail by purpose! Only to Allāh ﷻ can one complain.

Ḥadīth 3

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ إِيَاسِ[٣٤٥] بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، يَأْتَزِرُ إِلَى أَنْصَافِ سَاقَيْهِ، وَقَالَ[٣٤٦]: هٰكَذَا كَانَتْ إِزْرَةُ[٣٤٧] صَاحِبِي، يَعْنِي النَّبِيَّ صلى الله عليه وسلم

> Salamah ibn al-Akwaʿ stated, "ʿUthmān ibn ʿAffān would tie his sarong so that it would reach halfway down his shins and he would say, "This is how the sarong of my friend [i.e. the Messenger of Allāh ﷺ] would be.'"

Ḥadīth 4

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ إِيَاسِ[٣٤٥] بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، يَأْتَزِرُ إِلَى أَنْصَافِ سَاقَيْهِ، وَقَالَ[٣٤٦]: هٰكَذَا كَانَتْ إِزْرَةُ[٣٤٧] صَاحِبِي، يَعْنِي النَّبِيَّ صلى الله عليه وسلم

Ḥudhaifah ibn al-Yamān ﷺ narrated, 'The Messenger of Allāh ﷺ gripped a fleshy portion of my shin or his shin and said, "This is the place of the sarong. If you dislike it, then lower it [i.e. just above the ankles] and if you dislike that then there is no right for the sarong to cover the ankles."'

Commentary

It is forbidden (*ḥarām*) to let the sarong or trouser trail below one's ankles. However, the scholars have permitted it out of necessity for example, if one has a pimple on their ankle which is being bothered by a fly, it will be permitted for them to cover their ankles in order to protect themselves. It will be permitted for such an individual to let their sarong or trouser trail until their wound has healed.

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1 *Nayl al-Awṭār* 2/118

2 *Sunan Abī Dāwūd* #4093

باب ما جاء في مشية[٣٥١] رسول الله صلى الله عليه وسلم

THE WALKING OF THE MESSENGER OF ALLĀH ﷺ

THE WALKING OF the Messenger of Allāh ﷺ has already been mentioned earlier in the chapter pertaining to his blessed appearance. The objective of this chapter is to discuss the manner in which the Sanctified Prophet ﷺ would walk.

There are three ḥadīth mentioned by the author رحمه الله in this chapter.

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي يُونُسَ[٣٥٢]، عَنْ أَبِي هُرَيْرَةَ، قَالَ: وَلا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم كَأَنَّ الشَّمْسَ تَجْرِي[٣٥٣] فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مِشْيَتِهِ[٣٥٤] مِنْ رَسُولِ اللهِ صلى الله عليه وسلم كَأَنَّمَا الأَرْضُ تُطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرِثٍ[٣٥٥]

Abū Hurairah رضي الله عنه narrated, ‘I have never seen anything more beautiful than the Messenger of Allāh ﷺ. It was as if [the sparkle of] the sun would radiate from his face. I have not seen anyone who was swifter than the Messenger of Allāh ﷺ in their stride. It

was as if the earth would fold for him! We would exert ourselves [to keep speed with him] whilst he would be at ease.' **[i.e. we would only be able to keep pace with him by exerting ourselves.]**

Ḥadīth 2

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، وَغَيْرُ وَاحِدٍ[٣٥٦]، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللهِ مَوْلَى غُفْرَةَ[٣٥٧]، قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ عَلِيٌّ إِذَا وَصَفَ النَّبِيَّ صلى الله عليه وسلم، قَالَ: كَانَ إِذَا مَشَى تَقَلَّعَ[٣٥٨] كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ

Ibrāhīm ibn Muḥammad narrated, 'When ʿAlī ibn Abī Ṭālib ﷺ would describe the Prophet ﷺ, he would say, "When he walked, he would walk with vigour as if he was descending from high ground."'

Commentary

This has been discussed at length in the first chapter pertaining to the blessed appearance.

Ḥadīth 3

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا أَبِي، عَنِ الْمَسْعُودِيِّ[٣٥٩]، عَنْ عُثْمَانَ بْنِ مُسْلِمِ بْنِ هُرْمُزَ[٣٦٠]، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا مَشَى، تَكَفَّأَ تَكَفُّؤًا، كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ

ʿAlī ibn Abī Ṭālib ﷺ narrated, ‘When the Prophet ﷺ would walk, he would lean forward as if he were descending down a steep slope.’

Commentary

This topic has also been mentioned previously in various ḥadīth.

باب ما جاء في تقنع[٣٦١] رسول الله صلى الله عليه وسلم

THE KERCHIEF OF THE MESSENGER OF ALLĀH ﷺ

THE KERCHIEF IS that piece of cloth which the Sanctified Prophet ﷺ wore beneath his turban so that it would not be spoiled due to the usage of oil. The scholars have written many benefits in regards to it.

One ḥadīth has been mentioned in this chapter.

Ḥadīth 1

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ[٣٦٢] بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُكْثِرُ الْقِنَاعَ، كَأَنَّ ثَوْبَهُ[٣٦٣] ثَوْبُ زَيَّاتٍ

Anas ibn Mālik ﷺ narrated, ‘The Messenger of Allāh ﷺ would frequently wear a head kerchief. It was as if his cloth was oily.’

Commentary

‘It was as if his cloth was oily’ means that the cloth would appear to shine due to the constant use of oil. However, it is from the exceptionalities of the Messenger of Allāh ﷺ that despite this, the cloth would never become discoloured. Lice would not infest his clothing and

bed bugs would not be able to suck his blood. ʿAllāmah Rāzī 🕋 has narrated from al-Munāwī 🕋 that even flies would never sit upon the Messenger of Allāh's 🕋 clothing.

باب ما جاء في جلسة[٣٦٤] رسول الله صلى الله عليه وسلم

THE SITTING OF THE MESSENGER OF ALLĀH ﷺ

THIS CHAPTER IS about the narrations which describe the manner in which the Sanctified Prophet ﷺ would sit. There are three ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ حَسَّانَ، عَنْ جَدَّتَيْهِ[٣٦٥]، عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، أَنَّهَا رَأَتْ رَسُولَ اللهِ صلى الله عليه وسلم فِي الْمَسْجِدِ، وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ[٣٦٦]، قَالَتْ: فَلَمَّا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، الْمُتَخَشِّعَ فِي الْجِلْسَةِ، أُرْعِدْتُ مِنَ الْفَرَقِ[٣٦٧]

Qailah bint Makhramah ؓ narrated that she saw the Messenger of Allāh ﷺ in the Masjid whilst he was squatting. She said, ‘When I saw the Messenger of Allāh ﷺ so submissive in his sitting, I began to tremble with fear.’

Commentary

The scholars are divided in opinion as to specifying the position *qurfuṣā*[٦].

The popular opinion is that one sits on their buttocks, draws their thighs inwards and wraps them with their arms.

The reason why Qailah ﷺ trembled with fear was because it appears that the Messenger of Allāh ﷺ was sat in a deeply ponderous and distraught manner. The Messenger of Allāh ﷺ would not be upset due to trivial matters and therefore, she was worried that perhaps punishment may soon befall the *ummah* as the Sanctified Prophet ﷺ would have considerable worries about the *ummah*. This narration appears to be a portion of the same ḥadīth that was narrated in the chapter pertaining to the clothing of the Messenger of Allāh ﷺ (Ḥadīth 12). There is another portion to this ḥadīth which the author has once again omitted for brevity, this was indicated towards previously in the earlier chapter.

When seeing Qailah ﷺ trembling with fear, a person from the gathering said, 'O Messenger of Allāh! This poor individual has been overtaken by fear!' Qailah ﷺ mentioned, 'I was standing towards the back of the Messenger of Allāh ﷺ but he did not even turn. Only the following words were uttered by his blessed tongue, "O poor soul! Be at ease." As soon as he said this, the fear that had overtaken me began to diminish.' In some narrations, this account has been attributed to a man as has previously been mentioned in the chapter pertaining to the clothing of the Messenger of Allāh ﷺ.

Ḥadīth 2

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ[٣٦٨] بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ[٣٦٩] عَلَى الأُخْرَى

ʿAbd Allāh ibn Zaid ﷺ (the uncle of ʿAbbād ibn Tamīm) narrated that he saw the Prophet ﷺ lying on his back in the mosque with one foot resting upon the other.

Commentary

The narration in *Ṣaḥīḥ Muslim* prohibits one from lying down in such a manner. The scholars therefore seek reconciliation between the two narrations in various ways. The clearest explanation is that to lie down in such a manner can be done in two ways and each form is exemplified by either narration. The first method is that one spreads their legs and puts one foot on to the other and there is no harm in this. This is exemplified by the [ḥadīth in] *Shamā'il*. The second method is that one stands his knee and rests his other foot upon it, this is what has been mentioned in *Ṣaḥīḥ Muslim*. The reason why this is prohibited is because there was a general custom among the Arabs to wear a sarong and consequently, there was a strong possibility of one exposing their *ʿawrah*. Hence, the Messenger of Allāh ﷺ forbade this. At this juncture, some object that this ḥadīth does not have any link to sitting [as is the chapter title]. The scholars have explained this in a variety of ways; the easiest explanation is that one extends the meaning of the chapter heading (sitting) to mean sitting and lying even if the latter will be revisited in

the chapter of sleeping. It is also possible to accept Ibn Ḥajar's ﵀ explanation who writes that when it is permissible to lie down in the mosque in such a manner (despite it being prohibited in other narrations), then to sit in various postures will also be deemed permissible.

Ḥadīth 3

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ[٣٧٠]، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ الْمَدَنِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الأَنْصَارِيُّ، عَنْ رُبَيْحِ[٣٧١] بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا جَلَسَ فِي الْمَسْجِدِ، احْتَبَى[٣٧٢] بِيَدَيْهِ. صلوات[٣٧٣] الله عليه.

Abū Saʿīd al-Khudrī ﵁ said, 'When the Messenger of Allāh ﷺ would sit in the mosque, he would sit in the *iḥtibā'* posture.'

Commentary

Iḥtibā is that one sits on their buttocks, raises both knees up and then wraps their arms around their shin. Occasionally, instead of using the hand, a cloth such as a sarong or turban would be tied around one's waist and shins. This posture reflects a humble and modest sitting and that is why the Messenger of Allāh and his Companions ﵃ would often sit in this manner. However, this is not to say that they would always sit in this posture. Thus, this ḥadīth would not contradict the narration found in Abū Dāwūd wherein the Sanctified Prophet ﷺ would remain in

the mosque sitting cross-legged after the Fajr prayer till sunrise.[1] Similarly, it does not contradict the various ḥadīth that are documented regarding this topic. Alongside humility and self-effacement, to sit in this posture also brings peace. Hence, it has come in a ḥadīth that the *iḥtibā'* posture is a wall for the Arabs, i.e. as there are no walls to lean on in a jungle, and thus sitting in this position substitutes for one. Occasionally, one should tie a cloth (around one's waist and shins) as opposed to using their hands as it provides added comfort.

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1 *Sunan Abī Dāwūd* #4850

باب ما جاء في تكأة[٣٧٤] رسول الله صلى الله عليه وسلم

THE LEANING OF THE MESSENGER OF ALLĀH ﷺ [ON A PILLOW]

THE AUTHOR 🕊 has mentioned four ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ[٣٧٥] الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، مُتَّكِئًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ[٣٧٦]

> Jābir ibn Samurah 🕊 narrated, 'I saw the Messenger of Allāh ﷺ leaning on a pillow which was kept to his left.'

Commentary

It is permissible to keep a pillow on both the left and right side. There is no special reason as to why it is on the left in this narration, it is merely coincidental. However, according to the methodology of the *muḥaddithīn*, the wording '[kept to his] left' is not found in the famous narrations. Consequently, Imām Tirmidhī 🕊 has scrutinised this phrase towards the end of this chapter.

Ḥadīth 2

حدثنا حميد بن مسعدة، حدثنا بشر بن المفضل، حدثنا الجريري[٣٧٧] عن عبد الرحمن بن أبي بكرة عن أبيه[٣٧٨] قال: قال رسول الله (صلى الله عليه وسلم) ألا أحدثكم بأكبر الكبائر[٣٧٩]؟ قالوا بلى يا رسول الله قال: الإشراك بالله، وعقوق الوالدين قال: وجلس رسول الله (صلى الله عليه وسلم) وكان متكئاً[٣٨٠] قال: وشهادة الزور، أو قول الزور[٣٨١]، قال فما زال رسول الله (صلى الله عليه وسلم) يقولها حتى قلنا ليته سكت

Abū Bakrah ﷺ narrates that the Messenger of Allāh ﷺ said, 'Shall I not inform you of the greatest of the major sins?' The Companions ﷺ replied, 'Yes, O Messenger of Allāh!' The Prophet ﷺ replied, 'Associating partners with Allāh, disobeying one's parents.' The Messenger of Allāh ﷺ sat up at this point, whereas he had been leaning previously. He said, 'False testimony' or he said, 'False speech.' Abū Bakrah ﷺ states, 'The Messenger of Allāh ﷺ continued to repeat this (in relation to lying) until we began to wish, 'If only he would remain silent.''

Commentary

The desire of the Companions ﷺ for the Messenger of Allāh ﷺ to remain silent after his reiterations was due to the love and compassion that they had for the Sanctified Prophet ﷺ as they perceived he may tire himself by constantly repeating his statement; i.e. for us, it is enough that you say something once. It is also possible that [they had wished him to remain silent because] the Sanctified Prophet ﷺ showed elements of

displeasure and anger or perhaps due to caution; i.e. it shouldn't be the case that the Messenger of Allāh ﷺ makes an utterance which may be the cause of problems for the *ummah*. Those individuals who attend religious or worldly gatherings are well acquainted with such feelings [as felt by the Companions ؓ].

The constant repetition of the Messenger of Allāh ﷺ was due to immense precaution that by lying, one can succumb to sins such as fornication, murder and its like. The Messenger of Allāh ﷺ has said elsewhere that the angels move a mile away from a person when he lies, due to the stench that emits from his mouth. He ﷺ has also said that a believer cannot be a liar. Likewise, Abū Bakr aṣ-Ṣiddīq ؓ has said: "Keep away from telling lies for it distances belief from you." (*Iʿtidāl*)

This hadith discusses the topic of major (*kabīrah*) sins. The Sharia has categorised sin into two categories: (i) minor (*ṣaghīrah*) and (ii) major (*kabīrah)*. Minor sins are forgiven through the performance of ablution, prayer, fasting, ḥajj and such. However, major sins are not pardoned, according to the general rule, unless repentance has been made. Nevertheless, the Almighty ﷻ can forgive whomsoever He wants out of His generosity. But the fundamental rule that major sins are only forgiven through repentance still stands.

There is a difference of opinion regarding the exact number of major sins, and scholars have written books specifically on this topic. ʿAllāmah Dhahabī ؒ has written a book on this particular topic in which he has enumerated four hundred major sins. Similarly, ʿAllāmah Ibn Ḥajar al-Makkī ؒ has written a book in two volumes which has been published in Egypt. He has divided his book into several chapters, such as prayer, fasting, *ḥajj, zakāh*, dealings, and so forth, and then mentioned the major

sins for each chapter separately. In total, he has enumerated the major sins as four hundred and sixty seven. Mullā ʿAlī al-Qārī 🙏 has tallied the famous major sins in his *Sharḥ ash-Shamā'il*. They are as follows:

- To kill a person.
- To commit fornication.
- Homosexuality.
- Consumption of alcohol.
- Theft.
- To slander someone.
- To hide one's true testimony.
- To take a false oath.
- To usurp one's wealth.
- To run away from battle without a valid reason.
- To conduct usury based transactions.
- To usurp the wealth of an orphan.
- To take bribes.
- To disobey one's parents.
- To cut off ties.
- To narrate fabricated ḥadīth.
- To break the fast of Ramaḍān.
- To deceive another when measuring [i.e. commodities].
- To delay or hasten with compulsory prayers before their appointed time.
- To not pay *zakāh*.

- To kill a Muslim or non-Muslim unjustly when a truce has been made.
- To disparage a companion.
- To backbite, especially about a scholar or one who has memorised the Qur'ān.
- To stir trouble with a tyrant ruler.
- To be a *dayyūth*, i.e. one who accepts their wife or daughter to be in illicit relationships.
- Pimping or to facilitate impermissible acts such as this.
- To discard commanding good and forbidding evil.
- To stop speaking about ill things even when one has the capacity to do so.
- To learn or teach sorcery.
- To perform sorcery on another.
- To forget the Qur'ān after memorising it.
- To set an animal alight unnecessarily.
- To become despondent of the mercy of Allāh ﷻ.
- To not fear His punishment.
- For a wife to disobey her husband and ignore his needs without reason.
- To stir trouble.

Mullā ʿAlī al-Qārī ؒ has narrated these as examples. There is a separate chapter about the major sins at the beginning of *Maẓāhire Ḥaqq Sharḥ Mishkāt Sharīf* wherein such sins have been enumerated among

others. It has been written in this chapter that [a major sin is] to associate a partner with Allāh ﷻ, whether it be with Himself, in worship to Him, in seeking help, in knowledge, in might, in spreading [sustenance], in creating, in supplications, in speech, in naming others [with His name], in sacrificing animals, in taking oaths or assigning matters to individuals besides Him. Furthermore, similar [major] sins are mentioned below:

- To constantly intend sinful deeds.
- To consume intoxicants.
- To marry those who are unmarriageable kin (*maḥram*).
- To consume carrion.
- To validate an astrologer.
- To speak ill of the Qur'ān, the Messenger of Allāh ﷺ, the angels or reject them outright.
- To speak ill of the Companions رضي الله عنهم.
- To stir trouble between a husband and wife.
- To spend extravagantly.
- To spread evil.
- To appear naked in front of someone (besides one's wife).
- To be stingy.
- To remain unclean from urine or semen.
- To belie the fate.
- To let one's trouser [or lower garment] trail below one's ankle out of pride.

- To wail [after the death of someone].
- To innovate evil deeds.
- Not to thank one who has done a favour.
- To call a Muslim a disbeliever.
- To have sexual intercourse with a menstruating woman.
- To be happy at the lack of agriculture.
- To perform immoral acts with an animal.
- To look at a preadolescent with lust.
- To peep in another's house.
- To defame scholars and those who have memorised the Qur'ān.
- Not to treat one's wives equally.
- To dishonour a covenant with one's leader.

Even among these major sins, there are varied levels [of sinfulness]. Consequently, the aforementioned ḥadīth mention the most severe from among the major sins but in other aḥadīth, different sins have been mentioned in light of the contrasting situation. The scholars have written that persisting in a minor sin makes it into a major sin, and by repenting, the latter does not remain but rather, it is forgiven. The reality of [asking for] forgiveness is that one should truly be sorrowful over their sin and make a firm intention that they will never return to that sin ever again. If the sin was perpetrated again, the repentance which was made previously is not nullified. [However], at the time of repenting, one should maintain a firm resolution never to return to the sin.

Ḥadīth 3

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ[٣٨٢]، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَمَّا أَنَا[٣٨٣]، فَلا آكُلُ مُتَّكِئًا

Abū Juḥaifah ﷺ narrated that the Messenger of Allāh ﷺ said, 'As for me, I do not eat whilst leaning.'

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ[٣٨٤]، قَالَ: حَدَّثَنَا سُفْيَانُ[٣٨٥]، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ، يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لا آكُلُ مُتَّكِئًا

Abū Juḥaifah ﷺ narrated that the Messenger of Allāh ﷺ said, 'I do not eat whilst leaning.'

Commentary

This is because aside from being a posture which contradicts humility, it enables one to consume a lot of food. Some even say that it causes the stomach to be filled and prevents one from digesting their food quickly. The reason why the Messenger of Allāh ﷺ mentioned himself is so that [his way] is followed.

The scholars write that there are four ways to lean and each of the four postures fall within the discussion of leaning: (i) one leans on to the wall on his right or left hand side (ii) to lean on the floor by using ones hands (iii) to sit cross legged on a cushion (iv) the fourth is to lean [with

their back] on a large cushion. Each of the four postures, despite their different ranks, fall within leaning.

Ḥadīth 5

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم مُتَّكِئًا عَلَى وِسَادَةٍ،

قَالَ أَبُو عِيسَى[٣٨٦]: لَمْ يَذْكُرْ وَكِيعٌ عَلَى يَسَارِهِ، وَهٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ إِسْرَائِيلَ، نَحْوَ رِوَايَةِ وَكِيعٍ، وَلا نَعْلَمُ أَحَدًا رَوَى فِيهِ عَلَى يَسَارِهِ، إِلا مَا رَوَاهُ إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ إِسْرَائِيلَ

Jābir ibn Samurah ﷺ narrated, ‘I saw the Messenger of Allāh ﷺ leaning on a pillow.’ Abū ʿĪsā (Imām Tirmidhī) ﷺ said, ‘Wakīʿ did not mention the term, ‘on his left’.’

Commentary

This is the same ḥadīth which appeared at the beginning of the chapter. The author ﷺ intended to scrutinise it, which is why it has been repeated.

باب ما جاء في اتكاء[٣٨٧] رسول الله صلى الله عليه وسلم

THE LEANING OF THE MESSENGER OF ALLĀH ﷺ [IN OTHER WAYS]

RECLINING ON A pillow has been mentioned in the previous chapter. Despite this, it is proven that the Messenger of Allāh ﷺ received support from his Companions during illness. Thus, it seems that the author ﷺ has narrated a separate chapter in light of this.

There are two narrations in this chapter.

Ḥadīth 1

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ[٣٨٨]، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ شَاكِيًا[٣٨٩]، فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ بْنِ زَيْدٍ وَعَلَيْهِ ثَوْبٌ قِطْرِيٌّ، قَدْ تَوَشَّحَ بِهِ فَصَلَّى بِهِمْ

Anas ﷺ narrated that the Messenger of Allāh ﷺ was ill. He exited [his residence] whilst leaning upon Usāmah ibn Zaid ﷺ. He had upon him a patterned Yemeni mantle in which he was enveloped. He [then] led them in prayer.

Commentary

This is the sixth ḥadīth in the chapter pertaining to the clothing of the

Messenger of Allāh ﷺ mentioned previously.

Ḥadīth 2

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، قَالَ: حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَفَّافُ[٣٩٠] الْحَلَبِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ، وَعَلَى رَأْسِهِ عِصَابَةٌ[٣٩١] صَفْرَاءُ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: يَا فَضْلُ قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: اشْدُدْ بِهَذِهِ الْعِصَابَةِ رَأْسِي قَالَ: فَفَعَلْتُ، ثُمَّ قَعَدَ فَوَضَعَ كَفَّهُ عَلَى مَنْكِبِي، ثُمَّ قَامَ فَدَخَلَ فِي الْمَسْجِدِ، وَفِي الْحَدِيثِ قِصَّةٌ[٣٩٢]

Faḍl ibn ʿAbbās ﷺ narrated, ‘I presented myself in front of the Messenger of Allāh ﷺ during his final illness and upon his head was a yellow dressing. I greeted him with *salām* and he said, ‘O Faḍl!’ I replied, ‘I am present O Messenger of Allāh!’ He said, ‘Tie this dressing around my head tightly.’ And so I did. I then sat down and he placed his hand upon my shoulder, then stood up and entered the mosque [i.e. whilst using me as support].’ There is a long story in relation to this ḥadīth.

Commentary

The Messenger of Allāh ﷺ had tied a dressing on his blessed head because of the pain. Some scholars translate dressing as turban instead and it is proven that the Messenger of Allāh ﷺ wore different coloured

turbans too. Evidence of his usage of a yellow turban is taken from this ḥadīth.

The narration to which Imām Tirmidhī indicates is mentioned in *Majmaʿ az-Zawā'id*. Faḍl mentions that he came to the Messenger of Allāh and saw that he was ill. His blessed head had a bandage tied around it. The Sanctified Prophet asked him to take his hand whereby he proceeded towards the mosque and sat upon the pulpit. He then instructed that the people be congregated. Faḍl gathered the people and then, the Sanctified Prophet , after praising and glorifying Allāh , said that 'The time of my departure from you all has come close. Therefore, whosoever's waist I have hurt, take your retribution for my waist is present. Whosoever's honour I have attacked, take revenge from my honour. Whosoever seeks payment from me, take money from me. Let none from you feel that there will be hatred in the heart of the Messenger of Allāh if I take retribution as holding grudges is not in my disposition, and neither does it befit me. Know! That individual is most dear to me who takes his right from me or pardons it so that I may return to Allāh with a content soul. I do not intend to remain satisfied by making this announcement of mine once. I will announce this once more.' He then descended from the pulpit and ascended it once more after the Ẓuhr prayer. Once again, he made the same announcement and even repeated what he had said previously about grudges. He also added that whosoever has any entitlement [to fulfil], let him fulfil it. Let him not think about the disgrace of the world as it is far less than the disgrace of the hereafter. One individual stood up and said, 'You owe me three *dirhams*.' The Messenger of Allāh said, 'I do not belie any creditor and nor do I give him an oath. However, I wish to ask, how am I

in your debt?' He said, 'A beggar came to you one day and you requested me to give him three *dirhams*.' The Messenger of Allāh ﷺ instructed Faḍl ؓ to give him three dirhams. Thereafter, a second man stood up and said, 'I have to repay the Bait al-Māl three dirhams which I had treacherously taken from it.' The Messenger of Allāh ﷺ asked as to why he had treacherously taken it. He said, 'I was in desperate need.' The Messenger of Allāh ﷺ instructed Faḍl ؓ to retrieve the payment from the man.

Thereafter, the Messenger of Allāh ﷺ announced once again that whosoever is worried for himself, he should request supplications to be made (as the time of the Sanctified Prophet's ﷺ departure is close). One individual stood up and said, 'O Messenger of Allāh! I am a liar, a hypocrite! I have an ailment of sleeping too much!' The Messenger of Allāh ﷺ supplicated, 'O Allāh! Grant him truthfulness, true belief and cure him from his ailment of sleeping too much.' Next, another man stood up and said, 'O Messenger of Allāh! I am a liar, a hypocrite! There is no sin which I haven't perpetrated!' ʿUmar ؓ cautioned him not to openly spread his sins. The Messenger of Allāh ﷺ said, 'O ʿUmar! Stay silent! The disgrace of the world is far lighter than that of the hereafter.' Subsequently, the Messenger of Allāh ﷺ said, 'O Allāh! Grant him truthfulness, true belief and rectify his matters for him.' ʿUmar ؓ then addressed the gathering upon which the Messenger of Allāh ﷺ said, 'ʿUmar is with me and I am with ʿUmar. After me the truth will be with ʿUmar, wherever he goes.'[1]

In another ḥadīth it is mentioned that another man stood up. He said, 'O Messenger of Allāh! I am a coward and I have an ailment of sleeping too much!' The Messenger of Allāh ﷺ prayed for him too. Faḍl ؓ

mentions that after the supplication, this individual had no equal in bravery. [2] The Messenger of Allāh ﷺ then proceeded to the house of ʿĀ'ishah ؓ and announced the very same things in a gathering for women. Whatever he had mentioned in the gathering for men, he repeated to the women. A female companion ؓ said, 'O Messenger of Allāh! I succumbed to [the evils of] my tongue!' The Sanctified Prophet ﷺ supplicated for her.[3]

The reason why these individuals referred to themselves as hypocrites was because they were characterised by their deep fear of Allāh ﷻ the stories of which can be found in chapter two of *Ḥikāyāte Ṣaḥābah*. It was because of this dominant fear that they suspected themselves of hypocrisy. Consequently, the likes of Abū Bakr aṣ-Siddīq ؓ, who is unanimously considered to be the best individual from this *ummah* by the People of the Truth, would also suspect himself, the account of which is mentioned in the story of Ḥanẓalah ؓ in *Ḥikāyāte Ṣaḥābah*. Ibn Abī Mulaikah narrated that he had met thirty Companions ؓ all of whom feared themselves to be hypocrites and would say, 'God forbid that I am a hypocrite!' Ḥasan al-Baṣrī ؒ, a leader from among the ascetics and a *tābiʿī*, articulated that there were none from among those Muslims who had passed away (i.e. the Companions ؓ) and from those that are still alive (from the Companions ؓ and *tābiʿīn*) that did not fear hypocrisy for themselves. Similarly, there had not been a hypocrite from the previous generation or the current generation who hasn't been content. There is also a statement of Ḥasan al-Baṣrī ؒ wherein he said that whosoever does not fear hypocrisy, is [in reality] a hypocrite.

Ibrāhīm at-Taimī ؒ, who was a jurist from among the *tābiʿīn*, said, 'Whenever I compare my speech to my actions, I fear that it shouldn't be

a lie' (*Fatḥ al-Barī*). This was the purpose of the fear of hypocrisy that all these individuals possessed; they considered their good deeds to be value-less and non-existent. They always feared that their counsel and imparted advice should not become their own hypocrisy.

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1 *Majmaʿ az-Zawā'id* #1226 (Maktabah Ar-Rashīd, Riyadh)

2 *Majmaʿ az-Zawā'id* 2/380

3 Ibid

باب ما جاء في أكل[٣٩٣] رسول الله صلى الله عليه وسلم

THE [ETIQUETTES OF THE] EATING OF THE MESSENGER OF ALLĀH ﷺ

THIS CHAPTER is a discussion regarding etiquettes of eating. There are five ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ[٣٩٤]، عَنِ ابْنٍ لِكَعْبِ[٣٩٥] بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَلْعَقُ أَصَابِعَهُ ثَلاثًا قَالَ أَبُو عِيسَى[٣٩٦]: وَرَوَى غَيْرُ مُحَمَّدِ بْنِ بَشَّارٍ هَذَا الْحَدِيثَ، قَالَ: يَلْعَقُ أَصَابِعَهُ الثَّلاثَ

> Kʿab ibn Mālik ؓ narrated that the Messenger of Allāh ﷺ would lick his fingers thrice.

Commentary

To lick one's fingers after eating but before washing the hands is desirable (*mustaḥabb*). According to some it is desirable to lick the fingers thrice due to the narration under discussion. Mullā ʿAlī al-Qārī ؒ said that the intended meaning is to lick three fingers only and not each finger thrice as is mentioned in another narrations. In fact, a narration of Kaʿb ibn Mālik ؓ himself is forthcoming [in pursuit of this point].

However, some commentators of ḥadīth have said that this [licking each finger thrice] is a separate etiquette in order to completely clean the fingers and so is the [practice] of licking three fingers only, which is forthcoming in another narration.

Ḥadīth 2

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاثَ

Anas ﷺ narrated, 'When the Messenger of Allāh ﷺ would eat food, he would lick his three fingers.'

Commentary

It was the blessed habit of the Messenger of Allāh ﷺ to eat with three fingers even if five fingers are narrated in other narrations. The majority of the narrations indicate [his use] of three fingers: the thumb, index and middle fingers. The advantage of eating with three fingers only is that the morsel of food remains small and inhibits food from being eaten in big pieces. Imām Nawawī ﷺ has written that it is ascertained from the ḥadīth that it is desirable to eat with three fingers, thus one should not use the remaining fingers unnecessarily. However, if it is necessary, for example there is an item of food which is difficult to consume by utilising three fingers only, there would be no harm in using the other fingers. Mullā ʿAlī al-Qārī ﷺ has written that to eat with the fifth finger is the sign of the avaricious and at times, due to the bigger morsels, the

food becomes a burden on the mouth [i.e. difficult to chew] and gets stuck in the throat.

Ḥadīth 3

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ يَزِيدَ[٣٩٧] الصُّدَائِيُّ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ يَعْنِي الْحَضْرَمِيَّ[٣٩٨]، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: أَمَّا أَنَا فَلا آكُلُ مُتَّكِئًا حَدَّثَنَا مُحَمَّدُ[٣٩٩] بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، نَحْوَهُ

Abū Juḥaifah ﷺ narrated that the Messenger of Allāh ﷺ said, ‘As for me, I do not eat whilst leaning.’

Commentary

This ḥadīth has been mentioned in the previous chapter.

Ḥadīth 4

حَدَّثَنَا هَارُونُ[٤٠٠] بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَأْكُلُ بِأَصَابِعِهِ الثَّلاثِ وَيَلْعَقُهُنَّ

Kʿab ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ would eat with three of his fingers and would lick them.

Commentary

In some narrations it has been highlighted that he would first lick the middle finger, then the index finger and then the thumb. These were the three fingers that my Master would use when consuming food. Again, the scholars have highlighted a number of benefits in following this order: firstly, the method of licking one's fingers start from the right with the middle and index finger [i.e. these fingers are further right than the thumb]. Secondly, the middle finger is the longest and thus it becomes far more used when eating. Therefore, it would be more appropriate to clean it first.

Khaṭṭābī 🕋 writes that some ignoramuses dislike licking their fingers and find it repulsive despite the fact that whatever they find on their hands is what they have been consuming for such a long time! What has been added to it [that it suddenly can't be licked]? Ibn Ḥajar 🕋 states that if an individual was to consider his own deeds to be repulsive, he may be subjected to criticism. However, it will be considered an act of disbelief if one considers any action of the Messenger of Allāh to be repulsive (*Jamʿ al-Wasā'il)*.

In reality, one's own habits have a major input in such matters. If one makes this habitual, they are unbothered about it. Likewise, if someone's natural disposition is of repugnance, they should still try to make a habit in regard to it. When this servant travelled to Hejaz, some individuals who had never toured India were bewildered and astonished. They said, 'We have heard that there is a fruit in India which is called a mango. We have heard some disgusting things about it which we are repulsed by. It is sucked on, removed from the mouth, sucked on some more, then looked at, sucked on again and then removed from one's mouth.' Quite

simply, they interpreted this as being disgusting by which I felt that these individuals would vomit. However, an Indian would never perceive this to be repulsive. Examples do not stop here, a spoonful of custard is put in the mouth, it becomes covered in saliva and then placed back into the bowl. Likewise, there are many examples that due to being common habits, aren't ever considered to be repugnant.

Ḥadīth 5

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ سُلَيْمٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: أُتِيَ رَسُولُ اللهِ صلى الله عليه وسلم بِتَمْرٍ فَرَأَيْتُهُ يَأْكُلُ وَهُوَ مُقْعٍ[٤٠١] مِنَ الْجُوعِ[٤٠٢]

Anas ibn Mālik ﷺ narrated, 'Dates were brought to the Messenger of Allāh ﷺ which I saw him eating whilst leaning back due to severe hunger.'

Commentary

He was leaning onto a wall or a support for his waist. To lean on something [whilst eating] has been prohibited in the aḥādīth but due to weakness, this ḥadīth cannot be said to contradict the previous aḥādīth which establish prohibition. Similarly, this ḥadīth cannot be used to claim that it is desirable to eat whilst leaning without a plausible reason.

باب ما جاء في صفة خبز[٤٠٣] رسول الله صلى الله عليه وسلم

A DESCRIPTION OF THE BREAD OF THE MESSENGER OF ALLĀH ﷺ

THE TYPE OF bread the Messenger of Allāh ﷺ would eat regularly [is mentioned here]. There are eight ḥadīth in this chapter.

Ḥadīth 1

حدثني مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يُحَدِّثُ عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ[٤٠٤] صلى الله عليه وسلم مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ[٤٠٥] رَسُولُ اللهِ صلى الله عليه وسلم

> ʿĀ’ishah ؓ narrated, ‘The family of Muḥammad ﷺ were never sated by barley bread for two consecutive days until the Messenger of Allāh ﷺ was taken.’

Commentary

There was never a time wherein bread was available for two consecutive days even if dates were. However, an objection may be made upon this as in another narration, it is proven that the Sanctified Prophet ﷺ would give his wives their annual expenses. Hence, there is an apparent conflict

between both these narrations. The scholars have explained this in a variety of ways: the words ‘family of ’ are superfluous. The intended meaning is the Messenger of Allāh ﷺ is individually blessed but stored supplies are not proven in relation to him. Subsequently, ʿĀ’ishah’s ؓ narration which is coming towards the end of the next chapter elucidates this very point. Others have also explained that the Messenger of Allāh ﷺ would distribute provisions among his pure wives ؓ but they too would donate it, keen for reward. According to this valueless servant, there are two other plausible explanations but because they aren’t transmitted from any prominent individual, they cannot be considered evidential. It is entirely possible that firstly, the annual expenses which were distributed in such a manner that would not allow for bread [to be served] for two consecutive days, i.e. at times there would be bread, at times dates, and at times, poverty. The second explanation is that it is not astonishing if the annual provision would be in the form of dates. Dates have not been negated by the ḥadīth as bread has been.

Ḥadīth 2

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ[٤٠٦]، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا حَرِيزُ[٤٠٧] بْنُ عُثْمَانَ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ، يَقُولُ: مَا كَانَ يَفْضُلُ[٤٠٨] عَنْ أَهْلِ بَيْتِ رَسُولِ اللهِ صلى الله عليه وسلم خُبْزُ الشَّعِيرِ

Abū Umāmah ؓ narrated, ‘Barley bread would never be in surplus in the house of the family of the Messenger of Allāh ﷺ.’

Commentary

If barley bread was baked, it used to be of such an amount where there would be no leftovers, neither would it satiate the stomach. [Despite this], the Messenger of Allāh ﷺ would invite guests in abundance to eat from it and the people of Ṣuffah, in their entirety, were the Messenger of Allāh's ﷺ special guests!

Ḥadīth 3

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ[٤٠٩]، قَالَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلاَلِ بْنِ خَبَّابٍ[٤١٠]، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا[٤١١] هُوَ وَأَهْلُهُ، لا يَجِدُونُ عِشَاءً[٤١٢] وَكَانَ أَكْثَرُ خُبْزِهِمْ، خُبْزَ الشَّعِيرِ

Ibn ʿAbbās ﷺ said, 'The Messenger of Allāh ﷺ and his family would sleep consecutive nights starving. They would not [be able to] eat supper and the most of their bread was of barley (**at times they would have wheat bread**).'

Commentary

Despite individuals from among the Companions ﷺ being affluent, they would never know the situation of the Messenger of Allāh ﷺ due to his deep concealment of his circumstances. His family members would do likewise.

Ḥadīth 4

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ[٤١٣]، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ بْنِ دِينَارٍ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّهُ قِيلَ لَهُ: أَكَلَ[٤١٤] رَسُولُ اللهِ صلى الله عليه وسلم النَّقِيَّ[٤١٥]؟ يَعْنِي الْحُوَّارَى[٤١٦] فَقَالَ سَهْلٌ[٤١٧]: مَا رَأَى رَسُولُ اللهِ صلى الله عليه وسلم النَّقِيَّ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ تَعَالَى، فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاخِلُ[٤١٨] عَلَى عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم؟ قَالَ: مَا كَانَتْ لَنَا مَنَاخِلُ قِيلَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ؟ قَالَ: كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ، ثُمَّ نَعْجِنُهُ

Sahl ibn Saʿd ﷺ was asked, ‘Did the Messenger of Allāh ﷺ eat bread made from white flour?’ Sahl ﷺ replied, ‘The Messenger of Allāh ﷺ did not acquire bread made from white flour until he met Allāh ﷻ.’ He was asked, ‘Did you have sieves during the time of the Messenger of Allāh ﷺ?’ Sahl ﷺ replied, ‘We did not have sieves.’ He was asked, ‘How did you prepare barley bread?’ (**This is because there would be a lot of straw in it**) He replied, ‘We would blow the flour and unwanted specks would fly out, then we’d knead what remained.’

Commentary

Allāh is the Absolute! Today, barley bread which has not been sifted previously is considered difficult to eat even though it is quickly digested whereas bread made from fine flour is incredibly heavy! Despite this, this useless custom of sifting flour has become prominent in the pursuit of delights. Some scholars write that the first innovation in Islām was the

use of the sieve. This does not mean that it is such an innovation which is legally in conflict with the Sunnah but rather, it is considered as an innovation in terms of contemporary customs and there is no objection in relation to its permissibility.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: مَا أَكَلَ نَبِيُّ اللهِ عَلَى خِوَانٍ[٤١٩]، وَلا فِي سُكُرُّجَةٍ[٤٢٠]، وَلا خُبِزَ لَهُ مُرَقَّقٌ قَالَ: فَقُلْتُ لِقَتَادَةَ: فَعَلى مَا[٤٢١] كَانُوا يَأْكُلُونَ؟ قَالَ: عَلَى هَذِهِ السُّفَرِ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: يُونُسُ هَذَا الَّذِي رَوَى عَنْ قَتَادَةَ هُوَ يُونُسُ[٤٢٢] الإِسْكَافُ

> Anas ibn Mālik ﷺ narrated, ‘The Prophet ﷺ did not eat upon a table, nor from a bowl, and chapati wasn’t prepared for him.’ Yūnus said, ‘I asked Qatādah, ‘What did they eat upon?’ He replied, ‘Upon this leather spread.’’

Commentary

The individuals Yūnus and Qatādah who have been mentioned in the translation are two narrators in the chain of this ḥadīth. ʿAllāmah Munāwī ﷺ and Mullā ʿAlī al-Qārī ﷺ have written that to eat upon tables has always been the habitual practice of the arrogant. It is written in *Kawkab ad-Durrī* that in our times, it is severely reprehensible (*makrūh taḥrīm*) to eat upon a table as it resembles the Christians. The matter of imitation is an incredibly severe one. It has been warned about in

different topics with the aḥādīth; in eating, drinking, clothing and it has even been prohibited in worship! For example, this topic has been reiterated in the aḥādīth of ʿĀshūrāʾ and the [story of the] Adhān within the books of ḥadīth. However, we remain incredibly heedless in such matters—[I put forth my] grievances to Allāh ﷻ.

Ḥadīth 6

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ[٤٢٣]، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ: مَا أَشْبَعُ مِنْ طَعَامٍ فَأَشَاءُ[٤٢٤] أَنْ أَبْكِيَ إِلا بَكَيتُ قَالَ: قُلْتُ لِمَ؟ قَالَتْ: أَذْكُرُ الْحَالَ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللهِ صلى الله عليه وسلم الدُّنْيَا، وَاللَّهِ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ[٤٢٥] مَرَّتَيْنِ فِي يَوْمٍ

> Masrūq ﷺ narrated, ‘I came to ʿĀ’ishah and she requested food for me. She said, “I do not eat food to my fill but I do cry to my contentment.” I asked, “Why?” She said, “I remember the state the Messenger of Allāh ﷺ left this world in. By Allāh! He was never satiated twice in a day by bread and meat.”’

Ḥadīth 7

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَبِعَ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ

ʿĀ'ishah ﵂ narrated, 'The Messenger of Allāh ﷺ was never satiated by barley bread for two consecutive days until he was taken.'

Commentary

This is the same ḥadīth which has been mentioned at the start of the chapter. The only difference is that earlier, there was mention of 'the family' whereas the Sanctified Prophet ﷺ himself has been mentioned here. The objective is the same, the Sanctified Prophet ﷺ preferred poverty for himself and his family members. There was never enough that everyone was satiated, whatever they had they would distribute among the poor.

Ḥadīth 8

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ[٤٢٦]، حَدَّثَنَا عَبْدُ الْوَارِثِ[٤٢٧]، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: مَا أَكَلَ رَسُولُ اللهِ صلى الله عليه وسلم عَلَى خِوَانٍ، وَلا أَكَلَ خُبْزًا مُرَقَّقًا[٤٢٨] حَتَّى مَاتَ

Anas ﵁ narrated that the Messenger of Allāh ﷺ never ate upon a

table and nor did he eat chapati till he passed away.

Commentary

This ḥadīth has also been mentioned in the fifth ḥadīth of this chapter. It is evident from the various narrations of ḥadīth that the Sanctified Prophet ﷺ preferred poverty for himself and whenever an angel would be sent by Allāh ﷻ to ask the Messenger of Allāh ﷺ to choose between richness and poverty, he would always choose poverty. Subsequently, this subject has been recorded in many aḥādīth. However, the scholars have two opinions on this; as the Messenger of Allāh preferred such a lifestyle, only a scarce amount was made available to him. [The other opinion is that] despite provisions being available to him, he ate less out of humility.

باب ما جاء في صفة إدام رسول الله صلى الله عليه وسلم[٤٢٩]

A DESCRIPTION OF THE BROTH OF THE MESSENGER OF ALLĀH ﷺ

THERE ARE THIRTY ḥadīth in this chapter. In other editions of this book, there is a topic which pertains to curries and other items of food which the Sanctified Prophet ﷺ would consume.

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ، وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالا: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: نِعْمَ الإِدَامُ[٤٣٠] الْخَلُّ، قَالَ عَبْدُ اللهِ[٤٣١] بْنُ عَبْدِ الرَّحْمَنِ، فِي حَدِيثِهِ: نِعْمَ الإِدَامُ أَوِ الأُدْمُ الْخَلُّ

ʿĀ’ishah ﷺ narrated that the Messenger of Allāh ﷺ said, ‘The best broth is [that of] vinegar.’

Commentary

It is the best because it doesn’t require difficulty and effort [in preparing] and it is eaten casually with bread. It is easily accessible and consequently, it is far from being considered an extravagant dish and in worldly provisions, smaller rations are intended [by the Sharia]. Aside

from this, vinegar has a variety of special benefits. It is effective against poisons, it stops phlegm and jaundice, it helps digestion, it kills intestinal parasites and [helps] form a good appetite. However, due to its being cold some individuals are harmed by it. Nevertheless, it is a good broth which is easily available. Thus, the ḥadīth mentions that the Sanctified Prophet ﷺ would eat it and express what a delightful broth it is. In one ḥadīth, the Sanctified Prophet ﷺ prayed for blessings to be put within the vinegar and said that it was the broth of the previous Prophets ﷺ. [1] In another ḥadīth, the Messenger of Allāh ﷺ has said that whichever house is in possession of vinegar will never be in need, i.e. there will not be any need for another broth.[2] These narrations have been transmitted in *Jamʿ al-Wasā'il* from *Sunan ibn Mājah*.

Ḥadīth 2

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ[٤٣٢]؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ[٤٣٣] صلى الله عليه وسلم، وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ[٤٣٤] بَطْنَهُ

> Nuʿmān ibn Bashīr ﷺ said, 'Are you not [in luxury] in regard to your food and drink?! Indeed, I saw your Prophet ﷺ [in such a state that] he would not be able to find anything else to fill his stomach with except dry dates.'

Commentary

The companion's purpose was to encourage people to follow the

Messenger of Allāh ﷺ and take minimum provisions from the world. When this ḥadīth highlights that there wasn't enough dates to satiate him, then what mention could there be of bread and broth? Thus, by this [point] the ḥadīth connects with the chapter heading.

Ḥadīth 3

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ[٤٣٥] بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: نِعْمَ[٤٣٦] الإِدَامُ الْخَلُّ

Jābir ﷺ narrated, 'The Messenger of Allāh ﷺ said, 'The best broth is [that of] vinegar."

Commentary

It is possible that ʿĀ'ishah ﷺ and Jābir ﷺ were both present when the Messenger of Allāh ﷺ made this statement. [However], to say that the Messenger of Allāh ﷺ made these statements at different times would be more accurate.

Ḥadīth 4

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ[٤٣٧]، عَنْ زَهْدَمٍ[٤٣٨] الْجَرْمِيِّ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ، فَأُتِيَ بِلَحْمِ[٤٣٩] دَجَاجٍ[٤٤٠] فَتَنَحَّى رَجُلٌ[٤٤١] مِنَ الْقَوْمِ، فَقَالَ: مَا لَكَ[٤٤٢]؟ فَقَالَ: إِنِّي رَأَيْتُهَا تَأْكُلُ شَيْئًا فَحَلَفْتُ أَنْ لا آكُلَهَا قَالَ: ادْنُ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَأْكُلُ لَحْمَ دَجَاجٍ

Zahdam al-Jarmī ﷺ said, 'We were with Abū Mūsā al-Ashʿarī ﷺ when chicken meat was brought to us. A man from the people withdrew himself and so Abū Mūsā ﷺ enquired, "What is the matter [with you]?" He replied, "I saw the chicken eating some filth and thus took an oath that I would not eat it." Abū Mūsā ﷺ said, "Come close for I have seen the Messenger of Allāh ﷺ eat chicken meat (**i.e. if it was something disliked, the Messenger of Allāh ﷺ would not have eaten it**)."'

Commentary

The point intended here is that one should not forbid things which are permitted by the Sharia, therefore one should break such an oath and pay *kaffārah*. According to the majority of scholars, chicken meat is permissible to consume. However, the scholars have deemed it disliked (*makrūh*) to eat if the chicken has been nourished with filth. Chicken meat is considered hot and moist, quick to digest, it facilitates a healthy mind, bodily fluids, it strengthens the brain and core limbs, clears one's sounds and radiates one's complexion. It also strengthens one's intelligence.

Ḥadīth 5

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ سَفِينَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَكَلْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم لَحْمَ حُبَارَى[٤٤٣]

Safīnah ﷺ narrated, 'I ate bustard meat with the Messenger of Allāh ﷺ.'

Commentary

Ḥubārā is a type of bird. The scholars have differed in its translation. Some have translated it as a 'bustard', others have said, 'coturnix', some have said that it is a 'widgeon' and a few translators have said it to be a 'lark'. It is written in *Muḥīt ʿAẓam* that the word *ḥubārā* is written as *hobara*, *shawāt* and *shawal* in Persian. In Turkish, it is called *tugadrī* and it is referred to as *charz* in Hindi.

It is a wild bird which is ashen-grey in colour, it has a large neck, long feet and a slightly long beak. It flies quickly and is also referred to as *jarj*. The Greek refer to it as *ghalofas*. It is in between the size of a heron and a duck. The author of *Lughāt aṣ-Ṣīrāḥ* has also translated *ḥubārā* as *shawāt* and it has been noted as a bustard in *Maẓāhire Ḥaqq*. Many others have also translated *ḥubārā* as 'bustard' as this is correct. The author of *Ghayāth* has also used 'bustard' and '*charz*'. The author of *Baḥr al-Jawāhir* has also used 'bustard' and '*charz*' but has further stated that is also known as *surkhāb* (widgeon). However, the author of *Muḥīt ʿAẓam* has recognised the *surkhāb*, which is also referred to as *chakwah* to be used for another type of bird. The author of *Nafā'is* has translated

surkhāb and *chakwah* to mean flamingo in Arabic. Therefore, it is fitting to state that the *surhkāb* is a different creature [to the bustard] altogether. Safīnah ﷺ is the nickname of the attendant of the Sanctified Prophet ﷺ. The reason why he was known as Safīnah was due to the fact that he would carry a lot of items whilst travelling, akin to a ship.

Ḥadīth 6

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ[٤٤٤]، عَنِ الْقَاسِمِ التَّمِيمِيِّ[٤٤٥]، عَنْ زَهْدَمٍ الْجَرْمِيِّ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: فَقُدِّمَ[٤٤٦] طَعَامُهُ وَقُدِّمَ فِي طَعَامِهِ لَحْم دَجَاجٍ وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللهِ[٤٤٧] أَحْمَرُ كَأَنَّهُ مَوْلًى، قَالَ: فَلَمْ يَدْنُ فَقَالَ لَهُ أَبُو مُوسَى: ادْنُ، فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم أَكَلَ مِنْهُ، فَقَالَ[٤٤٨]: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا، فَقَذِرْتُهُ فَحَلَفْتُ أَنْ لا أَطْعَمَهُ أَبَدًا

Zahdam narrated, ‘We were with Abū Mūsā al-Ashʿarī when his food, wherein there was chicken meat, was brought to him. There was a man among them from the tribe Banū Taim Allāh who was of a reddish complexion, and he seemed to be a freed slave. He did not partake and so Abū Mūsā said to him, ‘Come close [i.e. join us], for indeed I have seen the Messenger of Allāh ﷺ eat from it [chicken].’ The man said, ‘Verily, I have seen it eat something by which I was disgusted. Thus, I took an oath that I would never eat it [chicken].’’

Commentary

This is the same ḥadīth which has been mentioned previously. Due to the difference in the chain of narration, there appears to be a slight change in the story. Both narrations have been mentioned succinctly within the *Shamā'il*. However, there is a lengthy narration in *Ṣaḥīḥ al-Bukhārī*[3], the summary of which is that Abū Mūsā al-Ashʿarī ﷺ once again advised the man to eat chicken meat and pay the expiation (*kaffārah*) for breaking his oath, for what point is there in taking an oath not to eat something which is *ḥalāl*?

Ḥadīth 7

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، وَأَبُو نُعَيْمٍ، قَالا: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ رَجُلٍ[٤٤٩] مِنْ أَهْلِ الشَّامِ، يُقَالُ لَهُ عَطَاءٌ، عَنْ أَبِي أَسِيدٍ[٤٥٠]، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: كُلُوا الزَّيْتَ، وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Abū Asīd ﷺ narrated, 'The Messenger of Allāh ﷺ said, "Consume olive oil and anoint with it for indeed, it is from a blessed tree."'

Commentary

This tree has been deemed 'blessed' by the Speech of Allāh ﷻ [Qur'ān] in the verse, 'it is lit by (the oil of) a blessed tree, the olive.'[4] There are a variety of scholarly opinions as to why this tree is considered blessed. Some have said that it is generally grown in the *Shām* (Greater Syria) region and the reason as to why that land is blessed is because seventy Prophets emerged therein. Others have said that the reason why it is

considered blessed is due to the fact that it possesses many benefits. Subsequently, Abū Nuʿaim ﷺ narrated that it possesses the cure for seventy diseases among which there is leprosy. Ibn ʿAbbās ﷺ narrated that there is benefit in every part of it [the olive tree]; its oil is beneficial when lit, when consumed, it is handy when used in tanning, or when lighting firewood to the extent that its ash is extremely useful in washing silk. It is said that the lifespan of the tree is extremely long; after forty years it bears fruit and its lifespan of a thousand years is considered a lot. Its benefits are mentioned in abundance within the books of medicine.

Ḥadīth 8

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ[٤٥١]، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ قَالَ أَبُو عِيسَى: وكَانَ عَبْدُ الرَّزَّاقِ يَضْطَرِبُ فِي هَذَا الْحَدِيثِ، فَرُبَّمَا[٤٥٢] أَسْنَدَهُ، وَرُبَّمَا أَرْسَلَهُ، حَدَّثَنَا السِّنجِي وهو أبو داود سليمان بن مَعْبد المرْوَزِي السِّنجِي، قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ ، وَلَمْ يَذْكُرْ فِيهِ عَنْ عُمَرَ.[٤٥٣]

ʿUmar ﷺ narrated that the Messenger of Allāh ﷺ said, ‘Consume olive oil and anoint with it for indeed, it is from a blessed tree.’

Commentary

This narration has been included within the Sanctified Prophet's ﷺ habitual practices because if he is encouraging others to use the oil, it is quite apparent that he would be using it himself too.

Ḥadīth 9

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الدُّبَّاءُ[٤٥٤] فَأُتِيَ بِطَعَامٍ، أَوْ دُعِيَ[٤٥٥] لَهُ فَجَعَلْتُ أَتَتَبَّعُهُ، فَأَضَعُهُ بَيْنَ يَدَيْهِ لِمَا أَعْلَمُ أَنَّهُ يُحِبُّهُ[٤٥٦]

> Anas ibn Mālik ﷺ narrated, 'The Messenger of Allāh ﷺ liked gourd. Once, food was brought to the Messenger of Allāh ﷺ, or he was invited to eat [gourd] (**the narrator is in doubt as to when this incident occurred**). I began to search for it and then placed it before him as I knew he would enjoy it.'

Commentary

It is ascertained from this that if there are a variety of delicacies on a plate, there would be no problem to take a desired item of food from the other side provided that one's companion would not dislike it. The phrase, 'I began to search for it and then placed it before him. . .' means that the broth would be quite plentiful. The Messenger of Allāh ﷺ has also encouraged that the broth be kept plentiful so that neighbours can also benefit from it.

Ḥadīth 10

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ[٤٥٧]، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ[٤٥٨] بْنِ جَابِرٍ، عَنْ أَبِيهِ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم، فَرَأَيْتُ عِنْدَهُ دُبَّاءً يُقَطَّعُ[٤٥٩]، فَقُلْتُ: مَا هَذَا؟ قَالَ: نُكَثِّرُ بِهِ طَعَامَنَا، قال أبو عيسى[٤٦٠]: و جابر هذا: هو جابر بن طارق—و يقال[٤٦١]: ابن أبي طارق—وهو رجل من أصحاب رسول الله صلى الله عليه و سلم ولا يُعرف[٤٦٢] له إلا هذا الحديث الواحد، وأبو خالد اسمه سعد.

Jābir ibn Ṭāriq ﷺ narrated, ‘I entered upon the Messenger of Allāh ﷺ and saw him eating gourd which were being cut into pieces. I said, ‘What is this?’ He said, ‘We increase our broth with this.’’

Commentary

The scholars of ḥadīth have written plenty of virtues regarding the benefits of gourd. Similarly, its benefits have been written about a lot in the books of medicine. It sharpens one’s intelligence and strengthens the mind.

Ḥadīth 11

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: إِنَّ خَيَّاطًا[٤٦٣] دَعَا رَسُولَ اللهِ صلى الله عليه وسلم، لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسٌ: فَذَهَبْتُ[٤٦٤] مَعَ رَسُولِ اللهِ صلى الله عليه وسلم، إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم خُبْزًا مِنْ شَعِيرٍ، وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، قَالَ أَنَسٌ: فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ حَوَالَيِ[٤٦٥] الْقَصْعَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ

Anas ﷺ narrated, ‘Indeed, a tailor had called the Messenger of Allāh ﷺ to [eat] food that he had prepared. I went with the Messenger of Allāh ﷺ to this invitation. The man ushered barley bread and a broth which contained gourd and meat towards the Messenger of Allāh ﷺ. I saw the Messenger of Allāh ﷺ search for the [pieces of] gourd around the sides of the bowl. From that day onwards, I loved gourd.’

Commentary

Anas ﷺ received an invitation himself or otherwise, [it can be said] that he attended the invitation with the Messenger of Allāh ﷺ as an attendant and there is no problem in this provided that the host is not irked. The statement of Anas ﷺ wherein he says, ‘From that day onwards, I loved gourd’ is the fruit of the love that these noble Companions ﷺ had for the Messenger of Allāh ﷺ. Thus, it is the requirement of love that one adores the beloved’s every habit, his every utterance has a place in the heart. Whatever the level of one’s love, it is in accordance to that by

which one is smitten with the beloved's influences. Glorified is Allāh! Today, those who claim to love the Messenger of Allāh ﷺ do not desire to even imitate the appearance of the Messenger of Allāh ﷺ.

Ḥadīth 12

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَسَلَمَةُ بْنُ شَبِيبٍ، وَمَحْمُودُ بْنُ غَيْلاَنَ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ[٤٦٦] وَالْعَسَلَ

> ʿĀ'ishah رضي الله عنها narrated, 'The Messenger of Allāh ﷺ enjoyed sweet delicacies and honey.'

Commentary

It appears that the term 'sweet delicacies' mentioned in this ḥadīth refers to every sweet thing. However, some have said it is a well-known dish known as *halva* that is made from sweetmeats and clarified butter. It is said that the first time that *halva* was brought to the Messenger of Allāh, ﷺ it was made by ʿUthmān رضي الله عنه and the Sanctified Prophet ﷺ enjoyed it. *Halva* was made with flour, honey and clarified butter. There was no such custom of using sugar [in cooking] during those times and thus sweet foods were usually made using honey and dates.

Ḥadīth 13

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ[٤٦٧]، قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ، أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، جَنْبًا مَشْوِيًّا، فَأَكَلَ مِنْهُ، ثُمَّ قَامَ إِلَى الصَّلاةِ، وَمَا تَوَضَّأَ

Umm Salamah ﷺ narrated that she served a side piece [of meat] which was grilled to the Messenger of Allāh ﷺ. He ate from it and thereafter proceeded to prayers. He did not perform ablution.

Commentary

It is ascertained from some narrations that grilled food invalidates ablution and this was the position held by some of the classical scholars. However, the four caliphs, the four *imāms* and the majority of the scholars are of the opinion that traditions which indicate to the invalidation of ablution are abrogated or require explanation. This narration of Umm Salamah ﷺ strengthens the position of the majority in that the Messenger of Allāh ﷺ offered his prayers [after consuming grilled food] without performing ablution.

Ḥadīth 14

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ سُلَيْمَانَ بْنِ زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، قَالَ: أَكَلْنَا مَعَ رَسُولِ اللهِ صلى الله عليه وسلم شِوَاءً[٤٦٨] فِي الْمَسْجِدِ

ʿAbd Allāh ibn al-Ḥārith ﷺ narrated, ‘We ate grilled meat in the

mosque with the Messenger of Allāh ﷺ.'

Commentary

It is apparent from this narration that it is permitted to eat and drink within the mosque provided that the premises is not littered by it otherwise it would be disliked (*makrūh)*. It is also possible that this is a mention of the situation during *iʿtikāf*. It was the habitual practice of the Messenger of Allāh ﷺ to perform *iʿtikāf* every year and therefore, [the reason for] eating and drinking in the mosque is quite apparent.

Ḥadīth 15

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي صَخْرَةَ[٤٦٩] جَامِعِ بْنِ شَدَّادٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: ضِفْتُ[٤٧٠] مَعَ رَسُولِ اللهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ، فَأُتِيَ بِجَنْبٍ مَشْوِيٍّ، ثُمَّ أَخَذَ الشَّفْرَةَ[٤٧١] فَجَعَلَ يَحُزُّ[٤٧٢]، فَحَزَّ لِي بِهَا مِنْهُ، قَالَ: فَجَاءَ بِلالٌ يُؤْذِنُهُ[٤٧٣] بِالصَّلاةِ فَأَلْقَى الشَّفْرَةَ، فَقَالَ: مَا لَهُ تَرِبَتْ يَدَاهُ[٤٧٤]؟، قَالَ: وَكَانَ شَارِبُهُ[٤٧٥] قَدْ وَفَى، فَقَالَ لَهُ: أَقُصُّهُ لَكَ عَلَى سِوَاكٍ أَوْ قُصَّهُ عَلَى سِوَاكٍ

Mughīrah ibn Shuʿbah ؓ said, 'I was a guest along with the Messenger of Allāh ﷺ one night. A side-piece of grilled meat was brought forth. Thereafter, the Messenger of Allāh ﷺ took hold of a blade and began to slice it. He sliced a portion from it for me. Then, Bilāl ؓ called out the *adhān* for prayer and so he (the Messenger of Allāh ﷺ) put down the blade and said, 'What is his

problem? May his hands be cleft with dust.'' Mughīrah ﷺ said—and indeed, his [Mughīrah's] moustache was dense—that the Messenger of Allāh ﷺ said, 'I will trim it upon a *miswāk*' or he said, 'trim it upon a *miswāk*.'

Commentary

There are several themes in this ḥadīth which are worth noting; firstly, [the statement] 'I was a guest along with the Messenger of Allāh' has warranted two opinions from the scholars and both are strengthened by different narrations. The first is that the word 'with [the Messenger of Allāh ﷺ]' is superfluous and the objective of the sentence is to highlight that the narrator became the invitee of the Sanctified Prophet ﷺ and that he sliced the grilled shoulder piece and fed it to others, thus assisting the host. A narration in *Jāmiʿ at-Tirmidhī* bears similarity with this notion and the narration in *Sunan Abī Dāwūd*[5] wherein the narrator says that he became the invited guest of the Messenger of Allāh ﷺ clearly supports this. The second opinion is that the Sanctified Prophet ﷺ and the narrator were both the guests of a third individual who was the host. The term 'with' mentioned in the narration [in consideration] supports this opinion. In such an instance, the Messenger of Allāh ﷺ cut the meat in order to unite the hearts [of those in attendance]. A third opinion has also been written by some that the narrator made the Messenger of Allāh ﷺ his invitee but this is incorrect. According to this servant, the soundest opinion is that the narrator was the invitee of the Messenger of Allāh ﷺ and that the Sanctified Prophet ﷺ and his guests were given an invitation at a place. For example, it is a common practice that an invitation given to elders is inclusive of their attendance and invitees.

Thus, such a scenario does not conflict with the aḥādīth mentioned in *Jāmiʿ at-Tirmidhī* and *Sunan Abī Dāwūd*. The reality is that the narrator [of this ḥadīth] was the invitee of the Messenger of Allāh and as the latter had an invitation, the former came as his guest and both then became the guest of another.

The second discussion [stemming from this ḥadīth] pertains to cutting with a knife. There are narrations in *Sunan Abī Dāwūd* and *Baihaqī* which prohibit cutting with a knife. The scholars of the ḥadīth have attempted to reconcile between the two ḥadīth in various ways. The simplest explanation is that the prohibition relates to eating with the aid of a knife. In this narration, [the meat] was cut and eaten with the hands. If meat is not palatable, there is no harm in cutting it with a knife and then eating it by hand. It is a principle that when permissibility and prohibition have been allocated to a thing, and there are no such explanations by which preference can be given, the ruling is that prohibition is preferred. This is a separate principle.

Some scholars have written that wherever prohibition [of using a knife] has been mentioned in the ḥadīth, the wording has been, ‘Do not cut meat with a knife, this is the way of the non-Arabs.’ Therefore, it is ascertained that the prohibition occurs in methods wherein there is imitation with the disbelievers and not generically. The emphasis on abstaining from imitating the disbelievers has been mentioned in many ḥadīth.

The third discussion [emanating from this ḥadīth] is the statement that the Sanctified Prophet ﷺ said to Bilāl رضي الله عنه. These words were used to give warning. The literal meaning of such words are not intended but rather, criticism and cautioning is the purpose. In every language, such

phrases are used when reprimanding. Despite the fact that some scholars have taken the literal meaning from the words of the Sanctified Prophet ﷺ, it is obvious that only a cautioning was intended. The caution was upon the fact that the Sanctified Prophet was busy due to a guest and in that time, he [Bilāl ؓ] should not have called for prayer but should have waited until the Messenger of Allāh ﷺ was finished, especially when there was flexibility in the prayer time.

The fourth discussion [emanating from this ḥadīth] is in relation to cutting the moustache. The meaning as portrayed in the translation bears the obvious meaning that the moustache of al-Mughīrah ؓ was dense and the Messenger of Allāh ﷺ told him to place a *miswāk* [upon his lips] and trim it instead of combing it.

Some commentators of ḥadīth have inclined towards the notion that the Sanctified Prophet's ﷺ own moustache is meant here. However, the narration in *Abū Dāwūd* [in which al-Mughīrah ؓ] states that 'my moustache had become thick and the Messenger of Allāh ﷺ cut it'[6] clarifies this [position]. The statement of the Messenger of Allāh ﷺ has been phrased in various ways in a number of ḥadīth wherein the command to grow the beard and cut the moustache has been emphasised greatly. Thus, a group from among the pious predecessors have inclined to the opinion that it is Sunnah to shave the moustache. However, the analysis of the majority of the scholars is that trimming the moustache is Sunnah but in such a manner that it is close to being shaved.

Ḥadīth 16

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ[٤٧٦] التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ[٤٧٧]، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ[٤٧٨] مِنْهَا

Abū Hurairah ﷺ narrated, 'Meat was brought to the Prophet ﷺ and a shank was presented to him which he liked. The Messenger of Allāh ﷺ bit into it with his teeth (**i.e. he did not use a knife**).'

Commentary

The Messenger of Allāh ﷺ has also encouraged biting one's food. In one ḥadīth it has been mentioned to bite into one's food and eat as it digests better and is more agreeable to the body.

Ḥadīth 17

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ زُهَيْرٍ يَعْنِي[٤٧٩] ابْنَ مُحَمَّدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ[٤٨٠] بْنِ عِيَاضٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الذِّرَاعُ، قَالَ: وَسُمَّ[٤٨١] فِي الذِّرَاعِ، وَكَانَ يَرَى[٤٨٢] أَنَّ الْيَهُودَ سَمُّوهُ

Ibn Masʿūd ﷺ narrated, 'The Messenger of Allāh ﷺ liked the shank.' He said, '[Once] the shank was poisoned.' He [Ibn Masʿūd ﷺ] held that the Jews had poisoned it.

Commentary

During the Conquest of Khaibar, a Jewish woman came to know that the Sanctified Prophet ﷺ favoured the leg piece. Thus, she grilled a piece of lamb and marinated it with an abundance of poison whilst especially infusing the shank with lethal poison. She brought it in to the banquet of the Messenger of Allāh ﷺ and presented it. The Messenger of Allāh ﷺ put a morsel in his mouth but before swallowing it, he spat it out and said, 'This piece of meat has informed me that it is poisoned.' Nevertheless, the poison was still effective. Subsequently, its effects would manifest themselves at times, and ultimately, it was this very poison which returned at the time of the Messenger of Allāh's ﷺ death and caused his martyrdom. In this ḥadīth, there is mention of the meat itself informing the Messenger of Allāh ﷺ [of being poisoned] but in other narrations, it is mentioned that Jibrīl ؑ informed the Sanctified Prophet ﷺ. These [narratives] are not conflicting as the piece of meat initially spoke miraculously that it was poisoned and thereafter, Jibrīl ؑ confirmed its statement. It was after this notification that the Messenger of Allāh ﷺ discarded the meat himself and forbade his companions from eating it too.

Thereafter, the woman was brought forth and was questioned as to whether she poisoned the meat. She admitted that she had indeed poisoned it but the Messenger of Allāh ﷺ did not seek retribution for himself. Consequently, at the time he forgave the woman but because the Companion, Bishr ibn Barā ؓ was martyred as a result of poisoning, the woman was also killed in pursuit of *Qiṣāṣ* [i.e. retaliation in kind] or in punishment. There are conflicting narrations pertaining to this. It can be ascertained from some narrations that *Qiṣāṣ* was exacted however other narrations highlight that it wasn't. Both narrations are correct as is

understood from the actual account.

In such a situation, *Qiṣāṣ* or *Diyah* [i.e. blood money/ransom] becomes compulsory. This is a legal matter and scholarly discussion upon which the scholars have differed. Thus, its discussion has been omitted here. The statement, 'He [Ibn Masʿūd ﷺ] held that the Jews had poisoned it' is based upon his own inference. It appears that he did not receive knowledge of the matter otherwise the actual account was well documented and the Jews themselves admitted that they had perpetrated the act as will be mentioned in detail in the next ḥadīth.

Ḥadīth 18

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبَانُ[٤٨٣] بْنُ يَزِيدَ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي عُبَيْدٍ[٤٨٤]، قَالَ: طَبَخْتُ لِلنَّبِيِّ صلى الله عليه وسلم قِدْرًا، وَقَدْ كَانَ يُعْجِبُهُ الذِّرَاعُ، فَنَاوَلْتُهُ الذِّرَاعَ، ثُمَّ قَالَ: نَاوِلْنِي الذِّرَاعَ، فَنَاوَلْتُهُ، ثُمَّ قَالَ: نَاوِلْنِي الذِّرَاعَ، فَقُلْتُ: يَا رَسُولَ اللهِ، وَكَمْ لِلشَّاةِ مِنْ ذِرَاعٍ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ سَكَتَّ لَنَاوَلْتَنِي الذِّرَاعَ مَا دَعَوْتُ

Abū ʿUbaid ﷺ narrated, 'I cooked a container [of food] for the Prophet ﷺ and indeed, he liked the shank and thus I gave it to him. Thereafter, he said, 'Give me the shank' and so I gave it to him. Thereafter, he requested another shank piece and so I said, 'O Messenger of Allāh, how many shanks does a sheep have?' The Messenger of Allāh ﷺ replied, 'By He in whose Hand my soul rests, if you had but remained silent, you would have given me

the shoulder piece for as long as I asked you [for it].''

Commentary

This was a miracle of the Messenger of Allāh ﷺ. The same account can be found in the narration of Abū Rāfiʿ ؓ in *Musnad Aḥmad*. It appears that this incident happened to both of them and there is nothing wondrous about it. Such occurrences are found copiously in the biographies of the Messenger of Allāh ﷺ. Some accounts are mentioned by Qāḍī ʿIyāḍ ؒ in *ash-Shifā*. Once, Abū Ayyūb al-Anṣārī ؓ invited the Messenger of Allāh ﷺ and Abū Bakr ؓ for a meal and prepared enough food for two men. The Messenger of Allāh ﷺ instructed him to invite three respectable men from the Anṣār. He called for them and after they ate, the Messenger of Allāh ﷺ instructed him to bring sixty men and when they've finished, to call others. The point being made is that the food was enough for one hundred and eighty individuals.

Samurah ؓ states that once, meat was brought on a plate to the Messenger of Allāh ﷺ and that groups of people would come and eat from it during the day and night. Abū Hurairah ؓ had a bag which contained a little bit more than ten dates. The Messenger of Allāh ﷺ placed his blessed hand in the bag and took some dates from it and spread them out. He supplicated upon them and instructed that groups of ten should be called and fed at a time. Consequently, the dates were enough for the entire army and whatever remained was given back to Abū Hurairah ؓ. He was instructed to eat however many come out of the bag and not to empty it out. Thereafter, he continually ate from the bag. Abū Hurairah ؓ stated, 'I would eat [dates] from the bag during the time of the Messenger of Allāh ﷺ, the caliphate of *Shaykhayn* (Abū

Bakr & ʿUmar ﷺ) and the caliphate of ʿUthmān ﷺ. In some instances, I would even take dates out of the bag and give them as *sadaqah* the amount of which would probably be equal to a few maund. However, during the martyrdom of ʿUthmān ﷺ, somebody forcefully snatched it from me and I lost it.'[7]

Anas ﷺ narrated that his mother had prepared *malīdah* [a sweet dish] for one of the *walīmahs* of the Messenger of Allāh ﷺ and sent it on a plate with him to the Sanctified Prophet ﷺ. The Messenger of Allāh ﷺ told him to put the plate down and to call certain individuals and to call any such person he meets on the way. Anas ﷺ states that he came with the invitees and any such person that he met along the way until the entire house and the residence of the Ahl aṣ-Ṣuffah was crowded with people. The Messenger of Allāh ﷺ stated that they all should make groups of ten, form a circle and eat. When they were satiated, the Messenger of Allāh ﷺ instructed Anas ﷺ to pick up the plate. Anas ﷺ states that he could not distinguish whether the plate was fuller at the beginning [of the *walīmah*] or at the end of it. Quite simply, there are many incidents of this nature attributable to the Messenger of Allāh ﷺ. Qāḍī ʿIyāḍ ﷺ has stated that such incidents occurred in large gatherings and therefore to relay such narratives contrary to the actual account would be problematic. Indeed, those individuals who were present during such occurrences would not remain silent if an incorrect narrative was to be promulgated.

In the ḥadīth in consideration, Abū ʿUbaid's ﷺ statement, 'O Messenger of Allāh, how many shanks does a sheep have?' caused the continuity [of sustenance] to stop. According to Mullā ʿAlī al-Qārī ﷺ, miracles, phenomena [thaumaturgy] and its like occur due to complete

obliteration [i.e. of one's whims, ego and desires for the sake of Allāh ﷻ]. Due to the response [given by Abū ʿUbaid ؓ], the Sanctified Prophet's ﷺ previous state of complete concentration ceased and due to it, the sustenance also stopped. ʿAllāmah Munāwī ؒ has stated that this [the continuity of fodder] was a blessing from Allāh ﷻ. If he [Abū ʿUbaid ؓ] had remained completely submissive to the command of the Messenger of Allāh ﷺ, the continuity of the blessings would remain. However, due to the fact that he exhibited a form of objection, which did not befit the occasion, the complete generosity [i.e. of Allāh ﷻ] ceased.

Ḥadīth 19

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ، عَنْ فُلَيْحِ[٤٨٥] بْنِ سُلَيْمَانَ، قَالَ: حَدَّثَنِي رَجُلٌ، مِنْ بَنِي عَبَّادٍ يُقَالَ لَهُ: عَبْدُ الْوَهَّابِ بْنُ يَحْيَى بْنُ عَبَّادٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَ[٤٨٦] الذِّرَاعُ أَحَبَّ اللَّحْمِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، وَلَكِنَّهُ كَانَ لا يَجِدُ اللَّحْمَ إِلا غِبًّا، وَكَانَ يَعْجَلُ إِلَيْهَا، لأَنَّهَا أَعْجَلُهَا[٤٨٧] نُضْجًا

ʿĀ'ishah ؓ narrated, 'The shank was not the most liked portion of meat to the Messenger of Allāh ﷺ**(i.e. due to its tastiness**). It was liked because he would not have meat except every so often. Thus, he would hasten to it as it was easily palatable (**i.e. the Messenger of Allāh ﷺ liked to consume the shank as it was easily edible and he would be able to finish [his food] swiftly and return to his business which was of a grand nature**).'

Commentary

The fact that the Messenger of Allāh ﷺ liked the shank is mentioned in copious narrations. However, it is possible that this piece was liked due to a variety of reasons. Accordingly, it is possible that it was liked due to the reason that ʿĀ'ishah ﵂ has given. However, it appears that the reason which has been negated [i.e. its tastiness] by ʿĀ'ishah ﵂ is due to it bearing connotations of desire and whims. Such connotations are not worthy of being attributed to the nature of the Sanctified Prophet ﷺ. However, her statement does not dispute the fact that he liked the shank.

Ḥadīth 20

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: سَمِعْتُ شَيْخًا، مِنْ فَهْمٍ[٤٨٨]، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ جَعْفَرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: إِنَّ أَطْيَبَ اللَّحْمِ لَحْمُ الظَّهْرِ[٤٨٩]

ʿAbd Allāh ibn Jaʿfar ﵁ states that he heard the Messenger of Allāh ﷺ saying, 'Indeed, the best meat is the meat of the stomach.'

Commentary

This narration does not conflict with those that have passed by wherein the fondness of the shoulder piece has been mentioned since fondness can be present in both [portions of meat]. For example, [it may be liked] due to the strength it gives, or for a lack of fibre or that it is greasy and

so forth. Ultimately, it is possible for two things to be liked and considered rich for a variety of different reasons.

Ḥadīth 21

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ[٤٩٠]، عَنْ عَبْدِ اللهِ بْنِ الْمُؤَمَّلِ[٤٩١]، عَنِ ابْنِ أَبِي مُلَيْكَةَ[٤٩٢]، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: نِعْمَ الإِدَامُ الْخَلُّ

ʿĀ'ishah ﵂ narrated that the Prophet ﷺ said, 'The best broth is vinegar.'

Commentary

This topic has been dealt with in a variety of narrations at the beginning of this chapter.

Ḥadīth 22

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ ثَابِتٍ أَبِي حَمْزَةَ[٤٩٣] الثُّمَالِيِّ[٤٩٤]، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ هَانِئٍ، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صلى الله عليه وسلم، فَقَالَ: أَعِنْدَكِ شَيْءٌ؟ فَقُلْتُ: لا، إِلا خُبْزٌ يَابِسٌ، وَخَلٌّ فَقَالَ: هَاتِي[٤٩٥]، مَا أَقْفَرَ[٤٩٦] بَيْتٌ مِنْ أُدُمٍ فِيهِ الخل

Umm Hānī' ﵂(the cousin of the Messenger of Allāh ﷺ) narrated, 'The Messenger of Allāh ﷺ came to me and said, 'Do you have anything [i.e. to eat]?' I said, 'Nothing, except dry bread and

vinegar.' He said, 'Bring it. A house with vinegar is not empty of a broth.''

Commentary

This account is mentioned in the narration of Ibn ʿAbbās ﷺ which al-Baihaqī ﷺ has extracted and is more detailed. In summary, during the Conquest of Makkah, the Sanctified Prophet ﷺ proceeded to the house of Umm Hānī' ﷺ and asked her whether she has stored any food. She replied in the affirmative, and felt shy to present the Sanctified Prophet ﷺ with dry bread. The Messenger of Allāh ﷺ requested it and she presented it to him. The Sanctified Prophet ﷺ then made pieces of the bread and soaked it in water whilst salting it. Thereafter, the Messenger of Allāh ﷺ enquired whether there was a broth to which she replied that there was nothing in the house except vinegar. The Messenger of Allāh ﷺ asked for it, poured it upon the bread and then ate it. He thanked Allāh ﷻ and informed Umm Hānī' ﷺ, 'A house with vinegar is not empty of a broth.'

Allāh is the Greatest! What a simple life the Messenger of Allāh ﷺ led! If only! May Allāh ﷻ, out of His kindness and by virtue of the Prophet ﷺ, give us the ability to abide by such simplicity. In reality, food and drink was only deemed a necessity and requirement in the eyes of the Sanctified Prophet ﷺ. At the time of need, he would consume whatever was available, however it was available as food was held to be a necessity of life. [His situation] was not like the way we hold food a necessity wherein the actual purpose is to care for our stomachs and consider religious endeavours supererogatory. During that era, life meant to propagate the faith and help it flourish, such necessities were

considered human needs and relinquished. Nevertheless, this ḥadīth also proves that wherever there are informalities and many relatives, there is no harm in asking [for food].

Ḥadīth 23

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ[٤٩٧] كَفَضْلِ الثَّرِيدِ[٤٩٨] عَلَى سَائِرِ الطَّعَامِ

Abū Mūsā al-Ashʿarī ﷺ narrated that the Prophet ﷺ said, ‘The superiority of ʿĀ’ishah ﷺ over all other women is like the superiority of *tharīd* over all other foods.’

Commentary

This ḥadīth highlights the superiority of ʿĀ’ishah ﷺ over all other women and the superiority of *tharīd* over all other foods. *Tharīd* is a broth which contains pieces of bread. Apart from being tasty and being strengthening, it is digested quickly and is easy to prepare among other benefits. It was customary among the Arabs and considered among the best dishes.

The excellency of ʿĀ’ishah ﷺ has been mentioned in numerous narrations. The scholars differ as to whether all women are intended in this narration or whether some women have been excluded from it. Subsequently, there is a difference of opinion as to whether or not

ʿĀ’ishah ﵂ holds superiority over Khadījah ﵂ and Fāṭimah ﵂. Some have spoken of the excellence of ʿĀ’ishah ﵂ whereas others have spoken of the superiority of Fāṭimah ﵂. Some have inclined towards the view that Khadījah ﵂ is superior to all women. According to this servant, each of these women are superior to the rest due to some exclusive quality that they possessed. Consequently, ʿĀ’ishah ﵂ is such that along with her intelligence and adoration [i.e. the Messenger of Allāh ﷺ adored her], Revelation would be bestowed [upon the Sanctified Prophet ﷺ] in her bedspread. Khadījah ﵂ was the first wife [of the Sanctified Prophet ﷺ], the first believing woman and so on and so forth, she holds superiority for a number of reasons! Fāṭimah ﵂ was the Sanctified Prophet’s ﷺ closest and dearest, the leader of the women of Jannah and so on; for such reasons, she holds superiority.

Ḥadīth 24

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الأَنْصَارِيُّ أَبُو طُوَالَةَ[٤٩٩]، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

> Anas ibn Mālik ﵁ narrates that the Messenger of Allāh ﷺ said, ‘The superiority of ʿĀ’ishah ﵂ over all other women is like the superiority of *tharīd* over all other foods.’

Commentary

Imām Tirmidhī's ﷺ purpose by repeating these narrations is to highlight that the Sanctified Prophet ﷺ liked *tharīd*. Thus, its consumption is ascertained by various narrations.

Ḥadīth 25

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ رَأَى رَسُولَ اللهِ صلى الله عليه وسلم، تَوَضَّأَ مِنْ أَكْلِ ثَوْرِ ۝ أَقِطٍ، ثُمَّ رَآهُ ۝ أَكَلَ مِنْ كَتِفِ شَاةٍ، ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ

Abū Hurairah ﷺ narrated that he saw the Messenger of Allāh ﷺ perform ablution after eating a piece of cheese. Thereafter [i.e. at a later time], he saw him [the Sanctified Prophet ﷺ] eating the shoulder piece of a sheep and then praying without having performed ablution.

Commentary

During the early years of Islām, ablution would be nullified by the consumption of food that has been cooked on a fire, however, this was later abrogated. It is possible that the Sanctified Prophet ﷺ performed ablution after eating a piece of cheese during the years in which it was necessary to perform ablution after eating food that had been cooked on fire. He could have also performed ablution due to some other reason. For example, he may have intended to perform ablution upon ablutions or maybe it was nullified due to some other reason. However, Abū

Hurairah's ﵁ statement suggests that during the early years of Islām, the Sanctified Prophet ﷺ would perform ablution after eating food which had been cooked on fire. Thus, he performed ablution after eating cheese. Thereafter, the Sanctified Prophet ﷺ consumed sheep meat without performing ablution as the [previous] ruling no longer remained.

Ḥadīth 26

حَدَّثَنَا ابْنُ أَبِي عُمَرَ[٥٠٢]، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ وَائِلِ بْنِ دَاوُدَ، عَنْ أبيهِ[٥٠٣]، وَهُوَ بَكْرُ بْنُ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَوْلَمَ رَسُولُ اللهِ صلى الله عليه وسلم عَلَى صَفِيَّةَ بِتَمْرٍ وَسَوِيقٍ

> Anas ibn Mālik ﵁ narrated, 'The Messenger of Allāh ﷺ prepared a *walīmah* for [his marriage to] Ṣafiyyah with dates and *sawīq* [a kind of porridge made from wheat and barley].'

Commentary

Ṣafiyyah ﵂ is from the progeny of the Prophet Hārūn ﵇. She was received as a captive after the Battle of Khaibar during the seventh year after *hijrah* in the month of Muḥarram. The Sanctified Prophet ﷺ freed her, married her and thereafter performed the *walīmah* whilst travelling. What foods were available during the *walīmah*? There are various narrations pertaining to this. Some narrations mention '*ḥais*' which is a type of sweet dish, there are accounts highlighting that this was prepared in the *walīmah*. Some narrations also mention cheese—it appears that as it was a time of travel, whatever the Sanctified Prophet

ﷺ and his sincere followers had stored for breakfast was included in the *walīmah*.

Ḥadīth 27

حَدَّثَنَا الْحُسَيْنُ[٥٠٤] بْنُ مُحَمَّدٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا الْفُضَيْلُ[٥٠٥] بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي فَائِدٌ[٥٠٦]، مَوْلَى[٥٠٧] عُبَيْدِ اللهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَلِيٍّ، عَنْ جَدَّتِهِ سَلْمَى[٥٠٨]، أَنَّ الْحَسَنَ[٥٠٩] بْنَ عَلِيٍّ، وَابْنَ عَبَّاسٍ، وَابْنَ جَعْفَرٍ أَتَوْهَا فَقَالُوا لَهَا: اصْنَعِي لَنَا طَعَامًا مِمَّا كَانَ يُعْجِبُ[٥١٠] رَسُولَ اللهِ صلى الله عليه وسلم، وَيُحْسِنُ[٥١١] أَكْلَهُ فَقَالَتْ: يَا بُنَيَّ لا تَشْتَهِيهِ[٥١٢] الْيَوْمَ، قَالَ: بَلَى اصْنَعِيهِ لَنَا قَالَ: فَقَامَتْ فَأَخَذَتْ مِنْ شَعِيرٍ فَطَحَنَتْهُ، ثُمَّ جَعَلَتْهُ فِي قِدْرٍ، وَصَبَّتْ عَلَيْهِ شَيْئًا مِنْ زَيْتٍ، وَدَقَّتِ الْفُلْفُلَ، وَالتَّوَابِلَ[٥١٣]، فَقَرَّبَتْهُ إِلَيْهِمْ، فَقَالَتْ: هَذَا مِمَّا كَانَ يُعْجِبُ رَسُولَ اللهِ صلى الله عليه وسلم، وَيُحْسِنُ أَكْلَهُ

Salmā ﷺ narrates that Ḥasan ibn ʿAlī, Ibn ʿAbbās and Ibn Jaʿfar came to her and said, ‘Make us food from that [i.e. those dishes] which the Messenger of Allāh ﷺ liked and desired to eat.’ She replied, ‘O my dear children! Today, you will not desire to consume such food.’ (**It is only desired in poverty**) One from them said, ‘Why not? Do make the food.’ She stood up, took some barley, ground it and thereafter put it in a bowl. She poured some oil over it, peppered and seasoned it and then presented it to them. She said, ‘This is from that[those dishes] which the

Messenger of Allāh ﷺ liked and desired to eat.’

Ḥadīth 28

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ[٥١٤] الْعَنَزِيِّ[٥١٥]، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: أَتَانَا النَّبِيُّ صلى الله عليه وسلم فِي مَنْزِلِنَا، فَذَبَحْنَا لَهُ شَاةً، فَقَالَ: كَأَنَّهُمْ عَلِمُوا أَنَّا نُحِبُّ اللَّحْمَ وَفِي الْحَدِيثِ قِصَّةٌ[٥١٦]

Jābir ibn ʿAbd Allāh ؓ narrated, ‘The Prophet ﷺ came to our residence. We slaughtered a sheep for him and he said, ‘It is as if these individuals know that we love meat.’’ Imām Tirmidhī ؒ stated that there is additional context in [the extended version of] the ḥadīth, which has been summarised here.

Commentary

It is said [by Imām Tirmidhī ؒ] that the story is found in the books of ḥadīth within the account of the Battle of Khandaq in which there is mention of a miracle of the Messenger of Allāh ﷺ. The story is that Jābir ؓ states that he noticed the signs of hunger on the Sanctified Prophet ﷺ. He entered his house and asked whether there was anything to eat. He learnt that there was a lamb available and some barley stored in a bag. Jābir ؓ states that he slaughtered the lamb and his wife kneaded the dough after having ground the barley. After letting the meat cook in a pot, Jābir ؓ informed the Messenger of Allāh ﷺ that there is a small amount of food available. The Sanctified Prophet ﷺ and some of his

close friends proceeded. After hearing this, the Messenger of Allāh ﷺ invited all of the participants of the Battle of Khandaq, who were approximately a thousand in number, saying there is a banquet at Jābir's رضي الله عنه residence. He then instructed Jābir رضي الله عنه not to take the pot off the stove until he arrives and not to bake the bread. When the Sanctified Prophet ﷺ arrived, he prayed upon the pot which entailed prosperity to the extent that the broth from the pot continued to overflow from the pot and bread kept on being made from the dough. Jābir رضي الله عنه took an oath by Allāh ﷻ and said that a thousand men ate and left but the cooking pot continued to bubble and bread was continually made from the dough.[8]

Ḥadīth 29

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، أَنَّهُ سمعَ جَابِرًا (ح) قَالَ سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ[٥١٧]، عَنْ جَابِرٍ، قَالَ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم، وَأَنَا مَعَهُ فَدَخَلَ عَلَى امْرَأَةٍ[٥١٨] مِنَ الأَنْصَارِ، فذَبَحَتْ لَهُ شَاةً، فَأَكَلَ مِنْهَا، وَأَتَتْهُ بِقِنَاعٍ[٥١٩] مِنْ رُطَبٍ، فَأَكَلَ مِنْهُ، ثُمَّ تَوَضَّأَ لِلظُّهْرِ، وَصَلَّى، صلى الله عليه وسلم، ثُمَّ انْصَرَفَ، فَأَتَتْهُ بِعُلالَةٍ[٥٢٠] مِنْ عُلالَةِ الشَّاةِ، فَأَكَلَ ثُمَّ صَلَّى الْعَصْرَ، وَلَمْ يَتَوَضَّأْ

Jābir ibn ʿAbd Allāh رضي الله عنه narrated, 'The Messenger of Allāh ﷺ left [his residence] and I was accompanying him. He entered upon an Anṣārī woman and she slaughtered a sheep for him. He ate from it and she came to him with a tray of ripe dates. He ate from it and thereafter performed ablution for the *Ẓuhr* prayer. The Messenger

of Allāh ﷺ offered his prayer and then turned around. The woman came to him with a portion of left over sheep meat. He ate from it and then offered the *ʿAṣr* prayer without performing ablution.'

Commentary

This ḥadīth can be used to draw evidence to the fact that meat cooked on fire does not nullify one's ablution. Similarly, this ḥadīth also proves that it is permissible to eat twice in a day. Consequently, those ḥadīth in which there is a prohibition pertaining to eating twice in a day, it could be said that [the prohibition] was said in accordance to the knowledge of the narrator. It could also be explained by stating that the narrations indicate towards eating to one's full capacity twice in a day. To eat a second time [in a day] has not been prohibited. A little should be eaten the second time.

Ḥadīth 30

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 الْمُنْذِرِ[٥٢١]، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى الله عليه وسلم، وَمَعَهُ عَلِيٌّ، وَلَنَا دَوَالٍ[٥٢٢] مُعَلَّقَةٌ، قَالَتْ: فَجَعَلَ رَسُولُ اللهِ صلى الله عليه وسلم يَأْكُلُ وَعَلِيٌّ مَعَهُ يَأْكُلُ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم، لِعَلِيٍّ: مَهْ يَا عَلِيُّ، فَإِنَّكَ نَاقِهٌ، قَالَتْ: فَجَلَسَ عَلِيٌّ، وَالنَّبِيُّ صلى الله عليه وسلم يَأْكُلُ، قَالَتْ: فَجَعَلْتُ لَهُمْ[٥٢٣] سِلْقًا وَشَعِيرًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ: مِنْ هَذَا فَأَصِبْ فَإِنَّ هَذَا أَوْفَقُ[٥٢٤] لَكَ

Umm al-Mundhir ﷺ said, ‘The Messenger of Allāh ﷺ came to me and ʿAlī was accompanying him. We had a bunch of dates hanging. The Messenger of Allāh ﷺ began to eat [from it] and ʿAlī joined him. The Messenger of Allāh ﷺ said to ʿAlī, ‘Stop O ʿAlī! Indeed, you are almost cured from your illness.’ Thus, ʿAlī sat down and the Prophet ﷺ continued to eat. I prepared beetroot and barley for them and the Prophet ﷺ said to ʿAlī, ‘Eat from this for indeed, it is far more suitable for you.’’

Commentary

It is ascertained from this ḥadīth that to caution is not contradictory to having trust [in Allāh ﷻ]; this has been written about fully in the *Iḥyā ʿUlūm ad-Dīn*. Whoever desires to do so, should read its translation for details.

Ḥadīth 31

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، عَنْ سُفْيَانَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِينِي فَيَقُولُ: أَعِنْدَكِ غَدَاءٌ[٥٢٥]؟ فَأَقُولُ: لا قَالَتْ: فَيَقُولُ: إِنِّي صَائِمٌ قَالَتْ: فَأَتَانِي يَوْمًا، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّهُ أُهْدِيَتْ لَنَا هَدِيَّةٌ، قَالَ: وَمَا هِيَ؟ قُلْتُ: حَيْسٌ[٥٢٦]، قَالَ: أَمَا إِنِّي أَصْبَحْتُ صَائِمًا، قَالَتْ: ثُمَّ أَكَلَ[٥٢٧]

ʿĀ’ishah ﵂ narrated, ‘The Messenger of Allāh ﷺ would come to me and ask, “Do you have any food?” I would say, “No,” and he would reply, “I am fasting.” He came to me one day and I said, “O Messenger of Allāh! Verily, this was given to us as a gift.” He asked, “What is it?” I replied, “*Ḥais*” [a dish made from dates, butter and cottage cheese]. He said, “I had awoken intending to keep a fast.” Thereafter, he ate [the food].’

Commentary

There are two legal rulings which can be deduced from this ḥadīth. Firstly, it is permissible for one to make an intention to perform a voluntary fast up to the passing of half a day on the condition that they have not done anything contrary to fasting prior to it. Thus, the Sanctified Prophet ﷺ had already made his intention upon asking ʿĀ’ishah ﵂. This [opinion] is in accordance with the Ḥanafī and Shāfiʿī school of thought. According to Imām Mālik ﵀, it is necessary to make the intention for fasting the night preceding the fast. This ḥadīth

supports our view in this matter however, due to the fact that it is in opposition to the opinion of a credible authority, it would be better to keep the intention for a fast on the preceding night. Nevertheless, there is no difficulty in making one's intention prior to half the day passing due to some hindrance [which prevents one from forming their intention the night before].

The second ruling pertains to whether it is permissible for one to break their fast if it is of a voluntary nature. This is the view of the Shāfiʿī school of thought [i.e. that it is permitted to break a voluntary fast]. According to the Ḥanafī school of thought, it is not permissible to nullify any deed such as fasting or prayer due to the verse, '. . .And do not nullify your deeds.'[9] However, due to the fact that this ḥadīth highlights the [permissibility of] breaking the fast, both narratives will be acted upon in that if a fasting person is in a moment of need, this ruling will gain flexibility due to the ḥadīth [thus allowing one to break their fast]. However, without a valid reason, it will not be permitted to break the fast. Thus, this is also apparent by the condition of the Sanctified Prophet ﷺ. Some scholars have interpreted the statement, '. . . 'I had awoken intending to keep a fast' to mean that he had not made a resolute intention but rather, he had merely intended to fast that day. However, according to this servant, the first explanation is better.

Ruling

In the event of one breaking their fast arising, it is *wājib* to perform *qaḍā'* as a ḥadīth of ʿĀ'ishah ؓ highlights that the Messenger of Allāh ﷺ instructed her to perform the *qaḍā'* fast on another day.

Ḥadīth 32

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى الأَسْلَمِيِّ، عَنْ يَزِيدَ بْنِ أَبِي أُمَيَّةَ الأَعْوَرِ، عَنْ يُوسُفَ[٥٢٨] بْنِ عَبْدِ اللهِ بْنِ سَلامٍ[٥٢٩]، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَخَذَ كِسْرَةً مِنْ خُبْزِ الشَّعِيرِ فَوَضَعَ عَلَيْهَا تَمْرَةً وَقَالَ: هَذِهِ إِدَامُ[٥٣٠] هَذِهِ، وأكل

> Yūsuf ibn ʿAbd Allāh ibn Salām ﷺ narrated, 'I saw the Messenger of Allāh ﷺ take a piece of barley bread. He then placed a date upon it and said, 'This is what is eaten with bread.' He then ate it.'

Commentary

Due to the fact that it wasn't common to eat dates with bread, the Messenger of Allāh ﷺ indicated that it can take the place of a broth and that the days of one's life can also pass in such fashion. Thus, a man should spend his life in such businesses that benefit him in the life of eternity and perpetuity. It is common sense! It is complete ignorance to spend one's entire time only nurturing their stomach. These few days of [one's] life will pass and death is the culmination of all pain. However, pain that cannot be terminated by death is worthy to ponder over.

Ḥadīth 33

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ عَبَّادِ[531] بْنِ الْعَوَّامِ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُعْجِبُهُ الثُّفْلُ[532]، قَالَ عَبْدُ اللهِ: يَعْنِي مَا بَقِيَ مِنَ الطَّعَامِ

Anas ﷺ narrated that the Messenger of Allāh ﷺ liked to eat *thufl*. ʿAbd Allāh narrated, '*Thufl* means what is left over from the food.'

Commentary

This [i.e. the consumption of leftovers] was due to the complete humility of the Messenger of Allāh ﷺ. He would feed others the main portion of the food first and would take what remained for himself. Thus, many narrations in the books of ḥadīth bear testament to this. Some scholars have said that the reason [he would consume the remaining portion] is because the food at the bottom is less oily and thus digested quicker.

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1 *Sunan ibn Mājah* #3443

2 Ibid

3 *Ṣaḥīḥ al-Bukhārī* #6721

4 Qur'ān, 24:35

5 *Sunan Abī Dāwūd* #188

6 Ibid

7 *Sunan at-Tirmidhī* #4210

8 *Ṣaḥīḥ al-Bukhārī* #3903

9 Qur'ān 47:33

باب ما جاء في صفة وضوء[٥٣٣] رسول الله
صلى الله عليه وسلم عند الطعام

THE METHOD OF THE MESSENGER OF ALLAH'S ﷺ ABLUTION AT THE TIME OF EATING

THE HEADING 'at the Time of Eating' is generic and so [performing ablution] prior or after the consumption of food [is intended]. Technically, the term *wuḍūʾ* pertains to that which is a condition before prayer can be offered and is done at the time of prayer. Everyone is aware of this. However the term *wuḍūʾ* is also used in the Arabic language to denote the washing of the hands and face—this is referred to as *wuḍūʾ lughawī* [i.e. the literal meaning of the word '*wuḍūʾ* ']. There are two types of narrations in this chapter; the first type pertain to the performance of *wuḍūʿ* whereas the latter refer to that which is known as *wuḍūʾ lughawī*. It is ascertained from some narrations [within this chapter] that *wuḍūʾ* was not performed [by the Messenger of Allāh ﷺ]; this refers to the first type of *wuḍūʾ* which refers to the technical meaning of the word.

Ḥadīth 1

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم خَرَجَ مِنَ الْخَلاءِ، فَقُرِّبَ إِلَيْهِ الطَّعَامُ، فَقَالُوا: أَلا نَأْتِيكَ[٥٣٤] بِوَضُوءٍ؟ قَالَ: إِنَّمَا أُمِرْتُ[٥٣٥] بِالْوُضُوءِ، إِذَا قُمْتُ إِلَى الصَّلاةِ

ʿAbd Allāh ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ exited from the lavatory. Then, food was presented before him. The Companions ﷺ said, 'Should we not bring cleansing water to you?' He replied, 'I have only been commanded to use the water for ablution when I stand for prayer.'

Commentary

The obligation to perform the technical *wuḍūʾ* is restricted to prayer. It is not necessary to perform it at the time of eating or immediately after relieving oneself. The Messenger of Allāh ﷺ declined the water so that individuals would not take the performance of ablution as compulsory after relieving themselves.

Ḥadīth 2

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم مِنَ الْغَائِطِ فَأُتِيَ بِطَعَامٍ، فَقِيلَ لَهُ: أَلا تَتَوَضَّأُ؟ فَقَالَ: أُصَلِّي[٥٣٦]، فَأَتَوَضَّأُ؟[٥٣٧]

ʿAbd Allāh ibn ʿAbbās ﷺ narrated, 'The Messenger of Allāh ﷺ

exited from the lavatory and food was brought to him. It was said to him, “Should you not perform ablution?” He replied, “Am I to pray that I should perform ablution?”’

Commentary

This topic has been discussed in the first ḥadīth. It is not desirable (*mustaḥabb*) to perform ablution at the time of eating. Nevertheless, it is better to remain in a state of cleanliness [by performing ablution] as the external state of purity has an effect on the intrinsic state. Therefore, it is better to perform ablution after relieving oneself.

Ḥadīth 3

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ (ح) وَحَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْكَرِيمِ الْجُرْجَانِيُّ [٥٣٨]، عَنْ قَيْسِ بْنِ الرَّبِيعِ، عَنْ أَبِي هَاشِمٍ [٥٣٩]، عَنْ زَاذَانَ [٥٤٠]، عَنْ سَلْمَانَ، قَالَ: قَرَأْتُ فِي التَّوْرَاةِ [٥٤١]، أَنَّ بَرَكَةَ الطَّعَامِ الْوُضُوءُ [٥٤٢] بَعْدَهُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم، وَأَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوْرَاةِ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: بَرَكَةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ، وَالْوُضُوءُ بَعْدَهُ

Salmān al-Fārisī ﷺ said, ‘I have read in the Torah: *Indeed, the blessings [within a] food lie in the cleansing of the hands afterwards.* I related this to the Prophet ﷺ and informed him of what I had read in the Torah. The Messenger of Allāh ﷺ said, “The blessings [within a] food lie in the cleansing of the hands beforehand and afterwards.”’

Commentary

It is possible the Torah made mention of only one instance [of when to cleanse one's hand] however, the Sharia of Muḥammad ﷺ introduced a second instance. There are many such rulings within the Sharia which are additional to previous laws. It is also possible that both instances are mentioned in the Torah too but due to it being interpolated, the rule (i.e. of washing one's hand before eating) may have been omitted by mistake. The scholars have written that the term, 'the blessings [within a] food lie in the cleansing of the hands beforehand' means there will be an increase in the food and those who are eating are satiated. The blessings pertaining to washing the hands after the consumption of food refers to the fact that the benefits and purpose for which the food was consumed will be attained. It becomes part of the body, produces vigour and reinforces one's worship and good mannerisms.

باب ما جاء في قول رسول الله صلى الله عليه وسلم قبل الطعام وعند الفراغ منه

THE UTTERANCE OF THE MESSENGER OF ALLĀH ﷺ BEFORE AND AFTER CONSUMING FOOD

THIS IS IN REFERENCE to those supplications that the Messenger of Allāh ﷺ would habitually recite before and after consuming food. Imām Tirmidhī رحمه الله has mentioned seven ḥadīth:

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ رَاشِدِ بْنِ جَنْدَلٍ الْيَافِعِيِّ[٥٤٣]، عَنْ حَبِيبِ بْنِ أَوْسٍ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم، يَوْمًا، فَقَرَّبَ طَعَامًا، فَلَمْ أَرَ طَعَامًا كَانَ أَعْظَمَ بَرَكَةً مِنْهُ، أَوَّلَ[٥٤٤] مَا أَكَلْنَا، وَلا أَقَلَّ بَرَكَةً فِي آخِرِهِ، قُلْنَا: يَا رَسُولَ اللهِ، كَيْفَ هَذَا؟ قَالَ: إِنَّا ذَكَرْنَا اسْمَ اللهِ حِينَ أَكَلْنَا، ثُمَّ قَعَدَ مَنْ أَكَلَ وَلَمْ يُسَمِّ اللَّهَ تَعَالَى فَأَكَلَ مَعَهُ الشَّيْطَانُ

Abū Ayyūb al-Anṣārī رضي الله عنه narrated, ‘We were with the Prophet ﷺ one day when food was presented before him. I have never seen a meal which possessed more blessings at the beginning of our eating than this [meal]; [nor have I ever seen] a meal which

possessed so little blessings at its end! We asked, “O Messenger of Allāh! How is this possible?” He replied, “We mentioned the name of Allāh when we began eating. Thereafter, an individual sat [among us] who did not mention the name of Allāh, the Exalted. Thus, Shaiṭān ate with him.”’

Commentary

According to the majority of the scholars, the eating of Shaiṭān [with this individual] is genuine as it is not impossible for him to eat or drink. The ḥadīth simply mentions the utterance of ‘*bismillāh*’; subsequently, some scholars have written that if an individual merely recites *‘bismillāh*’, it will suffice. However, it is better to recite *‘bismillāh ar-raḥmān ar-raḥīm*’. The scholars have also written that it is better to recite *‘bismillāh*’ audibly so that one’s fellows are reminded of it in case they had forgotten.

Ḥadīth 2

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا هِشَامٌ الدَّسْتُوائِيُّ[٥٤٥]، عَنْ بُدَيْلٍ الْعُقَيْلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا أَكَلَ أَحَدُكُمْ، فَنَسِيَ أَنْ يَذْكُرَ اللَّهَ تَعَالَى عَلَى طَعَامِهِ، فَلْيَقُلْ[٥٤٦]: بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ[٥٤٧]

ʿĀ’ishah ﵂ narrated that the Messenger of Allāh ﷺ said, ‘When one of you begins eating and forgets to mention the name of Allāh

upon his food, let him recite: *in the name of Allāh, in the beginning and in the end.*'

Ḥadīth 3

حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ[٥٤٨] الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، وَعِنْدَهُ طَعَامٌ، فَقَالَ: ادْنُ يَا بُنَيَّ[٥٤٩]، فَسَمِّ اللَّهَ تَعَالَى، وَكُلْ[٥٥٠] بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ

'Umar ibn Abī Salamah ﷺ narrated that he came to the Messenger of Allāh ﷺ who had food by him. He ﷺ said, 'Come closer my dear son, recite the name of Allāh, the Exalted, eat with your right and take that which is closest to you.'

Commentary

It is Sunnah to recite *bismillāh* by consensus and to eat with the right hand is held to be Sunnah too by the majority of the scholars. Some have said that it is compulsory (*wājib*) as the Sanctified Prophet ﷺ had cursed an individual who ate with his left hand which resulted in it becoming paralysed. The account of this alarming incident can be found in [detail in] the books of ḥadīth; a man was eating with his left hand when the Sanctified Prophet ﷺ reprimanded him that he should eat with his right. He replied that he could not possibly eat with his right hand and the Sanctified Prophet ﷺ said that he would not be able to eat with it in future either. Thereafter, his right hand would not reach his mouth.[1]

Another narration highlights that the Messenger of Allāh ﷺ saw a woman eating with her left hand and so he cursed her. She eventually died in a plague. A narration of *Ibn Mājah* states the Sanctified Prophet ﷺ said that Shaiṭān eats with his left hand, so you should not.[2]

Due to these narrations, some scholars have held it compulsory to eat with the right hand. Even if this has been classed Sunnah [by the majority], it is important that one remains wary [of eating with their left hand] due to the aforementioned narrations. These days, people are heedless of this matter, especially in drinking water. The epidemic of drinking water with the left hand has spread and become prevalent. The Messenger of Allāh's ﷺ command was to eat and drink with the right as Shaiṭān eats and drinks with his left.

The last point of discussion in this ḥadīth in relation to eating the portion of food which is nearest to oneself is also considered to be compulsory (*wājib*) by some scholars due to these narrations. However, the majority of the scholars are of the opinion that it is Sunnah.

Ḥadīth 4

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي هَاشِمٍ، عَنْ إِسْمَاعِيلَ بْنِ رِيَاحٍ[٥٥١]، عَنْ أَبِيهِ رِيَاحِ بْنِ عَبِيدَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا فَرَغَ مِنْ طَعَامِهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا[٥٥٢] وَسَقَانَا[٥٥٣] وَجَعَلَنَا مُسْلِمِينَ[٥٥٤]

Abū Saʿīd al-Khudrī ؓ narrated that when the Messenger of Allāh

ﷺ would finish eating, he would say: *All praise is for Allāh who has fed us, quenched our thirst and made us from [among] the Muslims.*

Commentary

It is apparent why [he would] praise Allāh ﷻ after finishing his food and the verse, '*If you express gratitude, I shall certainly give you more. . .*' (14:07), highlights that it is an opportunity to be grateful. The reason why he added the phrase '*and made us from the Muslims*' is because he wanted to include [thanks for] the external and internal bounties [of Allāh ﷻ]. Alternatively, it could be that, being grateful for food and drink and the praising of Allāh ﷻ is the fruit of [accepting] Islām, thus the phrase was included.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا رُفِعَتِ الْمَائِدَةُ[٥٥٥] مِنْ بَيْنِ يَدَيْهِ، يَقُولُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مُوَدَّعٍ[٥٥٦]، وَلا مُسْتَغْنًى عَنْهُ رَبَّنَا[٥٥٧]

Abū Umāmah ﷺ said that when the table spread was cleared from in front of the Messenger of Allāh ﷺ, he would say: *All praise is for Allāh, such praise which is abundant, pure and in which there are blessings. Such praise which cannot be discarded nor can it be deemed unnecessary. O our Lord [accept our gratitude]!*

Ḥadīth 6

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتُوائِيِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ، قَالَتْ[٥٥٨]: كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْكُلُ الطَّعَامَ فِي سِتَّةٍ مِنْ أَصْحَابِهِ، فَجَاءَ أَعْرَابِيٌّ، فَأَكَلَهُ بِلُقْمَتَيْنِ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَوْ سَمَّى لَكَفَاكُمْ

ʿĀ'ishah ﵂ narrated that the Prophet ﷺ was eating food with six of his Companions when a desert dweller entered. He gobbled the food up in two morsels! The Messenger of Allāh ﷺ said, 'Had he recited [the name of Allāh ﷻ] it would have sufficed you.'

Commentary

Due to the desert dweller not reciting *bismillāh*, Shaiṭān participated in the meal and ate everything. Subsequently, the blessings also ceased.

Ḥadīth 7

حَدَّثَنَا هَنَّادٌ، وَمَحْمُودُ بْنُ غَيْلانَ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ[٥٥٩]، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ اللَّهَ لَيَرْضَى[٥٦٠] عَنِ الْعَبْدِ أَنْ يَأْكُلَ[٥٦١] الأَكْلَةَ[٥٦٢]، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا

Anas ibn Mālik ﵁ narrated that the Messenger of Allāh ﷺ said, 'Verily, Allāh is surely pleased by a servant who eats a morsel, or

drinks a drink and praises Him for it.’

O Allāh! For You there is praise, for You there is thanks—I cannot enumerate your praises.

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1 *Ṣaḥīḥ Muslim* #2021

2 *Sunan ibn Mājah* #3392

باب ما جاء في قدح[٥٦٣] رسول الله صلى الله عليه وسلم

THE DRINKING BOWL OF THE MESSENGER OF ALLĀH ﷺ

AS HIGHLIGHTED BY the narrations, the term ‘drinking bowl’ refers to the utensil from which the Messenger of Allāh ﷺ would drink water.

Ḥadīth 1

حَدَّثَنَا الْحُسَيْنُ[٥٦٤] بْنُ الأَسْوَدِ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، عَنْ ثَابِتٍ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ، قَدَحَ خَشَبٍ، غَلِيظًا، مُضَبَّبًا[٥٦٥] بِحَدِيدٍ، فَقَالَ: يَا ثَابِتُ، هَذَا قَدَحُ رَسُولِ اللهِ صلى الله عليه وسلم

> Thābit ﷺ narrated, ‘Anas ibn Mālik took out a rough, wooden drinking bowl which was lined with iron. He said, “O Thābit! This is the drinking bowl of the Messenger of Allāh ﷺ.”’

Commentary

It is said that this item was sold for eight thousand dirhams from the inheritance of Naḍr ibn Anas ﷺ and that Imām Bukhārī ﷺ drank water from it in Basra. However, some people say that it was another drinking bowl.

Ḥadīth 2

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: أَنْبَأَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: أَنْبَأَنَا حُمَيْدٌ، وَثَابِتٌ، عَنْ أَنَسٍ، قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، بِهَذَا الْقَدَحِ الشَّرَابَ كُلَّهُ[٥٦٦]، الْمَاءَ، وَالنَّبِيذَ، وَالْعَسَلَ، وَاللَّبَنَ

Anas ﷺ narrated, 'I filled all types of drink for the Messenger of Allāh ﷺ in this drinking bowl; water, *nabīdh*, honey and milk.'

Commentary

Nabīdh refers to [a drink] where dates and raisins are soaked in water until it ferments properly, it is strong and enjoyable. Dates and its like were soaked for the Messenger of Allāh ﷺ in the evening and then he would drink it the next morning or the day after. For as long as there was not fear of it becoming intoxicating [due to fermentation], it would be used.

باب ما جاء في صفة فاكهة رسول الله صلى الله عليه وسلم

THE DESCRIPTION OF THE FRUITS OF THE MESSENGER OF ALLĀH ﷺ

THIS IS IN REFERENCE to the types of fruit that the Messenger of Allāh ﷺ consumed. Seven ḥadīth are mentioned in this chapter:

Ḥadīth 1

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ[٥٦٧]، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يَأْكُلُ الْقِثَّاءَ[٥٦٨] بِالرُّطَبِ

ʿAbd Allāh ibn Jaʿfar ﷺ narrated that the Prophet ﷺ would eat ripe dates with cucumber.

Commentary

Due to the cucumber being a cold food and dates being warm, their effects cancel each other out thus providing a balance. It is ascertained through this ḥadīth that one should be wary of a food's disposition. Hence, cucumbers are bland whereas dates are sweet. As a result, the former is sweetened by the latter.

Ḥadīth 2

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ هِشَام بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَأْكُلُ الْبِطِّيخَ[٥٦٩] بِالرُّطَبِ

ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ would eat watermelon with ripe dates.

Commentary

There is further detail of this account in the narration of Tirmidhī ﵀ wherein the Sanctified Prophet ﷺ also stated that the heat of the dates and the coolness of the watermelon nullify each other.

Ḥadīth 3

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ حُمَيْدًا، أَوْ قَالَ حَدَّثَنِي[٥٧٠] حُمَيْدٌ، قَالَ وَهْبٌ[٥٧١]: وَكَانَ صَدِيقًا لَهُ[٥٧٢]، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَجْمَعُ بَيْنَ الْخِرْبِزِ[٥٧٣] وَالرُّطَبِ

Anas ibn Mālik ﵁ narrated, 'I saw the Messenger of Allāh ﷺ [eating] cantaloupe melon and ripe dates together.'

Commentary

Some scholars have translated the cantaloupe as watermelon instead due to its being cool as mentioned in the previous narration. However, it is obvious that the cantaloupe is intended at this juncture, and the reason

why it has been eaten with dates is in order to dispel its blandness. It is not necessary to use the same reasoning at every avenue; it is possible for a different rationale to be applied to another situation. Thus, according to this valueless servant, the account pertaining to the consumption of dates with watermelon in order to create balance and the narration in relation to eating dates with cantaloupe due to its blandness are two separate incidents. Sometimes, the cantaloupe is drizzled with sugar and eaten due to its insipidness. Hence, it is not necessary to base [the actions of] both ḥadīth on the same reasoning.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ بْنِ الصَّلْتِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم أَكَلَ الْبِطِّيخَ بِالرُّطَبِ

ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ ate watermelon with ripe dates.

Ḥadīth 5

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى النَّبِيِّ[٥٧٤] صلى الله عليه وسلم، فَإِذَا أَخَذَهُ رَسُولُ اللهِ صلى الله عليه وسلم، قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا[٥٧٥] وَفِي مُدِّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ[٥٧٦] وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ، بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ[٥٧٧]، قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ[٥٧٨] يَرَاهُ، فَيُعْطِيهِ ذَلِكَ الثَّمَرَ

Abū Hurairah ﷺ narrated, ‘When people would see the first fruit [blooming], they would take it to the Messenger of Allāh ﷺ. He would take it and supplicate: O Allāh, bless our fruit for us, bless our city for us, bless us in our *ṣāʿ* and *mudd* (**these are scales by which dates and its like would be weighed upon and then sold**). O Allāh! Indeed, Ibrāhīm is Your servant, Your friend and Your Prophet; verily, I [too] am Your servant and Prophet (**as this was a moment of humility, the Sanctified Prophet ﷺ did not mention him being Allāh’s ﷻ beloved**). Indeed, he supplicated to You for Makkah (**which is mentioned in the verse: *Our Lord. . . So, make hearts of people yearn towards them, and provide them with fruits, so that they may be grateful.* [14:37]**) and so I supplicate to You for Madīnah in the same manner that he had supplicated to You for Makkah twofold. Thereafter, he would call the smallest child he could see, and

would give him the fruit.’

Ḥadīth 6

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ[٥٧٩] بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنِ الرُّبَيِّعِ[٥٨٠] بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: بَعَثَنِي مُعَاذُ بْنُ عَفْرَاءَ بِقِنَاعٍ مِنْ رُطَبٍ وَعَلَيْهِ أَجْرٌ[٥٨١] مِنْ قِثَّاءِ زُغْبٍ[٥٨٢] وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ الْقِثَّاءَ، فَأَتَيْتُهُ بِهِ وَعِنْدَهُ حِلْيَةٌ قَدْ قَدِمَتْ عَلَيْهِ مِنَ الْبَحْرَيْنِ[٥٨٣]، فَمَلأَ يَدَهُ مِنْهَا فَأَعْطَانِيهِ

Ar-Rubayyiʿ bint Muʿawwidh ibn ʿAfrāʾ ﷺ stated, ‘[My uncle] Muʿādh ibn ʿAfrāʾ sent me with a tray of ripe dates which had upon it cucumber relish. The Messenger of Allāh ﷺ liked cucumber and so I came to him with it. At that time, he had jewellery which had been presented before him from Bahrain. He filled his hand up with it and gave the jewellery to me.’

Commentary

Apart from being eaten with dates, cucumbers have many other benefits such as making the body plump. Hence, ʿĀ’ishah ﷺ narrated that at the time of her farewell [i.e. marriage], her mother thought it would be better for her to be plump so that her physique developed better. Thus, her mother fed her cucumber with ripe dates by which her body developed a healthy plumpness.

It has also been mentioned in a weak ḥadīth that ʿĀ’ishah ﷺ narrated

that the Messenger of Allāh ﷺ would eat cucumber with salt. There isn't anything which prohibits this. He would at times eat cucumber with salt and at other times with dates. Sometimes, he would prefer a sweet taste and at other times a salty one.

Ḥadīth 7

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: أَتيتُ النَّبِيَّ صلى الله عليه وسلم، بِقِنَاعٍ مِنْ رُطَبٍ، وَأَجْرِ زُغْبٍ، فَأَعْطَانِي مِلْءَ كَفِّهِ حُلِيًّا أَوْ قَالَتْ: ذَهَبًا

Ar-Rubayyiʿ bint Muʿawwidh ibn ʿAfrāʾ ﷺ stated, 'I came to the Prophet ﷺ with a plate of ripe dates and cucumber relish. He gave me a handful of jewellery.' The narrator said, 'Or she said:gold.'

Commentary

This is the same as the first narration; it has been shortened here. A narrator of the ḥadīth doubted whether jewellery or gold [was given].

باب ما جاء في صفة شراب رسول الله صلى الله عليه وسلم

WHAT HAS BEEN NARRATED CONCERNING THE DESCRIPTION OF THE DRINKS OF THE MESSENGER OF ALLĀH ﷺ

THE AUTHOR has mentioned two ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا ابْنُ أَبِي عُمَرَ[٥٨٤]، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ أَحَبَّ الشَّرَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، الْحُلْوُ الْبَارِدُ

ʿĀ'ishah ؓ narrated that a sweet and chilled [drink] was the most beloved beverage to the Messenger of Allāh ﷺ.

Commentary

It appears that water is intended by the term 'sweet and chilled'. Subsequently, a narration of Abū Dāwūd ؒ and others clearly highlight this whilst it is also possible that the drink was of honey or *nabīdh* made from dates as has been mentioned in the chapter of the drinking bowl. Food was not given special attention in the residence of the Messenger of Allāh ﷺ. They would consume whatever they had. However, there was a special regard given to sweet and cold water. Sweet water was brought

for the Messenger of Allāh ﷺ from a place called Suqyā which was a few miles away from Madīnah. The Messenger of Allāh ﷺ would also echo the words of Dāwūd ﷺ when he supplicated, ‘O Allāh! Grant me Your love to the extent that it is dearer to me than my life, my wealth, my family and chilled water.’[1]

Ḥadīth 2

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ عُمَرَ هُوَ ابْنُ أَبِي حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم، أَنَا، وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ، فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ، فَشَرِبَ رَسُولُ اللهِ صلى الله عليه وسلم، وَأَنَا عَلَى يَمِينِهِ، وَخَالِدٌ عَلَى شِمَالِهِ، فَقَالَ لِي: الشَّرْبَةُ لَكَ[٥٨٥]، فَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا[٥٨٦]، فَقُلْتُ: مَا كُنْتُ لأُوثِرَ عَلَى سُؤْرِكَ أَحدًا، ثُمَّ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا، فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا[٥٨٧] فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ عَزَّ وَجَلَّ لَبَنًا، فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ ثُمَّ قَالَ[٥٨٨]: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَيْسَ شَيْءٌ يُجْزِئُ مَكَانَ الطَّعَامِ وَالشَّرَابِ، غَيْرُ اللَّبَنِ قال أبو عيسى[٥٨٩] هكذا روى سفيان بن عيينة هذا الحديث عن معمر عن الزهري عن عروة عن عائشة رضي الله عنها. ورواه عبد الله بن المبارك وعبد الرزاق وغير واحد عن معمر عن الزهري عن النبي (صلى الله عليه وسلم) مرسلاً ولم يذكروا فيه عن عروة عن عائشة. وهكذا روى يونس وغير واحد عن الزهري عن النبي (صلى الله عليه وسلم) مرسلاً. قال أبو عيسى إنما أسنده ابن عيينة من بين الناس قال أبو عيسى[٥٩٠]: وميمونة بنت الحارث زوج النبي (صلى الله عليه وسلم) هي خالة ابن الوليد وخالة ابن عباس وخالة يزيد بن الأصم رضي الله عنهم. واختلف الناس في رواية هذا الحديث عن علي بن زيد بن جدعان فروى بعضهم عن علي بن زيد عن عمر بن أبي حرملة وروى شعبة عن علي بن زيد فقال عن عمرو بن حرملة والصحيح عمر بن أبي حرملة.

ʿAbd Allāh ibn ʿAbbās ﷺ narrated, 'I came with the Messenger of Allāh and Khālid ibn al-Walīd to Maimūnah (**Maimūnah, the Mother of the Believers ﷺ, was the maternal aunt of these two individuals**). She brought forth a glass of milk which the Messenger of Allāh ﷺ drank. I was to his right and Khālid was on his left. He said to me, 'The [right] to drink is yours (**i.e. as you are on the right**), however if you desire, you can favour Khālid.' I replied, 'I will not prefer anyone [over myself] over your leavings.' Thereafter, the Messenger of Allāh ﷺ said, 'Let he who is fed food by Allāh recite: *O Allāh! Bless us in this and feed us better than this.* And let he who is granted milk by Allāh recite: *O Allāh! Bless us in this and increase it for us.*' He ﷺ then said, 'There is nothing which can be substituted in place of food and drink except milk.''

Commentary

The Sanctified Prophet ﷺ favoured Ibn ʿAbbās ﷺ with the [cup of] milk because he was sitting on his right side whereas Khālid ﷺ was on his left; the rotation of a cup is done so from the right as has been highlighted by various narrations. The reason for showing favour to Khālid ﷺ was because of his seniority and a means of teaching Ibn ʿAbbās ﷺ that even if it was his right [to receive the cup], he should be attentive to favouring [Khālid ﷺ over himself]. However, Ibn ʿAbbās' ﷺ recognition of the leavings of the Messenger of Allāh ﷺ and desire of it subjugated him which is a direct result of the deep love they had for him.

1 *Sunan At-Tirmidhī* #1490

باب ما جاء في شرب[٥٩١] رسول الله صلى الله عليه وسلم

WHAT HAS BEEN NARRATED CONCERNING THE DESCRIPTION OF THE MANNER IN WHICH THE MESSENGER OF ALLĀH ﷺ WOULD DRINK

THE AUTHOR has mentioned ten ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، وَمُغِيرَةُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، شَرِبَ مِنْ زَمْزَمَ، وَهُوَ قَائِمٌ[٥٩٢]

ʿAbd Allāh ibn ʿAbbās ﷺ narrated that the Prophet ﷺ drank *Zamzam* water whilst standing.

Commentary

The Sanctified Prophet ﷺ has also prohibited water from being drunk whilst standing. Consequently, this has been mentioned in detail in other narrations. Due to this, scholars have also included *Zamzam* water within this prohibition and have explained the Messenger of Allāh's ﷺ action in this instance as being due to congestion or to highlight its mere permissibility. However, the popular opinion among the scholars is that

the [drinking of the] *Zamzam* water is not part of the prohibition but rather, it is better to drink it standing up.

Ḥadīth 2

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ[٥٩٣]، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَشْرَبُ قَائِمًا[٥٩٤]، وَقَاعِدًا

> ʿAmr ibn Shuʿaib ﵁ narrated from his father that his grandfather said, 'I have seen the Messenger of Allāh ﷺ drinking whilst standing up and sitting down.'

Commentary

There are many narrations in which the Messenger of Allāh ﷺ has prohibited the drinking of water whilst standing up. Consequently, a narration of Abū Hurairah ﵁ is mentioned in *Ṣaḥīḥ Muslim* wherein the Messenger of Allāh ﷺ has said that nobody should drink whilst standing and if one forgets [and does so], he should vomit it out.[1] The scholars have sought to explain his action and prohibition in a number of ways: some scholars are of the opinion that the prohibition was established later thus it is the abrogate. Some scholars have stated the opposite in that the narrations which pertain to his ﷺ standing up abrogate the prohibition. However, the popular opinion is that this [matter] is not one of Sharia rulings or prohibitions but rather, it is one of etiquette. It is from the ways of compassion and mercy due to which Ibn al-Qayyim ﵀ has written about the harms of standing up and eating. In conclusion,

the action of standing up and drinking by the Messenger of Allāh ﷺ was to highlight its mere permissibility and to show that it is not forbidden to drink water whilst standing up. Although, it would be disliked and not considered the best practice.

Ḥadīth 3

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ[٥٩٥]، قَالَ: سَقَيْتُ النَّبِيَّ صلى الله عليه وسلم، مِنْ زَمْزَمَ، فَشَرِبَ، وَهُوَ قَائِمٌ

ʿAbd Allāh ibn ʿAbbās ﷺ narrated, 'I served the Prophet ﷺ *Zamzam* water. He drank it whilst standing.'

Commentary

This has been mentioned previously in the first ḥadīth of this chapter.

Ḥadīth 4

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، وَمُحَمَّدُ بْنُ طَرِيفٍ[٥٩٦] الْكُوفِيُّ، قَالا: حَدَّثَنَا ابْنُ الْفُضَيْلِ[٥٩٧]، عَنِ الأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ[٥٩٨]، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، قَالَ: أُتِي[٥٩٩] عَلِيٌّ، بِكُوزٍ مِنْ مَاءٍ، وَهُوَ فِي الرَّحْبَةِ[٦٠٠]، فَأَخَذَ مِنْهُ كَفًّا، فَغَسَلَ يَدَيْهِ، وَمَضْمَضَ، وَاسْتَنْشَقَ، وَمَسَحَ[٦٠١] وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ، ثُمَّ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ، هٰكَذَا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، فَعَلَ[٦٠٢]

Nazzāl ibn Sabrah ﷺ narrated, ‘A vessel containing water was brought to ʿAlī whilst he was in the courtyard (**of Masjid Kūfah which was where he issued legal verdicts**). He took a handful from it, washed his hands, gargled, passed water through his nostrils, and wiped his face, forearms and head. Thereafter, he drank whilst standing and said, ‘This is the ablution of one who hasn’t nullified his purity. I saw the Messenger of Allāh ﷺ doing the same.’’

Commentary

This is an abridged version of a ḥadīth found in *Mishkāt al-Maṣābīḥ* which has been transmitted from *Ṣaḥīḥ al-Bukhārī*. In this ḥadīth, it is possible that ʿAlī ﷺ actually wiped his face, and arms [i.e. instead of washing them]. In such a scenario, his ablution would be held as being an example, it would be called *wuḍū’* in its literal sense. Furthermore, there is no mention of [wiping] the feet at all and this substantiates this explanation. Another explanation is that the washing [of limbs] was done lightly and has thus been construed as wiping. The mention of the [washing] of the feet has also been mentioned in other narrations.

This explanation is further strengthened by the fact that some narrations highlight the washing of the hands and face in place of its wiping. In such a scenario, the ḥadīth in discussion purports a renewed ablution; this explanation appears to be better according to this valueless servant.

It is also ascertained from this ḥadīth that it is permissible to drink one’s remnant ablution water whilst standing. There is clarity pertaining to the permissibility of its consumption, and that of *Zamzam* whilst

standing in the books of Islamic jurisprudence. In fact, ʿ*Allāmah* Shāmī ﵀ has transmitted from the pious elders that the drinking of remnant ablution water has been experienced to cure ailments. Mullā ʿAlī al-Qārī ﵀ has narrated its desirability (i.e. the consumption of ablution water) in his commentary of the *Shamā'il*.

Ḥadīth 5

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيُوسُفُ بْنُ حَمَّادٍ، قَالا: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي عِصَامَ[٦٠٣]، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم: كَانَ يَتَنَفَّسُ فِي الإِنَاءِ[٦٠٤] ثَلاثًا إِذَا شَرِبَ، وَيَقُولُ: هُوَ أَمْرَأُ[٦٠٥]، وَأَرْوَى

> Anas ibn Mālik ﵁ narrated that the Messenger of Allāh ﷺ would breathe thrice when drinking from a glass and he would say, '[To drink in such a manner is] pleasant and more filling.'

Commentary

A prohibition has been established in regards to drinking water in one gulp. The scholars have written a variety of harms in drinking [a beverage] with one gulp as it especially weakens the nerves. It is also detrimental to the stomach and liver.

Ḥadīth 6

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ[٦٠٦]، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ رِشْدِينِ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا شَرِبَ، تَنَفَّسَ مَرَّتَيْنِ[٦٠٧]

ʿAbd Allāh ibn ʿAbbās ﷺ narrated that when the Messenger of Allāh ﷺ would drink [water], he would take two breaths.

Commentary

This ḥadīth may mean that the water was drunk in two breaths and this appears to be the sounder opinion. This is due to the verbal statement of ʿAbd Allāh ibn ʿAbbās ﷺ that water should not be drunk all at once but rather, two or three sips should be taken. In such an instance, [the action in] this ḥadīth will be considered occasional; i.e. the Messenger of Allāh ﷺ would sometimes drink the water in two breaths in order to show the minimum amount of breaths [one can consume water in]. Another explanation would be that he would take two breaths in between drinking water. If two breaths are taken whilst drinking water, then all the water will naturally be drunk in three gulps. By this explanation there remains no contradiction between this and the last hadith.

Ḥadīth 7

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ جَدَّتِهِ كَبْشَةَ[٦٠٨]، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صلى الله عليه وسلم فَشَرِبَ مِنْ قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ

Kabshah ﷺ narrated, ‘The Messenger of Allāh ﷺ came to me and drank from a hanging waterskin whilst standing. I stood up and cut the mouth of the waterskin.’

Commentary

Imām Nawawī ﷺ has narrated two reasons from Imām Tirmidhī ﷺ as to why the waterskin was cut [from its mouth]: firstly, it was done to seek blessings. She wanted to keep the portion of the waterskin where the blessed saliva of the Messenger of Allāh ﷺ touched and seek blessings from it, thus she cut it and kept it with her. Secondly, she did not want anybody else to use the part of the waterskin where the Messenger of Allāh’s ﷺ blessed saliva touched; out of good etiquette, she cut that portion off as someone else’s mouth touching it could be [considered] bad etiquette.

There are two discussions pertaining to this ḥadīth: the first is in regards to standing up and drinking, which has been discussed previously. The second is in regard to a ḥadīth which has been related in *Ṣaḥīḥ al-Bukhārī*[2] and elsewhere wherein there is a prohibition in drinking water from the mouth of a waterskin. Thus, this ḥadīth will be taken to prove mere permissibility, otherwise the narration which indicates the prohibition will be considered to be indicative towards a lesser good. The Sanctified Prophet’s ﷺ drinking in this manner can also be deemed to be a necessity. An incident has been narrated in a ḥadīth[3] wherein a man was drinking from the mouth of a waterskin when a snake emerged from it; due to this, the Messenger of Allāh ﷺ prohibited the consumption of water in this manner. It appears however that this incident took place in the early stages of Islām due to the ḥadīth in

consideration. Another specific point to be made is that drinking water in such a manner, among other things, was also prohibited because not every individual's mouth is such that others would not be bothered by them if they were to drink from their waterskin. However, the mouths of some individuals are such that their saliva are a cure or ailments. They are tastier than anything the world can offer, and cause greater happiness than any object of joy.

عناب لب لعاب دہن شربت وصال
نسخہ چاہئے ترے بیمار کے لئے

The rose of your lip, the saliva of your tongue, the syrup of your attachment; it is the prescription for the one dying for you.

Thus, the drinking of the Messenger of Allāh ﷺ, the Beloved of the two worlds, from a waterskin cannot be considered similar to the drinking of others.

Ḥadīth 8

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عُزْرَةُ[٦٠٩] بْنُ ثَابِتٍ الأَنْصَارِيُّ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ، يَتَنَفَّسُ فِي الإِنَاءِ ثَلاثًا، وَزَعَمَ أَنَسٌ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاثًا[٦١٠]

Thumāmah ibn ʿAbd Allāh ﷺ narrated that Anas ibn Mālik ﷺ would drink water in three breaths and that he would also claim

that the Prophet ﷺ would drink water in three breaths [too].

Ḥadīth 9

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنِ الْبَرَاءِ بْنِ زَيْدٍ ابْنِ[٦١١] ابْنَةِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، دَخَلَ عَلَى أُمِّ سُلَيْمٍ، وَقِرْبَةٌ مُعَلَّقَةٌ، فَشَرِبَ مِنْ فَمِ الْقِرْبَةِ وَهُوَ قَائِمٌ، فَقَامَتْ أُمُّ سُلَيْمٍ إِلَى رَأْسِ الْقِرْبَةِ فَقَطَعَتْهَا[٦١٢]

Anas ibn Mālik ؓ narrated that the Messenger of Allāh ﷺ came to the residence of Umm Sulaim and there was a waterskin which was hanging. He drank from the mouth of the waterskin whilst standing. Umm Sulaim stood up towards the mouth of the waterskin and cut it off.

Commentary

A similar ḥadīth of Kabshah ؓ has just passed. To drink a hanging water-skin whilst sitting is a difficult task in itself, thus this incident is symptomatic to necessity. In the incident of Umm Sulaim ؓ, some narrations clarify that after she cut the mouth of the waterskin, she stated that now nobody will be able to drink from it by mouth. This highlights that it was cut due to observing good etiquette.

Ḥadīth 10

حَدَّثَنَا أَحْمَدُ بْنُ نَصْرٍ النَّيْسَابُورِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِي[٦١٣]، قَالَ: حَدَّثَتْنَا عَبِيدَةُ[٦١٤] بِنْتُ نَائِلٍ[٦١٥]، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهَا، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَشْرَبُ قَائِمًا، قَالَ أَبُو عِيسَى[٦١٦]: وَقَالَ بَعْضُهُمْ: عُبَيْدَةُ بِنْتُ نَابِلٍ

Saʿd ibn Abī Waqqāṣ ﷺ narrated that the Prophet ﷺ drank water whilst standing up.

Commentary

This was not his blessed habit but rather, he would occasionally drink whilst standing due to necessity. The details of this have been discussed earlier.

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1 *Ṣaḥīḥ Muslim* #2026

2 *Ṣaḥīḥ al-Bukhārī* #5628

3 *Sunan ibn Mājah* #3545

باب ما جاء في تعطر[٦١٧] رسول الله
صلى الله عليه وسلم

THE PERFUME OF THE MESSENGER OF ALLĀH ﷺ

FRAGRANCE WOULD naturally emanate from the blessed body of the Sanctified Prophet ﷺ to the extent that he did not need to use perfume. Consequently, a statement of Anas ؓ highlights that he has never smelt a scent (neither amber, nor musk) which was more fragrant than that of the Sanctified Prophet ﷺ. There are many other narrations which also point towards this; there are many narrations in the books of ḥadīth which highlight the Messenger of Allāh's ﷺ perspiration being used as perfume instead of fragrances. Thus, there is a narration of Umm Sulaim's ؓ in *Ṣaḥīḥ Muslim* and elsewhere wherein once, the Messenger of Allāh ﷺ was perspiring from his pure body whilst he was asleep.[1] She began to gather his perspiration in a bottle at which his eyes began to open. The Sanctified Prophet ﷺ enquired as to what she was doing. She replied that they mix his perspiration with their perfumes which is more fragrant than anything. Once the Messenger of Allāh ﷺ passed his blessed hand upon the hip and stomach of ʿUqbah ؓ after reciting an invocation. As a result, his body became perfumed to such an extent that his four wives would perfume themselves immensely in order to compete with him but his scent would always remain dominant.

نگہت گل راچہ کنم اے نسیم
بوئے آں پیر ہنم آرزواست

O fragrant orchard! What have I to do with the scent of a blossoming flower? Verily, I desire the scent of his shirt! [i.e. reference is towards Yaʿqūb ﷺ longing for Yūsuf ﷺ.]

Abū Yaʿlā ﷺ and others have narrated that those who would pass by an alley after the Messenger of Allāh ﷺ had passed by would find it blooming with fragrance. They would recognise that the Sanctified Prophet ﷺ had taken that path. A plethora of narrations are indicative of this but nevertheless, the Messenger of Allāh ﷺ regularly applied perfume.

The author has mentioned six ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ[٦١٨]، و غَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: كَانَ لِرَسُولِ اللهِ صلى الله عليه وسلم سُكَّةٌ[٦١٩] يَتَطَيَّبُ مِنْهَا

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ had a *sukkah* from which he would perfume himself.

Commentary

There are two opinions among the scholars as to the word *'sukkah'*; some

have translated it as a perfume container in which fragrance is kept. Hence, the ḥadīth will mean that he would take perfume from the container and then use it. My teacher, may Allāh ﷺ have mercy upon him, would translate [this ḥadīth] in this manner. Some scholars state that it [*sukkah*] is a compound fragrance. Consequently, this meaning has been favoured in *al-Qāmūs* and its author has even written the method of its production in detail.

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ، لا يَرُدُّ[٦٢٠] الطِّيبَ، وَقَالَ أَنَسٌ: إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لا يَرُدُّ الطِّيبَ

Thumāmah ibn ʿAbd Allāh ﷺ narrated that Anas ibn Mālik would not refuse perfume. He would say, ‘Indeed, the Prophet ﷺ would not refuse perfume.’

Ḥadīth 3

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ[٦٢١]، عَنْ عَبْدِ اللهِ بْنِ مُسْلِمِ بْنِ جُنْدُبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: ثَلاثٌ[٦٢٢] لا تُرَدُّ: الْوَسَائِدُ، وَالدُّهْنُ، وَاللَّبَنُ

ʿAbd Allāh ibn ʿUmar ﷺ narrated that the Messenger of Allāh ﷺ said, ‘Do not refuse three [things]: the pillow, [fragrance] oil and

milk.’

Commentary

The reason why these items have been mentioned is because they are not cumbersome upon the one giving the gift to present and at times, its rejection can cause upset. Every such item which is of a meagre nature falls within the same category as those mentioned [within the ḥadīth] as they are not burdensome upon the one giving the gift. Some scholars have articulated that the term ‘pillow’ refers to giving it as a gift to someone as it is not troublesome to do so. However, others have said that it is to give a pillow to someone temporarily to lie or lean upon.

Ḥadīth 4

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ[٦٢٣]، عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ[٦٢٤]، عَنْ رَجُلٍ[٦٢٥]، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ، وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطُّفَاوِيِّ[٦٢٦]، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، مِثْلَهُ بِمَعْنَاهُ

Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ said, ‘A masculine fragrance is that wherein its scent is prominent and its colour is hidden. The feminine scent is that wherein the colour is

prominent and the scent is subtle.'

Commentary

This means that men should use masculine fragrances as the application of colouring [i.e. coloured perfumes] do not befit them and likewise, women should use feminine scents.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ خَلِيفَةَ، وَعَمْرُو بْنُ عَلِيٍّ، قَالا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ، عَنْ حَنَانٍ[٦٢٧]، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ[٦٢٨]، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا أُعْطِيَ أَحَدُكُمُ الرَّيْحَانَ[٦٢٩] فَلا يَرُدُّهُ، فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ قال أبو عيسى ولا نعرف لِحَنَان غير هذا الحديث وقال عبد الرحمن بن أبي حاتم في كتاب الجرح والتعديل حنان الأسدي[٦٣٠] من بني أسد بن شريك[٦٣١] وهو صاحب الرقيق[٦٣٢] عم[٦٣٣] والد مسدد وروى عن أبي عثمان النهدي وروى عنه الحجاج ابن أبي عثمان الصواف، وسمعت[٦٣٤] أبي يقول ذلك.

Abū ʿUthmān an-Nahdī ﵁ narrated that the Messenger of Allāh ﷺ said, 'If any one of you is given *Raiḥān*, do not reject it for indeed, it emanated from *Jannah*.'

Commentary

Raiḥān is in reference to a specific fragrance or is a generic term for every perfume. Both opinions are held by the scholars of lexicon. The

reason why Allāh ﷻ replicated the fragrance of *Jannah* in the world is so that it becomes a means of enthusiasm towards it and increases eagerness [to attain it]. One is naturally inclined towards fragrance, and one is inherently charmed by it. However, what comparison can there be between the fragrance of this world and that of *Jannah*? Its [*Jannah's*] scent blossoms so far, that its path traverses for five hundred years.

Ḥadīth 6

حَدَّثَنَا عمر بن إسماعيل بن مجالد بن سعيد الهمذاني، حدثني أبي، عن بيان[٦٣٥]، عن قيس بن أبي حازم، عن جرير بن عبد الله قَالَ: عُرِضْتُ بَيْنَ يدى عُمر بن الخَطَّاب، فَأَلْقَى جَرِيْر رِدَاءَهُ، وَمَشَى فِيْ إِزَارٍ، فَقَالَ لَهُ: خُذْ رِدَاءَكَ، فَقَالَ لِلْقَوْمَ: مَا رَأَيْتُ رَجُلاً أحسن صورة مِنْ جَرِيْرٍ، إِلاَّ ما بلغنا مِنْ صُوْرَةِ يُوْسُف عليه السلام.

Jarīr ibn ʿAbd Allāh ﷺ narrated, 'I was brought to ʿUmar ibn al-Khaṭṭāb [i.e. to be assessed for battle].' He threw down his mantle and walked in his sarong. ʿUmar ﷺ said to him [after his assessment], 'Take hold of your mantle.' He then said to the people, 'Other than the description which has reached us about Yūsuf ﷺ, I haven't seen a man more handsome than Jarīr.'

Commentary

It is understood from the description which has reached us regarding the beauty of Yūsuf ﷺ that he was far more handsome than Jarīr ﷺ. However, besides Yūsuf ﷺ, there was not anyone more handsome than

him. At the time of *Jihād*, ʿUmar ؓ had taken an in-depth assessment of the army. He examined every person from among whom Jarīr ؓ was also included.

There are a few objections upon this ḥadīth which have been omitted for brevity. However, one objection from among them is that ʿUmar ؓ distinguished the beauty of Yūsuf ؑ but did not mention the blessed beauty of the Sanctified Prophet ﷺ. Still, it is quite obvious that when the Messenger of Allāh's ﷺ beauty far exceeded that of Yūsuf 's ؑ, by excluding the latter, the beauty of the Sanctified Prophet ﷺ is automatically excluded too. Alternatively, the complete beauty of the Messenger of Allāh ﷺ was concealed as Shāh Walī Allāh ad-Dehlawī ؒ has written.

The second objection is that this ḥadīth does not have any such link with the chapter title; an explanation from among the various answers articulates that a good scent is bound to beauty. The body and clothes of an individual resonate with a delightful fragrance in accordance to how beautiful they are. Thus, the Messenger of Allāh ﷺ is the most handsome from among the creation and the sparkle of the moons. Hence, natural fragrance was adjoined to him.

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1 *Ṣaḥīḥ Muslim* #2332

باب كيف كان[٦٣٦] كلام رسول الله صلى الله عليه وسلم

THE SPEECH OF THE MESSENGER OF ALLĀH ﷺ

THREE ḤADĪTH have been mentioned in this chapter:

Ḥadīth 1

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَسْرُدُ[٦٣٧] سرْدَكُمْ هَذَا، وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلامٍ بَيِّنٍ فَصْلٍ، يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ

> ʿĀ’ishah ؓ narrated, ‘The Messenger of Allāh ﷺ would not be swift and continuous in his speech like you all. Rather, he would speak with clear, discernible speech. A person who was sitting in his gathering would remember what he had said.’

Commentary

The Sanctified Prophet’s ﷺ speech was not ambiguous and swift to the extent that parts of it would be understandable and other parts incomprehensible. Rather, it was a calm and clear discourse so that the audience would understand [his words].

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ، عَنْ عَبْدِ اللهِ بْنِ الْمُثَنَّى، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُعِيدُ الْكَلِمَةَ ثَلاثًا لِتُعْقَلَ[٦٣٨] عَنْهُ

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ would (**at times**) repeat his speech (**according to necessity**) thrice so that it was well understood.

Commentary

If the topic was difficult, he would repeat his words thrice so that they could be pondered and contemplated over. Alternatively, if his audience was large, he would face the three sides and repeat his topic thrice so that they would remember his words well. To repeat [his words] three times was the limit, otherwise if it would suffice on repeating his words twice, then he would do that.

Ḥadīth 3

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ[٦٣٩] بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، قَالَ: حدَّثَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ[٦٤٠] خَدِيجَةَ يُكْنَى أَبَا عَبْدِ اللهِ، عَنِ ابْنٍ لأَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالِي[٦٤١] هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَّافًا، فَقُلْتُ[٦٤٢]: صِفْ لِي مَنْطِقَ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم مُتَوَاصِلَ الأَحْزَانِ، دَائِمَ الْفِكْرَةِ، لَيْسَتْ لَهُ رَاحَةٌ، طَوِيلَ السَّكْتِ، لا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ، يَفْتَتِحُ الْكَلامَ، وَيَخْتِمُهُ بِأشداقه[٦٤٣]، وَيَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ[٦٤٤]، كَلامُهُ فَصْلٌ، لا فُضُولَ، وَلا تَقْصِيرَ، لَيْسَ بِالْجَافِي، وَلا الْمُهِينِ[٦٤٥]، يُعَظِّمُ النِّعْمَةَ وَإِنْ دَقَّتْ لا يَذُمُّ مِنْهَا شَيْئًا، غَيْرَ أَنَّهُ[٦٤٦] لَمْ يَكُنْ يَذُمُّ ذَوَّاقًا[٦٤٧] وَلا يَمْدَحُهُ، وَلا تُغْضِبُهُ الدُّنْيَا، وَلا مَا كَانَ لَهَا، فَإِذَا تُعُدِّيَ[٦٤٨] الْحَقُّ، لَمْ يَقُمْ لِغَضَبِهِ شَيْءٌ، حَتَّى يَنْتَصِرَ لَهُ، وَلا يَغْضَبُ لِنَفْسِهِ، وَلا يَنْتَصِرُ لَهَا، إِذَا أَشَارَ أَشَارَ بِكَفِّهِ كُلِّهَا، وَإِذَا تَعَجَّبَ قَلَبَهَا، وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا، وَضَرَبَ بِرَاحَتِهِ الْيُمْنَى بَطْنَ إِبْهَامِهِ الْيُسْرَى، وَإِذَا غَضِبَ أَعْرَضَ[٦٤٩] وَأَشَاحَ، وَإِذَا فَرِحَ غَضَّ طَرْفَهُ، جُلُّ[٦٥٠] ضَحِكِهِ التَّبَسُّمُ، يَفْتَرُّ[٦٥١] عَنْ مِثْلِ حَبِّ الْغَمَامِ

Ḥasan ibn ʿAlī ﷺ stated, ‘I asked my uncle, Hind ibn Abī Hālah, who would describe [the Noble Prophet ﷺ], ‘Describe the Messenger of Allāh’s ﷺ speech to me.’ He said, ‘The Messenger of Allāh ﷺ would be in perpetual sorrow (**in relation to the Hereafter**), continuous contemplation (**regarding Allāh ﷻ or the matters of the Ummah**)—[due to these matters] he did not have

comfort (**worldly matters did not give him solace. Rather, he would find peace in religious affairs. In fact, in one ḥadīth it is stated, 'The coolness of my eyes is found in prayer'**). He was silent for long periods of time and would not speak unnecessarily (**he would not utter ambiguous words which would be semi-understood as is the mannerism of the haughty today**). He would commence and conclude his speech with the name of Allāh, the Exalted and he would speak with brevity (**to the extent that Mullā ʿAlī al-Qārī 🕋 has transmitted forty such, succinct ḥadīth in his commentary. These have been reproduced in the Arabic footnotes. Whoever wishes to memorise them should do so by viewing them**). His speech was discernible, it was not futile nor was it incomplete. He was not coarse, nor was he degrading; he would extol the blessings [of Allāh 🕋] even if they were considered small, he would not disgrace anything from it. He would not degrade food nor would he overpraise it (**it is obvious why he would not disgrace anything as a blessing is from Allāh 🕋. He would not overpraise food so in order to avoid showing over-exuberance toward it. However, in order to show his wish for something or in order to please another's heart, he would occasionally praise certain foods**). He would not be angered by worldly matters, nor by things which are ascribed to it (**he was never bothered by any worldly gain and therefore he would not be angry at its loss**). If the [Islamic] right was breached, his displeasure could not be contained until he had exacted its recompense. He would not get angry for himself, and would not

take retribution in that regard. When he would indicate [toward something], he would use the entirety of his palm to do so (**some scholars have said that the reason for this is because pointing contradicts humility, thus he would use his entire hand. Some scholars have also written that it was the habit of the Messenger of Allāh ﷺ to indicate to the Oneness of Allāh ﷻ by pointing his index finger—thus, he would not indicate to anyone besides Allāh ﷻ with it**). When he was amazed by something, he would turn his hand over and when he would talk, his hands would be animated (**at times, he would move his hands as he would speak**). Sometimes, he would hit his right palm with the inside of his left thumb; and when he was angry, he would turn away from it [the cause] and take no notice of it. When he was happy, he would close his eyes out of modesty and his laughter would mostly manifest as a smile. When he would smile, his [teeth] would shine like hail.' (**May Allāh's ﷻ blessings be upon him and his family in accordance to his beauty and perfection**).

Commentary

This is the remaining portion of the ḥadīth which was presented as the seventh narration in the first chapter. Every single bit of it is worthy of deep study and an endeavour so as to inculcate it within ourselves. His every action is complete with humility and the perfection of character.

باب ما جاء في ضحك رسول الله صلى الله عليه وسلم

THE LAUGHTER OF THE MESSENGER OF ALLĀH ﷺ

THERE ARE NINE ḥadīth mentioned in this chapter:

Ḥadīth 1

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، قَالَ: أَخْبَرَنَا الْحَجَّاجُ وَهُوَ ابْنُ أَرْطَاةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: كَانَ فِي سَاقَيْ[٦٥٢] رَسُولِ اللهِ صلى الله عليه وسلم، حُمُوشَةٌ[٦٥٣]، وَكَانَ لا يَضْحَكُ[٦٥٤] إِلا تَبَسُّمًا، فَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ، قُلْتُ: أَكْحَلُ الْعَيْنَيْنِ، وَلَيْسَ بِأَكْحَلَ

> Jābir ibn Samurah ؓ narrated that there was slenderness in the shins of the Messenger of Allāh ﷺ and that his laughter was but a smile. He said, ‘When I would look at him, I would think that he had applied kohl but he had not.’

Commentary

His eyes naturally appeared as if kohl had been applied.

Ḥadīth 2

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ[٦٥٥]، أَنَّهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللهِ صلى الله عليه وسلم

ʿAbd Allāh ibn al-Ḥārith ﷺ narrated, 'I have not seen anyone smile more than the Messenger of Allāh ﷺ.'

Commentary

There is an objection raised in regard to this ḥadīth; it was mentioned in the last narration of the previous chapter that the Messenger of Allāh ﷺ was in constant contemplation and perpetual sorrow. This appears to contract this ḥadīth. There are two explanations: firstly, the meaning of this ḥadīth is that the Messenger of Allāh's ﷺ smile was more than his laughter. The [narrator] had not seen anyone whose smile was more than his laughter. In fact, the forthcoming ḥadīth which has also been narrated by the very same companion highlights this point.

Secondly, despite his sorrow, he would be jovial and smile to show compassion to his Companions ﷺ and for them to be at peace. This is the complete state of perfection in mannerisms and humility. Jābir ﷺ has narrated in the fifth and sixth ḥadīth of this chapter that 'when the Messenger of Allāh ﷺ would look at me, he would smile at me.' Thus, there no longer remains a contradiction with the earlier ḥadīth.

It is often the case that an individual is tested with sorrow and worry but appears happy for the sake of others. Those who have tasted the wound of love will have experienced this greatly.

Ḥadīth 3

حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْخَلالُ[٦٥٦]، قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحَانِيُّ[٦٥٧]، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، قَالَ: مَا كَانَ ضَحِكُ رَسُولِ اللهِ صلى الله عليه وسلم إِلا تَبَسُّمًا قال أبو عيسى[٦٥٨] هذا حديث غريب من حديث ليث بن سعد.

ʿAbd Allāh ibn al-Ḥārith ﷺ narrated, 'The laughter of the Messenger of Allāh ﷺ was not more than a smile.'

Commentary

Majority of the time, his laughter would be a smile. There would be very few opportunities to laugh.

Ḥadīth 4

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ[٦٥٩] بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنِّي لأَعْلَمُ أَوَّلَ رَجُلٍ[٦٦٠] يَدْخُلُ الْجَنَّةَ، وَآخِرَ رَجُلٍ يَخْرُجُ مِنَ النَّارِ، يُؤْتَى بِالرَّجُلِ[٦٦١] يَوْمَ الْقِيَامَةِ، فَيُقَالُ[٦٦٢]: اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَتُخَبَّأُ[٦٦٣] عَنْهُ كِبَارُهَا، فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا، وَهُوَ مُقِرٌّ، لا يُنْكِرُ، وَهُوَ مُشْفِقٌ مِنْ كِبَارِهَا، فَيُقَالُ: أَعْطُوهُ[٦٦٤] مَكَانَ كُلِّ سَيِّئَةٍ عَمِلَهَا حَسَنَةً، فَيَقُولُ: إِنَّ لِي ذُنُوبًا مَا أَرَاهَا هَاهُنَا. قَالَ أَبُو ذَرٍّ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ

Abū Dharr ﷺ narrated that the Messenger of Allāh ﷺ said, 'Verily, I am aware of the first person who will be admitted into *Jannah* and also the last individual to exit the Fire. A man will be brought [for Reckoning in the court of the Creator] on the Day of Standing and it will be said, 'Present his sins in front of him but let his major sins be concealed.' It will be said to him, 'On such days, you did this!' He will admit [to his sins] as they cannot be rejected. He will be deeply in fear in regards to his major sins. It will be said, 'Reward him a good deed in place of every evil that he has perpetrated.' The man will say, 'I have to my name sins which I do not see here.'' Abū Dharr ﷺ said, 'I saw the Messenger of Allāh ﷺ laughing until his molars became noticeable.' (**He was laughing due to the fact that the man was initially fearful of his sins but then enquired about them himself**).

Commentary

The individual mentioned in this ḥadīth is the very same person whom the Messenger of Allāh ﷺ initially referred to ambiguously as the last person to be admitted into *Jannah* or alternatively, it could be another person altogether. The analysis of the commentators of ḥadīth suggests that the individual [mentioned in this ḥadīth] is different to the one who will be entered last into *Jannah* as is forthcoming in the seventh ḥadīth of this chapter.

Ḥadīth 5

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ، قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ[٦٦٥]، وَلا رَآنِي إِلا ضَحِكَ

Jarīr ibn ʿAbd Allāh ﷺ narrated, 'The Messenger of Allāh ﷺ never prohibited me from meeting him since I accepted Islām and he would laugh when he would see me.'

Ḥadīth 6

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنِ إِسْمَاعِيلَ[٦٦٦] بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ صلى الله عليه وسلم، وَلا رَآنِي مُنْذُ أَسْلَمْتُ إِلا تَبَسَّمَ

Jarīr ibn ʿAbd Allāh ﷺ narrated, 'The Messenger of Allāh ﷺ never prohibited me from meeting him since I accepted Islām and he would smile whenever he would see me.'

Commentary

The reason why the second narration is mentioned is to highlight that the 'laughing' in the first narration [ḥadīth 5] means smiling and not laughing. His act of smiling would reflect happiness as meeting others jovially is a means for them to be at ease. I have seen my elders meet visitors with such happiness and energy that they would feel that their presence has entailed much joy.

Ḥadīth 7

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ[٦٦٧] السَّلْمَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنِّي لأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا، رَجُلٌ[٦٦٨] يَخْرُجُ مِنْهَا زَحْفًا[٦٦٩]، فَيُقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ لِيَدْخُلَ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ، قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ، فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ، فَيَقُولُ: نَعَمْ، قَالَ: فَيُقَالُ لَهُ: تَمَنَّ، قَالَ: فَيَتَمَنَّى، فَيُقَالُ لَهُ: فَإِنَّ لَكَ الَّذِي تَمَنَّيْتَ وَعَشَرَةَ أَضْعَافِ الدُّنْيَا، قَالَ: فَيَقُولُ: أَتَسْخَرُ بِي[٦٧٠] وَأَنْتَ الْمَلِكُ[٦٧١] قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، ضَحِكَ، حَتَّى بَدَتْ[٦٧٢] نَوَاجِذُهُ

ʿAbd Allāh ibn Masʿūd ﷺ narrated that the Messenger of Allāh ﷺ said, 'Indeed, I know of the one who will be the last to exit the Fire. He will be a man who will be dragged out of the Fire (**i.e. due to the severity of the Fire, he will not even be able to walk in a straight line**). It will be said to him, 'Keep going, and enter into *Jannah*.' Thus, he will go so that he may enter into *Jannah*. He will see that people have inhabited their residences and so he will return and say, 'O my Lord! Verily, people have inhabited their residences.' It will be said to him, 'Do you remember the [worldly] time in which you were in?' (**i.e. when places would be fully inhabited, there would be no flexibility in accommodating a latecomer. Those who would come first**

would take possession of everything and latecomers would not be accommodated for. The scholars have translated this portion of the text in this way; however, according to this valueless slave, it would be better to translate as: *Do you remember the expansiveness of the world*? And the reason for reminding this individual of the world is because it will soon be announced that he is to inherit the [riches] of the world in tenfold. Just imagine the riches of the world and then think about how colossal the actual gift [he inherits] will be.) He will reply affirmatively. It will then be said, 'Make a wish' and he will do so. It will be said to him, 'Indeed, for you there is what you have wished for and the [riches of the] world tenfold!' He will say, 'Are you joking at my expense whilst You are the King?'' ʿAbd Allāh ibn Masʿūd 🕋 said, 'Indeed, I saw the Messenger of Allāh 🕌 laughing until his molars became noticeable.'

Commentary

The reason the Messenger of Allāh 🕌 laughed was due to happiness at the bounties and hospitality [given to the man by Allāh 🕋] despite him being the last man to be taken out of the Fire and the most sinful. Now, if this was the level of blessings and hospitality being enjoined upon him, what would be the size of that given to the believers and especially the god-fearing and righteous? Would there not be a rain of mercy upon them? Whatever the amount of blessings given to the *Ummah*, it is a means of happiness for the Sanctified Prophet 🕌. It is also possible that the Messenger of Allāh 🕌 was happy at the development of this man in

that he withstood such punishment and calamity but still has the capacity to make wishes and then say to Allāh, ‘are you joking at my expense?’

Ḥadīth 8

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: شَهِدْتُ عَلِيًّا، أُتِيَ[٦٧٣] بِدَابَّةٍ[٦٧٤] لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ، قَالَ: بِسْمِ اللهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا، قَالَ: الْحَمْدُ لِلَّهِ[٦٧٥]، ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ ثَلاثًا، وَاللَّهُ أَكْبَرُ ثَلاثًا، سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي فَإِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ، ثُمَّ ضَحِكَ فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ، فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا رَسُولَ اللهِ؟ قَالَ: إِنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهِ، إِذَا قَالَ: رَبِّ اغْفِرْ لِي ذُنُوبِي،يَعْلَمُ[٦٧٦] أَنَّهُ لا يَغْفِرُ الذُّنُوبَ أحدٌ غَيْرِي

ʿAlī ibn Rabīʿah ﷺ narrated, ‘I witnessed an animal (**a horse etc.**) being brought to ʿAlī (**during his caliphate**) so that he would mount it. He placed his foot in its stirrup and recited*: With the name of Allāh.* When he was properly seated upon it, he said: *All praise is for Allāh.* Thereafter, he recited: *Glorified is He who has subjugated this for us, and we were not able to have control over it, and indeed, towards our Lord we have to return.* (**The scholars have said that as a vehicle can cause death, he thanked Allāh ﷻ for**

its subjugation and reminded himself of his [potential] death too immediately afterward. Eventually, we will all return to Him after our death.) Thereafter, he said thrice: *All praise is to Allāh, Allāh is the greatest.* [He then said:] *Glory be to You, indeed I have transgressed myself, forgive me for indeed there is none who forgives sins except You.* Thereafter, he laughed and so I enquired, 'What do you laugh at O Commander of the Faithful?' He said, 'I have seen the Messenger of Allāh ﷺ do as I have done and then laugh. I asked him, 'What do you laugh at O Messenger of Allāh?' He replied, 'Indeed, Your Lord is pleased by His slave when he says: *O my Lord, forgive me my sins. [Allah says:] Indeed, he knows that I alone forgive sins."*

(**O Allāh forgive me and my parents, for indeed none can forgive sins but You. O Allāh, I cannot enumerate Your praise —for You there is pride and magnificence.**)

Ḥadīth 9

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الأَسْوَدِ، عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ: قَالَ سَعْدٌ: لَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، ضَحِكَ يَوْمَ الْخَنْدَقِ[٦٧٧] حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ: قُلْتُ: كَيْفَ كَانَ؟ قَالَ: كَانَ رَجُلٌ مَعَهُ تُرْسٌ، وَكَانَ سَعْدٌ[٦٧٨] رَامِيًا، وَكَانَ[٦٧٩] يَقُولُ كَذَا وَكَذَا بِالتُّرْسِ[٦٨٠] يُغَطِّي جَبْهَتَهُ، فَنَزَعَ لَهُ سَعْدٌ بِسَهْمٍ، فَلَمَّا رَفَعَ رَأْسَهُ رَمَاهُ فَلَمْ يُخْطِئْ هَذِهِ مِنْهُ يَعْنِي جَبْهَتَهُ وَانْقَلَبَ الرَّجُلُ، وَشَالَ بِرِجْلِهِ: فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ: قُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكَ؟ قَالَ: مِنْ فِعْلِهِ[٦٨١] بِالرَّجُلِ

ʿĀmir ibn Saʿd ﷺ narrated that his father, Saʿd ﷺ said, ‘Indeed, I saw the Messenger of Allāh ﷺ laugh on the day of [the Battle of] Khandaq until his molars were noticeable.’ ʿĀmir asked, ‘Why was that?’ His father replied, ‘There was a man who had a shield and Saʿd [ibn Abī Waqqāṣ] was an archer. The man began to sway his shield here and there in order to protect his head (**during the battle, he would not let Saʿd’s arrows hit him despite the latter being a famous archer**). Thus, Saʿd took out an arrow designated for him (**he sat in wait with the arrow being held in the bow**) and when the man lifted his head [from the shield] he shot the arrow and did not miss his mark, i.e. the man’s forehead, and so the man flipped over with his legs thrown aloft. The Prophet ﷺ laughed until his molars became noticeable. I asked him, ‘What do you laugh at [O Messenger of Allāh ﷺ]?’ He said,

‘By his [Saʿd ibn Abī Waqqāṣ’] actions with that man.’’

Commentary

Owing to the fact that in this incident, there is a likelihood of the man’s ʿ*awrah* being exposed as his legs were thrown aloft, the companion was confused as to why the Messenger of Allāh ﷺ smiled. Therefore, there was a need to ask him [as to why he laughed]. He replied that he did not laugh at this but at the fact that he had behaved so cautiously in avoiding arrows to the extent that he was courageous in swaying his shield side to side [in order to catch them]. However, Saʿd had also made a plan and took aim in such a manner that the man immediately fell and was not given a chance [to deflect the arrow].

باب ما جاء في صفة مزاح[٦٨٢] رسول الله صلى الله عليه وسلم

A DESCRIPTION OF THE JOKING OF THE MESSENGER OF ALLĀH ﷺ

IT IS PROVEN that the Messenger of Allāh ﷺ joked and there is also a prohibition attributed to it. Consequently, there is a narration of ʿAbd Allāh ibn ʿAbbās ﷺ in *Sunan at-Tirmidhī*[1] wherein joking is prohibited. Imām Nawawī ﷺ has sought reconciliation between both narrations by stating that joking in abundance to the extent that it causes the heart to harden, stops one from remembering Allāh ﷻ, causes another Muslim harm, or lessens one's honour and dignity are all included within the prohibition. Jokes that are exempt from these features, and are only said to strengthen affinity with another and create comfort are desirable (*mustaḥabb*). Thus, ʿAbd Allāh ibn al-Ḥārith ﷺ states, 'I have never seen anyone more jovial than the Messenger of Allāh ﷺ!'[2] The reason for this is that the jovial nature of the Messenger of Allāh was a means of pride and grace rather than being a burden.

گر طمع خواہد زمن سلطانِ
خاک بر فرقِ قناعت بعد ازیں

If the ruler of my [path] expects me to have desires, I will put dust on my contentment after his instruction.

Thus, there was a special need for the joking of the Messenger of Allāh ﷺ as the awe surrounding him was so great that it would traverse the distance of a month. Therefore, if the Sanctified Prophet ﷺ did not keep a regard for smiling and joking, those in his company would find it difficult to remain around him due to his awe. As a result, ways to benefit from him would be shut. Consequently, until the Day of Standing, scholars and elders who attempt to completely emulate the Messenger of Allāh ﷺ intentionally desist from smiling and joking and this becomes a means of difficulty for their spiritual adherents. May Allāh ﷻ send infinite blessings and salutations upon that pure being by whom the doors of ease opened for his community. A person said to Sufyān ibn ʿUyainah ﷺ, who was a great scholar of ḥadīth, that even joking is a calamity. He said that actually, it is Sunnah except for that person who does not know the appropriate time [to joke in] or a good joke.

Ḥadīth 1

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شَرِيكٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ لَهُ: يَا ذَا الأُذُنَيْنِ[٦٨٣]، قَالَ مَحْمُودٌ[٦٨٤]: قَالَ أَبُو أُسَامَةَ: يَعْنِي يُمَازِحُهُ

Anas ibn Mālik ﷺ narrated, ‘Indeed, the Messenger of Allāh ﷺ called him: O the two-eared one.’

Commentary

Everyone has two ears and so calling him the two-eared one is not a

distinguished position. For example, it may have been that his ears were big or his hearing sharp in that he would hear discussions from a distance. This is the sounder opinion.

Ḥadīth 2

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ[٦٨٥]، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لَيُخَالِطُنَا حَتَّى[٦٨٦] يَقُولَ لأَخٍ لِي صَغِيرٍ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟

قَالَ أَبُو عِيسَى: وَفِقْهُ هَذَا الْحَدِيثِ أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يُمَازِحُ وَفِيهِ أَنَّهُ كَنَّى[٦٨٧] غُلامًا صَغِيرًا، فَقَالَ لَهُ: يَا أَبَا عُمَيْرٍ.

وَفِيهِ أَنَّهُ لا بَأْسَ[٦٨٨] أَنْ يُعْطَى الصَّبِيُّ الطَّيْرَ، لِيَلْعَبَ بِهِ وَإِنَّمَا قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟ لأَنَّهُ كَانَ لَهُ نُغَيْرٌ يَلْعَبُ بِهِ فَمَاتَ، فَحَزِنَ الْغُلامُ عَلَيْهِ فَمَازَحَهُ[٦٨٩] النَّبِيُّ صلى الله عليه وسلم: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟

> Anas ibn Mālik ﵁ narrated, ‘The Messenger of Allāh ﷺ would socialise with us to the extent that [once] he said to my smaller brother, ‘O Abū ʿUmair, what has Nughair done?’’

Commentary

Nughair is an animal which the scholars translate as a reddish bird. The author of *Ḥaywa al-Ḥayawān* has referred to it as a nightingale. Imām Tirmidhī ﵀ states that the point of this ḥadīth is that the Messenger of Allāh ﷺ had addressed the young boy with a pseudonym. The boy had

been looking after an animal which had died and caused him much sorrow. In order to tease him, the Messenger of Allāh ﷺ [playfully] asked him, ‘What has Nughair done?’ despite knowing that it had died.

This ḥadīth also supports the Ḥanafī school of thought in a legal matter which the scholars differ on. The issue relates to hunting within Madīnah which is held to be the same as hunting in Makkah by the Shāfiʿī school of thought [i.e. forbidden]. However, according to the Ḥanafī school of thought there is a difference between the two; it is not permitted in Makkah whereas it is permitted in Madīnah. The fact that the Sanctified Prophet ﷺ did not contest [the animal’s death] is a proof from among the various evidences, the detailed discussion of which can be found in the books of jurisprudence.

There is a difference of opinion as to whether the pseudonym ‘Abū ʿUmair’ was his original title or whether the Messenger of Allāh ﷺ had coined it for him. Some scholars have extrapolated over a hundred legal issues and benefits from this ḥadīth. May [we] be sacrificed for that soul whose mere joke was the reason as to why hundreds of legal rulings were solved and may Allāh ﷻ fill the graves of those scholars with light, who had served the statements of their Prophet ﷺ in such a manner, that they would draw copious rulings from each and every ḥadīth.

Another objection which is made on this ḥadīth is as to whether it is permitted to lock an animal in a cage and allow a child to play with it. Or whether it is permissible to punish or tease an animal; a prohibition pertaining to hurting animals has been ascertained from the ḥadīth. The answer to this [locking an animal in a cage] is that to keep it locked to keep one’s heart content and so it is played with (i.e. not as a punishment; hurting and teasing it entails a different ruling)—in such an

instance, the scholars have permitted it for such a person who will not harm it but rather, look after it. However, it will not be permissible to be kept by a child who is heedless or coarse by which it may be harmed.

Ḥadīth 3

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ[٦٩٠] بْنِ شَقِيقٍ، قَالَ: أَنبأَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللهِ، إِنَّكَ تُدَاعِبُنَا[٦٩١]، قَالَ: إِنِّي لا أَقُولُ إِلا حَقًّا

> Abū Hurairah ﷺ narrated that the Companions ﷺ said, 'O Messenger of Allāh! You joke with us?' He replied, 'Indeed, I only say the truth.'

Commentary

The idea behind the Companions' ﷺ question was that the Messenger of Allāh ﷺ had prohibited joking; likewise, joking is also seen as contradictory to someone's exalted stature and decreases one's awe. The Sanctified Prophet ﷺ responded that his natural jovial state is not included within this prohibition. In fact, this has been mentioned in a bit of detail at the beginning of this chapter.

Ḥadīth 4

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلا اسْتَحْمَلَ[٦٩٢] رَسُولَ اللهِ صلى الله عليه وسلم، فَقَالَ: إِنِّي حَامِلُكَ عَلَى وَلَدِ نَاقَةٍ، فَقَالَ: يَا رَسُولَ اللهِ، مَا أَصْنَعُ بِوَلَدِ النَّاقَةِ[٦٩٣]؟ فَقَالَ صلى الله عليه وسلم: وَهَلْ تَلِدُ الإِبِلَ[٦٩٤] إِلا النُّوقُ[٦٩٥]؟

Anas ibn Mālik ﷺ narrated that a man sought an animal to ride upon from the Messenger of Allāh ﷺ. The Prophet ﷺ said, 'I will mount you upon the child of a camel.' The man replied, 'O Messenger of Allāh! What will I do with the child of a camel?' (**i.e. I need a camel to ride upon**) He replied, 'Isn't a camel only begotten by a camel?'

Commentary

The enquirer had thought that the camel would be a small camel which was not fit for purpose. This ḥadīth is also indicative towards the fact that one should listen and remain perfectively attentive and contemplative towards the speech of others.

Ḥadīth 5

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا[٦٩٦]، وَكَانَ يُهْدِي إِلَى النَّبِيِّ صلى الله عليه وسلم، هَدِيَّةً مِنَ الْبَادِيَةِ[٦٩٧]، فَيُجَهِّزُهُ النَّبِيُّ صلى الله عليه وسلم، إِذَا أَرَادَ أَنْ يَخْرُجَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنَّ زَاهِرًا بَادِيَتُنَا[٦٩٨] وَنَحْنُ حَاضِرُوهُ وَكَانَ صلى الله عليه وسلم يُحِبُّهُ وَكَانَ رَجُلا دَمِيمًا[٦٩٩]، فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم، يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ وَاحْتَضَنَهُ[٧٠٠] مِنْ خَلْفِهِ وَهُوَ لا يُبْصِرُهُ، فَقَالَ: مَنْ هَذَا؟ أَرْسِلْنِي فَالْتَفَتَ فَعَرَفَ النَّبِيَّ صلى الله عليه وسلم فَجَعَلَ لا يَأْلُو مَا أَلْصَقَ[٧٠١] ظَهْرَهُ بِصَدْرِ النَّبِيِّ صلى الله عليه وسلم حِينَ عَرَفَهُ، فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم، يَقُولُ: مَنْ يَشْتَرِي هَذَا الْعَبْدَ[٧٠٢]، فَقَالَ: يَا رَسُولَ اللهِ، إِذًا وَاللَّهِ تَجِدُنِي كَاسِدًا[٧٠٣]، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لَكِنْ عِنْدَ اللهِ لَسْتَ بِكَاسِدٍ أَوْ قَالَ: أَنتَ عِنْدَ اللهِ غَالٍ

Anas ibn Mālik ﷺ narrated that a man from the desert whose name was Zāhir (ibn Ḥarām) would gift the Prophet ﷺ items from there. The Messenger of Allāh ﷺ would prepare his provisions for him when he intended to leave [Madīnah]. The Prophet ﷺ said, ‘Zāhir is our desert and we are his city.’ The Messenger of Allāh ﷺ loved him and the man was not attractive. The Messenger of Allāh ﷺ came to him one day as he was selling his merchandise and embraced him from behind whilst he (Zāhir) could not see him. He (Zāhir) said, ‘Who is it? Let me be.’ Thus, he turned [slightly] and saw the Messenger of Allāh ﷺ; he then attempted to lean his

back into the chest of the Messenger of Allāh ﷺ when he had recognised him (**i.e. for however long I remain adjoined to him, it is better than a thousand blessings and desires**). The Messenger of Allāh ﷺ said, 'Who will purchase this slave?' Zāhir said, 'O Messenger of Allāh! By Allāh, if you were to sell me, you would achieve a meagre price.' The Prophet ﷺ replied, 'But to Allāh you are not meagre.' The narrator said, 'Or he said, 'To Allāh, you are expensive.''

Commentary

The Sanctified Prophet's ﷺ embracing from behind and placing his hands on Zāhir's رضي الله عنه eyes was as a joke but he was also joking when he said, 'Who will purchase this slave?' This is because Zāhir رضي الله عنه was not a slave, but was a free man. The statement of the Messenger of Allāh ﷺ was as a similitude. Some commentators have written that this ḥadīth appears humorous but is complete with many wisdoms and secrets as when the Messenger of Allāh ﷺ found Zāhir رضي الله عنه busy selling his merchandise, he was afraid that Zāhir's رضي الله عنه attention towards Allāh ﷻ had decreased. Therefore, he embraced him from behind and being adjoined with the Messenger of Allāh ﷺ was a means of returning towards Allāh ﷻ. Thereafter, the Sanctified Prophet ﷺ said as a word of caution, 'Who will purchase this slave?' This is because any person who is extremely busy in things besides Allāh ﷻ, is like a slave to his desires. However, this coming together with the Messenger of Allāh ﷺ was a means of returning his attention firmly towards Allāh ﷻ. This is why the Messenger of Allāh ﷺ then gave him glad tidings that in the sight of Allāh, he (Zāhir رضي الله عنه) is not worthless but rather, valuable.

Ḥadīth 6

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُصْعَبُ[٧٠٤] بْنُ الْمِقْدَامِ، قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، عَنِ الْحَسَنِ، قَالَ: أَتَتْ عَجُوزٌ[٧٠٥] إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَتْ: يَا رَسُولَ اللهِ، ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، فَقَالَ: يَا أُمَّ فُلانٍ[٧٠٦]، إِنَّ الْجَنَّةَ لا تَدْخُلُهَا عَجُوزٌ، قَالَ: فَوَلَّتْ تَبْكِي، فَقَالَ: أَخْبِرُوهَا أَنَّهَا لا تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللَّهَ تَعَالَى يَقُولُ[٧٠٧]: إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً، فَجَعَلْنَاهُنَّ أَبْكَارًا، عُرُبًا أَتْرَابًا

Ḥasan al-Baṣrī ﷺ narrated, ‘An old woman came to the Prophet ﷺ and said, ‘O Messenger of Allāh! Pray to Allāh so that He may enter me in to *Jannah*.’ He replied, ‘O Mother of so-and-so, indeed an elderly woman will not enter into *Jannah*.’ The woman returned crying. The Messenger of Allāh ﷺ said, ‘Inform her that she will not enter into *Jannah* whilst she is an old woman. Verily, Allāh, the Exalted, has said: *Surely, We have made up those females in a special creation, and have made them virgins, amorous to their husbands, matching them in age.”* [56:35–38]

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1 *Sunan at-Tirmidhī* #2305

This ḥadīth is narrated by Abū Hurairah ﷺ and not ʿAbd Allāh ibn ʿAbbās ﷺ. I was unable to find such a narration attributed to the latter in *Sunan at-Tirmidhī.* [Trans. note]

2 *Shamā’il Muḥammadiyyah* #227

باب ما جاء في صفة كلام رسول الله صلى الله عليه وسلم في الشعر[٧٠٨]

A DESCRIPTION OF THE SPEECH AND POETRY OF THE MESSENGER OF ALLĀH ﷺ

[THIS CHAPTER] mentions the type of poetry the Messenger of Allāh ﷺ would listen to and read. Poetry is defined as speech which is intentionally composed rhythmically and with a pattern, i.e. words which are intentionally composed upon a pattern. It is categorical that the Messenger of Allāh ﷺ was not a poet, this has been mentioned clearly in the Speech of Allāh ﷻ. In fact, Allāh ﷻ has recalled the statements of the disbelievers wherein they label the Prophet a poet and a madman with great astonishment. In regards to his (the Sanctified Prophet's ﷺ) poetic prowess, Allāh ﷻ clearly stated: *We did not teach him (the Holy Prophet) poetry, and it is not proper for him* [36:69].

Therefore, wherever a rhyme scheme is found in the speech of the Messenger of Allāh ﷺ, it will be considered unintentional and will not be considered poetry. According to this valueless slave, this in itself was a miracle in that the reason the Messenger of Allāh ﷺ was not a poet was not down to any weakness; any such person who is able to unintentionally speak in rhythmic patterns would then be able to produce exceptional poetry if they intended to do so. However, Allāh ﷻ had created the Sanctified Prophet ﷺ with a lofty nature and therefore, he never gave it [poetry] any attention.

There are differing narrations which both praise and discredit poetry. It can be ascertained from some narrations that poetry is good and from others that it is prohibited and bad. However, the definitive verdict on it has been mentioned in a ḥadīth itself; poetry by its nature is not something which is good or bad. If its theme is sound and beneficial, it will be good but if it is a lie and bereft of benefit, it will be given the same legal verdict as the topic. The poetry will be classified with the same level of impermissibility, forbiddance, dislike, or undesirability as the topic [it was based upon]. However, it is prohibited in being completely divulged in poetry even if it is considered good.

The author has mentioned nine ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ[٧٠٩]: قِيلَ لَهَا: هَلْ كَانَ النَّبِيُّ صلى الله عليه وسلم، يَتَمَثَّلُ[٧١٠] بِشَيْءٍ مِنَ الشِّعْرِ؟ قَالَتْ: كَانَ يَتَمَثَّلُ بِشِعْرِ ابْنِ رَوَاحَةَ، وَيَتَمَثَّلُ[٧١١] بِقَوْلِهِ: يَأْتِيكَ[٧١٢] بِالأَخْبَارِ مَنْ لَمْ تُزَوِّدِ

ʿĀ’ishah ﵂ narrated that someone asked her, ‘Did the Messenger of Allāh ever narrate any poetry?’ She replied, ‘He would relate the poetry of Ibn Rawāḥah (**and at times the poetry of another such as him**) and narrate his (**Tarfah’s**) words: *one will come to you with news for which you have not prepared a price.’*

Commentary

[The meaning of the poem:] At times, in order to ascertain the truth of an account or the details of a place, one may have to pay a fee. At times, one may pay the travel expenses for another so that they can investigate a place of interest. However, at times, an individual may come and give information when one is seated in their household—there is no need to pay a fee for it.

Some scholars have said that the Messenger of Allāh ﷺ used this as an example of his own state; without asking for a fee, he is imparting knowledge of Heaven, Hellfire, the Hereafter, the Day of Standing, the previous Prophets ﷺ and future events yet the disbelievers still do not appreciate him.

There is mention of two poets in this ḥadīth: ʿAbd Allāh ibn Rawāḥah ﷺ, a famous companion who had become Muslim before the Sanctified Prophet's ﷺ Migration. He was martyred in front of the Messenger of Allāh ﷺ in the Battle of Mūtah.[1] [The other is] Tarfah who is a famous poet among the Arabs. The poetry in the second part of the literary work *Sabʿah Muʿallaqah* belongs to him. He did not live during the Islamic era.

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ[٧١٣]: أَلَا كُلُّ شَيْءٍ مَا خَلا اللَّهَ بَاطِلُ[٧١٤]، وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ[٧١٥] أَنْ يُسْلِمَ

Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ said, 'Indeed, the most truthful words that a poet has said are the couplets of Labīd [when he said]: *Every thing besides Allāh is perishing.* Umayya ibn Abī Ṣalt was close to accepting Islām.'

Commentary

Labīd ﷺ was a famous poet but after accepting Islām, he stopped composing poetry. He would say that Allāh ﷻ had given him a better substitute to poetry. He was an exalted companion, he reached the age of one hundred and forty or perhaps a bit more. The second part to his poem is: *Every [wordly] bounty will most assuredly pass away.*

Umayya ibn Abī Ṣalt was also a famous poet who would include realities in his poems. He was a promoter of the Day of Standing, but the guidance of Allāh ﷻ was not encompassing of him and thus he did not become Muslim. Some details of this will be mentioned under the eighth ḥadīth of this chapter.

Ḥadīth 3

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ[٧١٦] الْبَجَلِيِّ، قَالَ: أَصَابَ[٧١٧] حَجَرٌ أُصْبُعَ رَسُولِ اللهِ صلى الله عليه وسلم فَدَمِيَتْ[٧١٨]، فَقَالَ: هَلْ أَنْتِ إِلا أُصْبُعٌ دَمِيتِ وَفِي سَبِيلِ اللهِ مَا لَقِيتِ[٧١٩] حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ[٧٢٠] بْنُ عُيَيْنَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ، نَحْوَهُ

Jundub ibn Sufyān al-Bajalī ﷺ narrated that a stone hit the finger of the Messenger of Allāh ﷺ which caused it to bleed. The Prophet ﷺ said, 'You are but a finger which has bled and has met its injury in the path of Allāh.' (**i.e. apart from bleeding, no other harm has afflicted you. And if anything, this was received in the path of Allāh ﷻ which will result in a reward.**)

Commentary

A similar objection is made in this ḥadīth that how is it possible the Messenger of Allāh ﷺ composed a poem? A brief answer to this question has already been mentioned. At this particular juncture, another response given is that this statement is classified as *rajz (*prosody) and not poetry. Likewise, others have said that a man does not become a poet by relating a couple of poems. Thus, it does not contradict the verse: *We did not teach him (the Holy Prophet) poetry* [36:69]. Others have said that the words *damīti* and *laqīti* are meant to bear a *tā sākinah* and not a *tā maksūrah*; as a result, it has fallen foul of the poetic meter.

According to this valueless slave, if it is to be explained that this poem does not belong to the Messenger of Allāh ﷺ but is that of another poet, then no other explanation is necessary. Consequently, Wāqidī ﷺ has attributed this couplet to Walīd ibn al-Walīd and [likewise], Ibn Abī Dunyā ﷺ has attributed it to Ibn Rawāḥah ﷺ in his book *'Muḥāsabah an-Nafs'*. It is not impossible for two poets to compose the same poems and therefore, it is possible that they had both said it. There is a difference of opinion as to when this incident occurred; the majority of scholars have said that it happened during the Battle of Uhud. Some scholars have said that it happened prior to the Migration.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ لَهُ رَجُلٌ[٧٢١]: أَفَرَرْتُمْ عَنْ رَسُولِ اللهِ[٧٢٢] صلى الله عليه وسلم يَا أَبَا عُمَارَةَ[٧٢٣]؟ فَقَالَ: لا وَاللَّهِ مَا وَلَّى رَسُولُ اللهِ صلى الله عليه وسلم[٧٢٤]، وَلَكِنْ وَلَّى سَرَعَانُ[٧٢٥] النَّاسِ، تَلَقَّتْهُمْ هَوَازِنُ بِالنَّبْلِ، وَرَسُولُ اللهِ صلى الله عليه وسلم عَلَى بَغْلَتِهِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ آخِذٌ بِلِجَامِهَا، وَرَسُولُ اللهِ يَقُولُ[٧٢٦]: أَنَا النَّبِيُّ لا كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

Barāʾ ibn ʿĀzib ﷺ narrated that a man asked him, ‘Did you flee from the Messenger of Allāh ﷺ[during the Battle of Hunayn], O Father of ʿUmārah?’ He replied, ‘No, by Allāh, the Messenger of Allah did not turn away, however some hasty individuals from among the people fled (**the majority of whom were from the tribes of Banū Sulaim and the nine Muslim youth from Makkah**). [They fled as] they met the arrows of Hawāzin. The Messenger of Allāh ﷺ was sat upon his mule whilst Abū Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib ﷺ was holding it by its reign. The Messenger of Allāh ﷺ was [proceeding whilst] saying, ‘I am the Prophet, not a liar. I am the son (**grandson**) of ʿAbd al-Muṭṭalib.’’

Commentary

The reason why the Messenger of Allāh ﷺ attributed himself to his grandfather, ʿAbd al-Muṭṭalib, instead of his father is because the former had informed the Quraish of his [forthcoming] dominance. Therefore, it was as though his estimation was being realised. Others explain that as the Sanctified Prophet's ﷺ father passed whilst he was in his mother's womb, thus he became famously known as the son of ʿAbd al-Muṭṭalib. It has also been said that because ʿAbd al-Muṭṭalib was a famous chief, the Sanctified Prophet ﷺ was attributed to him due to this. Ḥāfiẓ ibn Ḥajar ﷺ has also written that the disbelievers knew among themselves that an individual would be born from the offspring of ʿAbd al-Muṭṭalib who would guide people and be the Seal of the Prophets. It was because of this that the Messenger of Allāh ﷺ took this name so that he could remind them (the disbelievers) of this well-known fact.

The Battle of Hunayn occurred during 8 AH. For some time, the Arabian tribes were awaiting the Conquest of Makkah in order for them to accept Islām. If the Sanctified Prophet ﷺ was to gain control of it, they had agreed his dominance would be assumed and they would obey him without any skirmishes. However, if Makkah wasn't to be conquered, it was thought that this residence could not be conquered. Ultimately, when Makkah was conquered, the tribe of Hawāzin and others who would reside in Hunayn decided to test their destiny. A few tribes assembled with the sole objective of war and congregated at Hunayn, which is ten miles away from Makkah, toward Ṭā'if and ʿArafāt. Some experienced elders from each tribe had tried to stop them from this deed, however, some passionate youths refused to listen and said that the Muslims have as yet to face experienced warriors, this is why they continue to dominate. Eventually, they may want to wage war on us and

[so it is better that] we should initiate it. More than twenty thousand soldiers were assembled for war. When then Messenger of Allāh ﷺ became aware of this, he amassed an army of ten to twelve thousand soldiers among whom were the *Muḥājirīn, Anṣār* and the new Muslims from the Conquest of Makkah. In fact, there was a group of disbelievers from Makkah who also participated despite not being Muslims as yet. Many from among them were greedy for war booty and some went in order to see how the battle would pan out. The Messenger of Allāh ﷺ left for Hunayn on the eighth of Shawwāl, 8 AH. In order to reach Hunayn, the Muslims had to pass an extremely narrow gorge. The enemies had positioned their archers upon the mountains and as the Muslims passed them, they immediately set aim with their arrows. Unwittingly, the Muslims became incredibly shocked and worried and began to disperse here and there.

The narration of *Bukhārī*[2] states that the disbelievers were initially defeated by the Muslims in the early skirmishes and began to flee. The Muslims began to gather war booty, when the enemies who were hidden in the mountaintops ambushed them from all quarters. The assembly of soldiers began to disperse here and there due to the extreme worry. Besides some of the Companions, such as Abū Bakr, ʿUmar, ʿAlī, ibn ʿAbbās and others رضي الله عنهم, the Messenger of Allāh ﷺ was left with nobody. In this dire state, the belief of some weak Muslims wavered whilst others began to raise their voices and utter drivel.

Some fled and returned to Makkah and informed those who had not yet accepted Islām, or had by appearance, of how the Muslims were dominated. The Ḥashimī blood of the Messenger of Allāh ﷺ then began to flare up. In this frightening scenario, the Messenger of Allāh ﷺ

descended from his mount and proceeded saying, ‘I am the prophet, not a liar. I am the son of ʿAbd al-Muṭṭalib’ whilst facing the opposing army. Ibn ʿAbbās ﷺ separately called out to the *Muhājirīn, Anṣār* and the *Aṣ’ḥāb ash-shajarah* and asked them, ‘Where are you going? Come here!’ As soon as they heard his voice, the groups hastened back yelling *labbaik* and returned with such passionate love like that of a she-camel returning to its child. All it took was for the Muslims to return before a raging war entailed. The Messenger of Allāh ﷺ gathered some soil and pebbles in his hand and threw it at the opposition whilst saying, ‘May your faces be disfigured!’[3] The battle remained like this for some time, when suddenly, the battle swayed in such a manner that the disbelievers began to flee senselessly from the very gorge the Muslims had been troubled in. Their wealth, property and families became war booty in such a manner that they didn’t even look back [to see]. Due to the need of mentioning it, the account has briefly been mentioned here. Whoever wishes to see the story in detail, let them read an Urdu Islamic history book.

Caution

It is incredibly important to caution on a certain point and that is that for a person to object to an incident after only reading one or two accounts highlights a deficiency in knowledge. A fully detailed account cannot be encapsulated in one or two ḥadīth and neither is this warranted. If someone puts forth an opinion in regards to every incident, their view will be held unreliable until they have not revised all matters pertaining to it. To read a brief historical account of Hunayn, or the translation of one or two ḥadīth and to then think that the Companions ﷺ in their entirety or the entire army of ten thousand fled leaving only

a few with the Messenger of Allāh ﷺ not only contradicts the story but is intellectually unheard of. How would it be difficult for the disbelieving army which measured twenty thousand to circle a group of individuals when the rest of their army had fled? In fact, in some narrations it is mentioned that the Messenger of Allāh ﷺ was alone, without anyone. The most bewildering thing is that there are some who are learned in regards to battle, the formation of the army and the art of war; yet they are still amazed and deeply affected by such narrations.

The Messenger of Allāh ﷺ organised this army into five regiments just as is the norm; the forefront, the right and left flank, the middle where the Messenger of Allāh ﷺ was present as the commander of the army, and the rear. Aside from this, every regiment had subdivisions within them and were led by a commander bearing a different banner. His division would remain with him; the banner of the *Muhājirīn* was in the hand of ʿUmar ؓ and others like ʿAlī, Saʿd ibn Abī Waqqāṣ, Usaid ibn Naḍīr, Khabbāb ibn Mundhir ؓ were all made commanders of their groups in their stipulated areas.

The tribe of Banū Sulaim, whose banner was held by Khālid ibn al-Walīd ؓ, were at the forefront of the army. An incident occurred involving them as when they traversed through the gorge, the enemies initially retreated which gave opportunity for the Muslims to proceed, convince themselves that they were dominating and turn their attention towards the acquisition of war booty. The hidden enemies then began to fire arrows from all quarters. In such a situation, it was natural for this division to then retreat which caused confusion among the entire army who consequently dispersed here and there. However, to say the entire army fled is the outcome of not discerning all matters [pertaining to the

incident].

Consequently, [we relate] the narration of an individual [by the name of] ʿAbd ar-Raḥmān who was a disbeliever who said that when we ambushed the Muslims during Hunayn and began to push them back, they could not cope with our attack and began to retreat. We followed them in pursuit and continued to push forward until we reached an individual who was sat upon a white mule and was extremely handsome. People began to assemble around him. He said upon seeing us, 'May your faces be disfigured!' As soon as he said that, we started to be dominated and they then gained ascendency.

It is for this reason that Barāʾ ﷺ said in the ḥadīth mentioned within the *Shamā'il* that he did not flee but rather, a few hasty individuals fled as they could not withstand the arrows. Alongside this, another incident occurred in that the Messenger of Allāh ﷺ left the path they were on and began to occupy the right flank. It is worthy of contemplating that in this state of dispersion, how would the entire army know that the Messenger of Allāh ﷺ had intended to occupy the right flank? In this situation, at one point, the Messenger of Allāh ﷺ was left with one hundred men as has been mentioned in a narration. On another occasion, eighty were by him as mentioned in a different narration. When the Messenger of Allāh ﷺ then sped his mule forward, people began to move out of his way until only twelve remained with him. Thereafter, only four remained who were holding onto the reigns of the mule. Then, when even the mule could not progress in accordance with the wish of the Messenger of Allāh ﷺ, he descended, took a handful of pebbles and proceeded forward. This is the moment which the narration of *Ṣaḥīḥ al-Bukhārī*[4] has interpreted as being when the Sanctified Prophet

ﷺ was alone, with none by his side. With this, to hold the naïve notion that by a few people running away, all the Companions fled except for the Messenger of Allāh ﷺ is the outcome of not perceiving the entire incident.

As there was dispersal among the army, indeed many people fled. In fact, many people were thrilled by this defeat as has been mentioned in the detailed account. One would not be aware of another, as is the inevitable outcome of scattering. It is for this reason that the Messenger of Allāh ﷺ ushered Ibn ʿAbbās, who had an incredibly loud voice, to call out to the people. He called out to the *Muhājirīn, Anṣār, Aṣ'ḥāb ash-shajara* and others separately. Upon hearing the call, they all assembled around the Sanctified Prophet ﷺ and in the second phase of the encounter, the battlefront belonged to the Muslims.

However, the narrations vary in relation to the discussion pertaining to the quantity of men [who remained] around the Messenger of Allāh ﷺ and each narration is applicable given its context. The narration of *Ṣaḥīḥ al-Bukhārī* which highlights that the Sanctified Prophet ﷺ was alone is correct in its context as everyone had remained behind when he dismounted the mule, proceeded forward and threw gravel. However, there is no narration which emphasizes that everybody else fled save those who remained in close proximity to the Messenger of Allāh ﷺ.

Ḥadīth 5

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ[٧٢٧]، وَابْنُ رَوَاحَةَ[٧٢٨] يَمْشِي بَيْنَ يَدَيْهِ، وَهُوَ يَقُولُ[٧٢٩]: خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ[٧٣٠] ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَةَ، بَيْنَ يَدَيْ رَسُولِ اللهِ صلى الله عليه وسلم، وَفِي حَرَمِ اللهِ تَقُولُ الشِّعْرَ، فَقَالَ صلى الله عليه وسلم: خَلِّ عَنْهُ يَا عُمَرُ، فَلَهِيَ أَسْرَعُ فِيهِمْ، مِنْ نَضْحِ النَّبْلِ

Anas ibn Mālik ﷺ narrated that the Prophet ﷺ entered Makkah during *ʿUmrah al-Qaḍā'* whilst Ibn Rawāḥah was walking in front of him (**holding the reigns of his mount**) reciting (**the poem**), 'Let the sons of the disbelievers clear from his path this day! Upon his dismount, we will beat down upon you in such fashion, it will separate heads from shoulders and separate dear ones from their friends.' ʿUmar ﷺ said to him, 'O Ibn Rawāḥah! You utter poems whilst you are in front of the Messenger of Allāh ﷺ, and in Allāh's Sacred City [i.e. Makkah]?!' The Messenger of Allāh ﷺ said, 'Let him be O ʿUmar! [His] poetry is more effective upon them than the spraying of arrows.'

Commentary

During 6AH, the Sanctified Prophet ﷺ intended to perform *ʿUmrah*. However, the disbelievers of Makkah stopped him at Ḥudaybiyyah. At

that point, one of the conditions which was made between the two parties was that the Muslims would perform their *ʿUmrah* a year later. Due to this pact, the Sanctified Prophet ﷺ intended to perform *ʿUmrah* in [the month of] *Dhū al-Qaʿdah* in 7AH. According to the Ḥanafī school of thought, this was a reparation of the first *ʿUmrah* and its name being *ʿUmrah al-Qaḍāʾ* (the Pilgrimage of Reparation) supports this. Some from among the Shāfiʿī school of thought and others disagree with this and its discussion is present within the books of commentary in full detail.

The Messenger of Allāh ﷺ married Maimūnah ؓ during this very expedition, remained in Makkah for three days in accordance with the treaty, performed *ʿUmrah* gracefully and enthusiastically and then returned to Madīnah al-Munawwarah.

ʿUmar ؓ showed concern for the etiquette shown to the Messenger of Allāh ﷺ and the Sacred City and thus forbade Ibn Rawāḥah ؓ [from his poetry]. However, the Messenger of Allāh ﷺ allowed it whilst taking its contextual and well-timed need into consideration. Poetry is also a verbal *Jihād*.

Kaʿb ؓ said to the Messenger of Allāh ﷺ that Allāh ﷻ has disgraced poetry in the Holy Qur'ān. The Messenger of Allāh ﷺ said that a believer performs *Jihād* with the sword and the tongue.[5] Verbal *Jihād* is as if one is showering down arrows. Therefore, it is ascertained from these ḥadīth that poetry is also a form of *Jihād* but with the same consideration to rules and regulations. Whatever [rules] are stipulated in [physical] *Jihād* are also binding on [verbal] *Jihād*. [6]

Ḥadīth 6

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ[٧٣١] بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: جَالَسْتُ النَّبِيَّ صلى الله عليه وسلم، أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ، وَكَانَ أَصْحَابُهُ يَتَنَاشَدُونَ[٧٣٢] الشِّعْرَ، وَيَتَذَاكَرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَاكِتٌ[٧٣٣] وَرُبَّمَا تَبَسَّمَ مَعَهُمْ

Jābir ibn Samurah ﷺ narrated, 'I sat with the Prophet ﷺ more than a hundred times and his Companions would recite poetry and recall incidents from the Days of Ignorance. He would remain silent and occasionally smile with them.'

Commentary

The Messenger of Allāh ﷺ would smile if there was anything funny within these accounts. This indicates that his silence was not out of displeasure but rather, it was due to his inner focus. Therefore, if there was anything [funny] discussed, the Sanctified Prophet ﷺ would smile too.

Zaid ibn Thābit ﷺ, a scribe of Revelation, relates, 'I lived in the neighbourhood of the Messenger of Allāh ﷺ. When Revelation would be revealed, he would seek me out and have it written down. When we would narrate things about the world, the Prophet ﷺ would do so too, and when we would mention things about the Hereafter, he would, too. When we would discuss something related to food, the Prophet ﷺ would mention something about that type of food, too.' The point is, whatever the Companions ﷺ would mention, the Messenger of Allāh ﷺ would discuss something pertaining to it out of compassion and love and for their happiness. It was not the case that he would only mention things

pertaining to religion in their circles; by discussing other topics, their love and affection for the Messenger of Allāh ﷺ would continue to increase. At times, to discuss a single topic only can cause vexation. He would generally do this with strangers, who would come due to worldly reasons. These very discussions would result in their forming a relationship and love.

Ḥadīth 7

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: أَشْعَرُ[٧٣٤] كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ: أَلا كُلُّ شَيْءٍ مَا خَلا اللَّهَ بَاطِلُ

Abū Hurairah ؓ narrated that the Prophet ﷺ said, 'The most poetic of words that the Arabs have spoken are the words of Labīd [when he said:] *Every thing besides Allāh is perishing.*'

Commentary

This has been discussed in the second ḥadīth of this chapter.

Ḥadīth 8

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ، عَنْ عَمْرِو[٧٣٥] بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ رِدْفَ النَّبِيِّ صلى الله عليه وسلم، فَأَنْشَدْتُهُ[٧٣٦] مِائَةَ قَافِيَةٍ[٧٣٧] مِنْ قَوْلِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ الثَّقَفِيِّ، كُلَّمَا أَنْشَدْتُهُ بَيْتًا، قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم: هِيهْ[٧٣٨] حَتَّى أَنْشَدْتُهُ مِائَةً يَعْنِي بَيْتًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنْ كَادَ لَيُسْلِمُ

Sharīd ﷺ narrated, ‘I was a passenger of the Prophet ﷺ and I recited a hundred poems from the poetry of Umayya ibn Abī aṣ-Ṣalt ath-Thaqafī. Every time I would recite a couplet, the Prophet ﷺ would say to me, “Keep going” until I recited a hundred couplets. The Messenger of Allāh ﷺ said, “He [Umayya] was close to accepting Islām.”’

Commentary

The reason for this has previously been discussed as Umayya would mention monotheism, recognition of the Day of Standing, matters pertaining to the truth, and advice within his poetry. Due to this, the Messenger of Allāh ﷺ would listen to him and it is for this very reason that he was close to accepting Islām. Some scholars mention that the Messenger of Allāh ﷺ made this comment upon [hearing] the couplet:

لك الحمد والنعماء والفضل ربنا فلا شيء أعلى منك حمداً ولا مجداً

For You there is praise, the bounties [of the world] and superiority, O our Lord!

There is nothing superior to You, neither in praise, nor in magnificence.

Ḥadīth 9

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ، وَعَلِيُّ بْنُ حُجْرٍ، وَالْمَعْنَى وَاحِدٌ، قَالا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَضَعُ لِحَسَّانَ[٧٣٩] بْنِ ثَابِتٍ مِنْبَرًا[٧٤٠] فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ قَائِمًا يُفَاخِرُ[٧٤١] عَنْ رَسُولِ اللهِ صلى الله عليه وسلم أَوْ قَالَ: يُنَافِحُ[٧٤٢] عَنْ رَسُولِ اللهِ صلى الله عليه وسلم وَيَقُولُ صلى الله عليه وسلم: إِنَّ اللَّهَ يُؤَيِّدُ حَسَّانَ بِرُوحِ الْقُدُسِ[٧٤٣]، مَا يُنَافِحُ أَوْ يُفَاخِرُ[٧٤٤] عَنْ رَسُولِ اللهِ صلى الله عليه وسلم حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، وَعَلِيُّ بْنُ حُجْرٍ، قَالا: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، مِثْلَهُ[٧٤٥]

ʿĀ’ishah ﵂ narrated that the Messenger of Allāh ﷺ had a pulpit placed in the mosque for Ḥassān ibn Thābit. He would stand upon it and would recite praise in regards to the Messenger of Allāh ﷺ [or] defend the Messenger of Allāh ﷺ [from the insults of the disbelievers]. The Messenger of Allāh ﷺ would say, ‘Indeed, Allāh assists Ḥassān with the Holy Spirit for as long as he recites praise or defends the Messenger of Allāh ﷺ.’

Commentary

Jihād is performed differently in every era and time; during the time of the Messenger of Allāh ﷺ, *Jihād* was performed with the sword so that

matters would be settled by it at once. Another form of *Jihād* was verbal in that poems and odes were read out and competed in. People would read out incidents indicative of their prestige in the manner in which we have debates in the modern day.

Once a delegation came from Banū Tamīm and among them was their poet, Aqraʿ. He challenged the Sanctified Prophet ﷺ to recite poetry and self-praise. The Sanctified Prophet ﷺ stated that his emergence as a prophet was not to entertain poetry and self-praise, nevertheless, have a contest. Initially, their specified poet stood up and so the Prophet ﷺ instructed Ḥassān ibn Thābit ؓ to respond to the challenge. Thereafter, their poet stood up [again] and so the Messenger of Allāh ﷺ instructed Ḥassān ؓ to rebut. In both phases of the contest, the Muslims held the advantage and their first poet became Muslim.

The point being that poetry contests were quite prominent during that era. Many poems were recited in abundance and would affect them too. Consequently, this topic has been discussed in the fifth ḥadīth of this very chapter.

There is a statement of the Messenger of Allāh ﷺ in *Ṣaḥīḥ Muslim* on the authority of ʿĀ'ishah ؓ that *hajw* (to disgrace [poetically]) is more effective for the Quraish than the firing of arrows. It has also been documented comprehensively in *Mishkāt al-Maṣābīḥ* that Kaʿb ؓ had enquired the Messenger of Allāh's ﷺ opinion regarding poetry. He responded that a believer performs *Jihād* with his sword and his tongue. In one narration it has been said, 'By Allāh! These poems afflict them like arrows do.'

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1 This was by Divine Inspiration. [Trans. note]

2 *Ṣaḥīḥ al-Bukhārī* #4315

3 *Ṣaḥīḥ Muslim* #1777

4 *Ṣaḥīḥ al-Bukhārī* #4315

5 *Sunan Abī Dāwūd* #2504

6 i.e. prohibitions regarding the harming of innocent individuals, behaving unjustly and causing mischief etc. [Trans. note]

باب ما جاء في كلام رسول الله صلى الله عليه وسلم في السمر ٧٤٦

THE STORYTELLING OF THE MESSENGER OF ALLĀH ﷺ DURING THE NIGHT

[THIS CHAPTER] highlights the stories that the Messenger of Allāh ﷺ would narrate. The author رحمه الله has mentioned two ḥadīth herein:

Ḥadīth 1

باب ما جاء في كلام رسول الله صلى الله عليه وسلم في السمر ٧٤٦

> ʿĀ'ishah رضي الله عنها said, 'The Messenger of Allāh ﷺ related a story to his wives one night. One of the women among them said, "Your speech is similar (**in its bewildering and astonishing nature**) to that of Khurāfah." (**Khurāfah's stories were famous among the Arabs**) He said, "Do you know what Khurāfah is? Indeed, Khurāfah was a man from the tribe of ʿUdhrah. The *Jinns* captured him during the Days of Ignorance and he remained among them for a period. Thereafter, they returned him to people. He would then relate stories to people about bewildering things that he had seen when he was with them [the *Jinn*]. Thus, people would say: the speech of Khurāfah (**i.e. when they would hear stories of a fascinating nature**)."'

Commentary

It is possible that the name of this individual was different; people considered his stories to be false and fabricated and this is why he became famously known as Khurāfah [i.e. fictitious]. During the Days of Ignorance, the *Jinn* maintained a strong dominance and they would trouble people abundantly. They would capture them, talk to them, and sleep with women—the stories of which are famous. After the advent of Islām, their strength diminished to the extent that some people became of the opinion that they had become extinct. However, this is not correct. Rather, the sound opinion is that their strength diminished.

Subsequently, accounts pertaining to the Messenger of Allāh's ﷺ visits to their abodes, and their confusion, worry, wailing and lamenting all bear testimony to this. In *Ṣaḥīḥ al-Bukhārī*, ʿUmar ؓ has related the anguished poetry and disgraced state of a magician's lover who was a *jinn*. [1] Suyūṭī ؒ has mentioned many such incidents in *Khaṣā'iṣ al-Kubrā*.

Ḥadīth 2

The Ḥadīth of Umm Zarʿ [752]

This is the second ḥadīth of the chapter in consideration but because its story is lengthy and well-known, to the extent that various publications have been authored about it, Imām Tirmidhī ؒ has also distinguished it. This ḥadīth has various names, although the aforementioned is the most popular. As the story is quite lengthy, each woman's parable has been narrated separately with its commentary.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَخِيهِ عَبْدِ اللهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: جَلَسَتْ إِحْدَى عَشْرَةَ امْرَأَةً[٧٥٣] فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لا يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا:

ʿĀ'ishah ﵂ narrated that eleven women sat and agreed to share information about their spouses and promised not to hide anything.

Commentary

The names of these eleven women are not proven through the authentic ḥadīth even if some are found in various [other] narrations. These women were Yemeni or Arab and there is a lot of disagreement in regards to their actual names and so it has been omitted. Their husbands had gone to different places due to their individual businesses. They were alone, and so they began to amuse themselves by agreeing to truthfully talk about the state of their partner.

فَقَالَتِ الأُولَى: زَوْجِي لَحْمُ جَمَلٍ[٧٥٤] غَثٍّ[٧٥٥] عَلَى رَأْسِ جَبَلٍ وَعْرٍ، لا سَهْلٌ فَيُرْتَقَى، وَلا سَمِينٌ فَيُنْتَقَلُ

The first woman said, 'My husband is like a coarse and scrawny piece of camel meat upon a remote mountain (**he is like a piece of meat in which there is no life left. And the meat is that of a camel, which is not even desired**). The path to it is not one of ease that it can easily be climbed upon and nor is the meat rich

that it be moved from there.'

Commentary

Quite simply, he is completely useless and has no personal or financial benefit and despite this, his arrogance and foul character are such that he is hard to approach. He does not greet, nor does he bid farewell. He is not the cure for anything, he is utterly redundant and because of his bad manners and strict nature, he is hard to approach.

قَالَتِ الثَّانِيَةُ: زَوْجِي لا أَبُثُّ[٧٥٦] خَبَرَهُ، إِنِّي أَخَافُ أَنْ لا أَذَرَهُ[٧٥٧]، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ[٧٥٨]، وَبُجَرَهُ

The second woman said, 'My husband. . . I cannot speak of his state! I fear that I will not be able to finish! If I mention his states, I will mention his external and internal matters.'

Commentary

Her point is that if she was to count his faults, what should she count to? He is in his entirety a fault! Others may have a few faults which can be counted, but how can you count the problems of an individual which are many in number? Which should be mentioned? It is such a lengthy story that those listening will be irked by it.

Some commentators have objected that this woman had gone against the agreement and refused to narrate information about her husband. However, this is not correct as she had said everything [about him] in a few words; he is the embodiment of faults. His defects are innumerable.

قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَنَّقُ[٧٥٩]، إِنْ أَنْطِقْ أُطَلَّقْ[٧٦٠]، وَإِنْ أَسْكُتْ أُعَلَّقْ[٧٦١]

The third woman said, ‘My husband is extremely tall. If I speak, I am divorced and if I remain silent, I am left hanging [i.e. remain with him].’

Commentary

According to the popular opinion, his tallness has been mentioned as this is a sign of his stupidity and the second part of her speech identifies his foolishness. Alternatively, it could be that he was ugly and tall like a minaret which is thick and unsightly and she is highlighting that if I utter anything about his bad mannerisms, or make any of my needs known, he will immediately divorce me and tell me to be quiet. If I do not tell him of any of my needs, he is not bothered about anything by his own accord. As a result, I remain hanging around for him. I cannot be counted among the married as there is nothing like a marriage and nor can I be counted as an unmarried person so that I may find a spouse elsewhere.

In other narrations, there is an additional sentence attributed to this woman which means, ‘At all times, I live [in fear] like one under a sword’s sharp edge . . . I do not know when the matter will end.’

قَالَتِ الرَّابِعَةُ: زَوْجِي كَلَيْلِ تِهَامَةَ[٧٦٢]، لا حَرٌّ، وَلا قُرٌّ، وَلا مَخَافَةَ[٧٦٣]، وَلا سَآمَةَ

The fourth woman said, ‘My husband is like the (**calm and balanced**) night of Tihāmah; he is not hot-tempered, nor is he cold. There is nothing to fear of him, nor any sadness.’

Commentary

He is of a balanced disposition; he doesn't over flatter nor remain upset. By staying with him, one isn't afraid, nor are they irked. The name of this woman is said to be Mahd bint Abī Harūmah. Tihāmah is the surrounding areas around Makkah al-Mukarramah. The nights of Tihāmah are always mild regardless of however hot the days are.

قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهِدَ[٧٦٤]، وَإِنْ خَرَجَ أَسِدَ، وَلا يَسْأَلُ عَمَّا عَهِدَ[٧٦٥]

> The fifth woman said, 'My husband, he enters the house like a cheetah and leaves it like a lion. He does not enquire about anything in his property.'

Commentary

It is said that the name of this woman was Kabshah. The scholars differ as to whether she was maligning her husband or praising him; both meanings are ascertainable from her speech. However, it appears that it is praise. However, if it is to be considered criticism, its meaning would be that when he enters the house, he becomes lethargic like a cheetah. He doesn't talk, nor does he have anything to do with chores. When he leaves, he maintains a good and respectable rapport. Whenever there is a calamity in the house, he wants nothing to do with it. He doesn't enquire about it, nor does he acquire information.

If it is considered to be praise, it would be that when he returns home he remains completely unaware. He doesn't investigate any matter but remains oblivious. He remains so ignorant, it is as if he is asleep. We

cook and eat whatever we wish, he doesn't interfere in anything! Nor does he ask us about everything, i.e. why did you do such a thing? Why did you say such a thing? When he leaves, he rebukes and reprimands thoroughly as lions do. He doesn't enquire as to the household grocery i.e. where did you buy it from and why did you buy it? Whatever comes into the house, the residents can spend it in whatever way they desire.

قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ[٧٦٦]، وَإِنِ اضْطَجَعَ الْتَفَّ، وَلا يُولِجُ الْكَفَّ، لِيَعْلَمَ الْبَثَّ[٧٦٧]

> The sixth woman said, 'My husband; when he eats, he eats fully. When he drinks, he empties the cup. When he lies down, he sleeps in a single covering. He doesn't extend his hand forward, so that he becomes aware of sorrow.'

Commentary

This statement could also be construed as praise or criticism. However, in the manner that praise was apparent in the words of the fifth woman, criticism is more ostensible in this woman's speech as is ascertainable from the translation. If it is praise as most commentators have said, the meaning is that when he [her husband] eats, he eats everything; mixed fruits with mixed nuts. When it is time to drink, sometimes he drinks milk, alcohol, sherbet—the point is that he drinks everything, a variety of things are upon his table spread. He is one who spends and is not stingy in that he suffices with lentils and therefore does not eat meat or refuses milk if there is water. He stays away from quarrels and does not put his hand in the holes of others, i.e. he doesn't seek out the faults of

others.

If this is considered to be criticism, as is the opinion of many, its meaning will be that when it is time to eat, he eats everything that is in front of him. He doesn't care if anything remains for his family members, he will finish the entire container like a buffalo. When it is time to drink, he would drink an entire well. He sleeps in a separate covering like an outsider or a stranger, forget about sleeping in a single duvet, he doesn't even extend his hand towards me so that he knows of my pain or the hotness and coldness of my body.

قَالَتِ السَّابِعَةُ: زَوْجِي عَيَايَاءُ[٧٦٨]، أَوْ غَيَايَاءُ طَبَاقَاءُ، كُلُّ دَاءٍ[٧٦٩] لَهُ دَاءٌ، شَجَّكِ[٧٧٠]، أَوْ فَلَّكِ، أَوْ جَمَعَ كُلا لَكِ

The seventh woman said, 'My husband is impotent, unmanly and foolish to the extent that he cannot even speak. Whatever illnesses there are in the world, all are present in him. [His character is such that] he will pound your head or crush you! Or maybe both.'

قَالَتِ الثَّامِنَةُ: زَوْجِي الْمَسُّ[٧٧١] مَسُّ أَرْنَبٍ وَالرِّيحُ رِيحُ زَرْنَبٍ

The eighth woman said, 'My husband, his touch is like the touch of a rabbit and the scent of saffron.'

Commentary

This woman's name was Nāshirah bint Aws. The outline of her praise is that her husband is soft-natured and not coarse or foul. He bears both physical and spiritual qualities in that his body is soft which makes the heart want to embrace him or that he is soft-natured and never angered.

Alongside this, he remains constantly fragrant with a good scent.

In other narrations, an additional sentence is also present which translates: I remain dominant over him and he remains dominant over people, i.e. my dominance over him doesn't mean that he is a weakling and inadequate as he remains dominant over all. Rather, I remain dominant because of my love or perhaps due to his honour.

قَالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ[٧٧٢]، طَوِيلُ النِّجَادِ[٧٧٣] عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ

> The ninth woman said, 'My husband is [the owner] of a lofty residence, extremely hospitable, and tall in stature. His house is close to [being] a place of counsel.'

Commentary

This woman has mentioned a variety of praises. Firstly, she mentions that his residence is tall; if a tall building is intended by this [statement], it is indicative towards him being in a position of leadership and wealthy. This is because a tall mansion can only be maintained by a wealthy person and if the term 'tall' intends that the property was upon high ground, as is the custom among the Arabs—the generous and kind would build their property on hilltops so that foreigners and wayfarers would see them from far and approach them; the statement is then indicative towards him being honourable, kind and generous. Some scholars have written that the term 'tall residence' means that he is great in terms of his respectability and lineage.

The second praise she highlights is his hospitality and it is inevitable

for an abundance of ash to be present in the house as plenty of food is cooked—imperative for their guests.

The third praise is in relation to his tall stature. To be tall, on the condition that one does not exceed normality, is considered praiseworthy in men.

His residence becoming a place of counsel indicates that the man holds a credible opinion and is intelligent. Everyone comes to consult him and it is as if his house becomes a counsel chamber at all times. According to this servant, it is also possible that he keeps his residence close to the place of counsel so that he doesn't need to tell attendees that his house is at a distance out of humility. This is why he keeps his house close, so that it doesn't take long to prepare provisions [for the needy] and thus, the need to make an excuse does not arise either.

قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ، وَمَا مَالِكٌ مَالِكٌ خَيْرٌ مِنْ ذَلِكِ[٧٧٤]، لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ، قَلِيلاتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ، أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ

The tenth woman said, 'My husband is Mālik. What can I say of Mālik? He is better than what has been said thus far [or: he is better than anything I can attribute to him]. He has an abundance of camels that are hampered, they occasionally graze. When they hear the sound of claves, they believe that they are to be destroyed.'

Commentary

This woman's name is said to be Kabshah bint Mālik. She has praised her

husband's generosity, the explanation of which is that if camels have gone to graze, their return will be awaited when guests and visitors [are in attendance]. This man [Mālik] always has guests and that is why his camels seldom graze. They are fed by the house so that they can be immediately slaughtered when the guest arrives. Some have described the sound of claves as meaning that whenever guests visit him, he has claves struck out of happiness when meeting them. Upon hearing the sound of claves, the camels instantly realise that they will be slaughtered. However, an interpretation which is more fitting with Arab custom is that when a guest would arrive, they would eat and drink, sing songs, and entertain him immediately. Upon hearing this sound, the camels would realise that the time for eating is coming, and in order to prepare for it, the time for them to be slaughtered has come.

قَالَتِ الْحَادِيَةَ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ وَمَا أَبُو زَرْعٍ؟ أَنَاسَ[٧٧٥] مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ، وَبَجَّحَنِي[٧٧٦]، فَبَجَحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشَقٍّ فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ، وَأَطِيطٍ وَدَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ، فَلا أُقَبَّحُ، وَأَرْقُدُ، فَأَتَصَبَّحُ، وَأَشْرَبُ، فَأَتَقَمَّحُ، أُمُّ أَبِي زَرْعٍ فَمَا أُمُّ أَبِي زَرْعٍ، عُكُومُهَا[٧٧٧] رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ، ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ، مَضْجَعُهُ كَمَسَلِّ[٧٧٨] شَطْبَةٍ، وَتُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ، بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ، طَوْعُ[٧٧٩] أَبِيهَا وَطَوْعُ أُمِّهَا، مِلْءُ[٧٨٠] كِسَائِهَا، وَغَيْظُ جَارَتِهَا[٧٨١]، جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ، لا تَبُثُّ حَدِيثَنَا[٧٨٢] تَبْثِيثًا، وَلا تُنَقِّثُ مِيرَتَنَا[٧٨٣] تَنْقِيثًا، وَلا تَمْلأُ بَيْتَنَا تَعْشِيشًا[٧٨٤]، قَالَتْ: خَرَجَ أَبُو زَرْعٍ، وَالأَوْطَابُ[٧٨٥] تُمْخَضُ[٧٨٦]، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ[٧٨٧] لَهَا، كَالْفَهْدَيْنِ[٧٨٨]، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا[٧٨٩] بِرُمَّانَتَيْنِ[٧٩٠]، فَطَلَّقَنِي[٧٩١] وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلا سَرِيًّا[٧٩٢]، رَكِبَ شَرِيًّا[٧٩٣]، وَأَخَذَ خَطِّيًّا[٧٩٤]، وَأَرَاحَ[٧٩٥] عَلَيَّ نَعَمًا[٧٩٦] ثَرِيًّا[٧٩٧]، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ[٧٩٨] زَوْجًا، وَقَالَ: كُلِي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكِ، فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ، مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ قَالَتْ عَائِشَةُ: فَقَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ

The eleventh woman said, ‘My husband was Abū Zarʿ and what can I say of Abū Zarʿ? He made my ears jingle with jewellery and limbs fat (**by constantly feeding me**). He made me happy and made me feel good about myself. He found me in hardship among shepherds and brought me in with those who oversee horses,

camels, cattle and those who are farmers. If I was to say anything to him, he would not speak rudely to me. I would sleep and wake up [deep] into the morning (**nobody would awake me**). I would drink to my fill (**i.e. there was such affluence that I would drink, quench my thirst and the beverage still would not have finished**). The mother of Abū Zarʿ! What can I say about the mother of Abū Zarʿ?! Her utensils were always full and her house was enormous (**i.e. she was rich and was not stingy. The spaciousness of the house highlights the abundance of guests**). The son of Abū Zarʿ! What can I say about the son of Abū Zarʿ?! His place of rest was like thin branches (**or a drawn sword**). He would be satiated by [the consumption of] a lamb's leg (**i.e. there was no need for great procedures for the brave one to sleep. He lived the life of a soldier; he would find a small space and then sleep in it to some extent. Similarly, he had the same practices when eating food. He would eat a small amount, a few pieces of meat, which were befitting of a brave individual**). The daughter of Abū Zarʿ! What can I say about the daughter of Abū Zarʿ?! She was obedient to her mother, and obedient to her father. She was plump (**and healthy**) and the envy of [her husband's] second wife (**i.e. [her husband's] second wife would be envious of her qualities. Among the Arabs, it was considered praiseworthy for a man to be thin and a woman to be plump**). The slave girl of Abū Zarʿ! What can I say about the slave girl of Abū Zarʿ?! She would not gossip about our discussions, nor would she pinch from our food at all, and she would not let our house fill with litter (**i.e. she would**

not let the house become dirty and dusty. She would keep the residence clean and spotless). (**Such was our state, we were living our days in delight until**) one day, in the morning, Abū Zarʿ left [the residence] whilst the milk churns were being stirred. He met a woman who had two children who were like cheetahs playing with two pomegranates by her waist (**the children have been compared to cheetahs in the manner of their play and to pomegranates, [the fruit] itself may be intended in that the children were palming it. Alternatively, 'two pomegranates' could indicate to the breasts of this woman**). Thus, he divorced me and married her (**he divorced me so that she would not be aggrieved by being a second wife and so that there would be appreciation in her heart for him. In another narration it is mentioned that he had married her but she would insist on him divorcing me. In the end, he gave me a divorce**). After him, I married an honourable man, who would mount galloping horses, and would take hold of a spear. He would bestow upon me copious gifts and gave me from each type of animal. He would say, 'Eat, O Umm Zarʿ and gift whatever you please to your family.' If I was to gather all the things that he has given me, it would not equal even the smallest dish [i.e. offering] of Abū Zarʿ.'

ʿĀ'ishah 🌸 narrated, '[After narrating this story] the Messenger of Allāh 🌸 said to me, 'I am to you like Abū Zarʿ was to Umm Zarʿ.''

Commentary

In other ḥadīth, the statement (I am to you like Abū Zarʿ was to Umm Zarʿ) continues to say, ‘But I will not divorce you.’ The narration of Ṭabrānī 🕋 highlights that ʿĀ’ishah 🕋 said, ‘O Messenger of Allāh! What of Abū Zarʿ?! May my mother and father be sacrificed for you! You are more to me than that!’

May Allāh 🕋 give all Muslim couples the ability to follow the Sanctified Prophet 🕋 in this matter too as this is the cause of chastity. Ā*mīn*. Some scholars have raised an objection upon this account by highlighting that the women who have spoken ill of their husbands have actually committed backbiting which was then uttered in the gathering of the Messenger of Allāh 🕋 and if he had narrated the story, the objection is strengthened further. The correct opinion is that this is not considered backbiting. It is not deemed backbiting to relate the state of an unknown person whom people do not know.

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1 *Ṣaḥīḥ al-Bukhārī* #3866

باب ما جاء في صفة نوم[٧٩٩] رسول الله صلى الله عليه وسلم

THE DESCRIPTION OF THE SLEEPING OF THE MESSENGER OF ALLĀH ﷺ

[THIS CHAPTER HIGHLIGHTS] how the Messenger of Allāh ﷺ would sleep and what he would recite at the time of sleeping. Six ḥadīth have been mentioned in this chapter:

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ إِذَا أَخَذَ مَضْجَعَهُ[٨٠٠] وَضَعَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الأَيْمَنِ، وَقَالَ: رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ، مِثْلَهُ وَقَالَ: يَوْمَ تَجْمَعُ عِبَادَكَ

Barāʾ ibn ʿĀzib ؓ narrated that when the Prophet ﷺ would lay down upon his bed, he would place his right hand under his right cheek and say: *O my Lord! Save me from Your punishment on the Day You resurrect Your slaves.*

Commentary

It is mentioned in *Hiṣn al-Ḥaṣīn* that the Messenger of Allāh ﷺ would recite this supplication thrice.[1] The same discussion is also found in another ḥadīth narrated by ʿAbd Allāh ibn Masʿūd ؓ[2] by which it can be understood that it was the general habit of the Sanctified Prophet ﷺ [to recite this supplication] and many individuals heard it. Despite the Messenger of Allāh ﷺ being sinless, he would still recite such supplications to show his servitude as the onus is upon a slave to ask from his lord. Alternatively, it was said as education for the *Ummah*.

It is ascertained from this ḥadīth that the Sanctified Prophet ﷺ would sleep on his right side and this was his regular habit. For this reason, it is also considered desirable to sleep on one's right side and in this there is a great benefit; as a person's heart is situated towards the left of his chest, it remains upward when sleeping on the right. Consequently, a person does not fall into a deep slumber but rather sleeps whilst remaining [slightly] alert. If one sleeps on their left side, the heart remains downward which causes deep slumber. It is for this reason that many doctors have commended sleeping on one's left as deep sleep facilitates digestion and this is correct. However, it also bears many harms which they have not yet perceived. When the heart remains downward, the weight of the entire body is placed upon it and bodily matter will affect it. The heart is the most important from the central organs, the effect of even a little bit of bodily matter can be the cause of many illnesses. Therefore, even though there is a medical benefit in sleeping on one's left side, there is also a harm and to remain safe from the latter is more important. Thus, it is better to sleep on one's right hand side from a medical point of view too. Aside from this, one is

reminded of the lying in the grave by lying on their right and there are also instructions to remember death [i.e. within the Sharia]. There are many worldly and post-obit benefits in remembering death. Man should remember the thing which destroys pleasures in abundance and how can one forget such a thing's coming which is inevitable? Nobody knows when it will come.

Ḥadīth 2

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيٍّ[٨٠١] بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: اللَّهُمَّ[٨٠٢] بِاسْمِكَ أَمُوتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ[٨٠٣]

Ḥudhaifah ﷺ narrated that when the Prophet ﷺ would intend to proceed towards his bed [i.e. sleep], he would say: *O Allāh! With Your name do I die **(i.e. sleep)** and live **(awaken)***. And when he would awaken, he would say: *All praise is for Allāh who gave us life after death and to Him is the return.*

Commentary

Sleep bears likeness to death; this is why sleep has been construed as death and wakefulness as life. That is why one should sleep on their right side as slumber is an example of death.

As sleep has been compared to death, wakefulness has been

interpreted as a resurrection. The scholars have written that waking up after sleeping is a point to ponder upon as we will live once more on the Day of Standing after having passed away. The reality is that Allāh ﷻ has made this world as an example of the Hereafter. He has made everything here a means of morals and contemplation. The worldly life in its entirety is no more than a dream. [Take the example of] a man who is in an extremely content state, and wealthy too. He has every such item that draws comfort and does no such thing which causes him discomfort. If he was to see himself being lashed in a prison, fettered by numerous calamities, he would not be able to discern that he is in a dream! As a result, he is worried by it, he even cries! However, as soon as his eyes opens, he is in receipt of all the aforementioned comfort and ease. He does not even consider the distress of the dream to a small degree.

Likewise, [take the example of a] religious individual; however many discomforts he may withstand in this world is but a mere dream. What effect will this dream have upon him if every comfort is enjoined upon him after his eyes open? On the contrary is the situation of that empty-handed individual who is ascertaining every form of comfort in this dream.

However, as soon as he wakes up, he is being whipped in a prison—what will he be left to taste from the ease and comfort of his dream? What of a prisoner who has been severely sentenced but sees himself as the king of the world [in his dream]? However, as soon as his eyes open, he is in the dark dungeons of the prison and fettered. What [benefit] will he gain from this dream of being a king? The Companions ﷺ understood this principle as they would withstand every hardship with passion and

desire as they knew that it [this world] is a dream. May Allāh ﷻ, out of His love, grant us this virtue so that we are not distant from His kindness.

Ḥadīth 3

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا الْمُفَضَّلُ[٨٠٤] بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، أُرَاهُ[٨٠٥] عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ فَنَفَثَ[٨٠٦] فِيهِمَا، وَقَرَأَ فِيهِمَا: قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ مَسَحَ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا رَأْسَهُ وَوَجْهَهُ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَصْنَعُ ذَلِكَ ثَلاثَ مَرَّاتٍ

ʿĀ'ishah ﷺ narrated, 'Every night, when the Prophet ﷺ would proceed to his bed, he would cup his hands and blow into them. He would read *Sūrah al-Ikhlāṣ, Sūrah al-Falaq* and *Sūrah an-Nās* into them. He would then pass his hands, as far as he could, over his body. He would start with his head, face and the front part of his body. He would do this three times.'

Commentary

Prior to sleeping, the recital of various supplications by the Prophet ﷺ has been established as has the reading of various chapters from the Qur'ān. In one ḥadīth, the Messenger of Allāh ﷺ has said that whoever recites any *sūrah* from the Holy Qur'ān at the time of sleeping, Allāh ﷻ appoints an angel to protect him until he wakes up. The recital of three

sūrahs have been attributed to the Messenger of Allāh ﷺ himself in the aforementioned ḥadīth. Besides this, the recital of the *musabbiḥāt* is also proven, i.e. those *sūrahs* which begin with *sabbaḥa*, *yusabbiḥu, subḥāna* and *sabbiḥ*. Likewise, the regular recital of *Sūrah Alif Lām Mīm Sajdah* and *Sūrah Mulk* have also been documented. Likewise, the recital of the Verse of the Throne (2:255) and the last two verses of *Sūrah Baqarah* have also been documented. One companion narrated that the Messenger of Allāh ﷺ was told to always read *Sūrah al-Kāfirūn* before he sleeps. Besides this, the recital of many supplications have also been established from the Messenger of Allāh ﷺ. (*Fatḥ al-Bārī*)

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، نَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلالٌ فَآذَنَهُ بِالصَّلاةِ، فَقَامَ وَصَلَّى وَلَمْ يَتَوَضَّأْ[٨٠٧] وَفِي الْحَدِيثِ قِصَّةٌ[٨٠٨]

Ibn ʿAbbās ؓ narrated that the Messenger of Allāh ﷺ slept until he breathed heavily. When he would sleep, he would snore. Bilāl came to him and called him to prayer. Thus, he got up, prayed and did not perform ablution. Tirmidhī ؒ said, 'In this ḥadīth, there is a [lengthier] account.'

Commentary

It is from the exclusivities of the Prophets ؑ that their sleep does not

result in the invalidation of ablution. It is for this reason that the Messenger of Allāh ﷺ did not perform ablution. The Messenger of Allāh ﷺ has highlighted that the reason for this is that during slumber, the eyes of the Prophets sleep [i.e. are closed] but their hearts do not, they remain awake. It is for this reason that the dreams of Prophets are [a form of] Revelation (*waḥī*) as they are protected from Shaiṭān's influence. The account which Imām Tirmidhī ؒ has indicated to is in regards to when Ibn ʿAbbās ؓ slept at his aunt's house which will be discussed in detail in the fifth ḥadīth of the forthcoming chapter. It has no link to the current chapter which is why the author omitted it for brevity.

Ḥadīth 5

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا[٨٠٩] وَسَقَانَا وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لا كَافِيَ لَهُ وَلا مُؤْوِي

Anas ibn Mālik ؓ narrated that when the Messenger of Allāh ﷺ would proceed to his bed, he would say: *All praise is for Allāh, who fed us, quenched our thirst, sufficed us, and granted us a place of bedding. For how many are they who have none to suffice them, nor one to grant shelter.*

Commentary

It is the habit of Allāh ﷻ to provide from the unseen for such an individual who leaves all his matters to Him. [He ﷻ said]: *And whoever places his trust in Allāh, He is sufficient for him.* (65:3). This theme was necessary to be found in the Messenger of Allāh ﷺ to the nth degree—this was why *kifāyah* [sufficiency from Allāh ﷻ] was also received to the best level. Thereafter, whoever trusts in Allāh ﷻ however much, they will receive help from Him to the same degree. This topic has been highlighted in numerous ḥadīth under various headings. It is mentioned in one ḥadīth that whoever is afflicted with poverty and requests people to end it, his needs will not be fulfilled. Whosoever presents their needs to Allāh ﷻ, his needs are fulfilled swiftly. In one [Qudsī] ḥadīth, Allāh ﷻ has said, 'O son of man! Free yourself to worship Me and I will fulfill your needs and fill your heart with richness. Otherwise, I will fill your heart with worries and not let your needs be fulfilled.'[3] Individuals who wait to be free from worldly needs in order to serve the religion should heed a lesson from this. They should know that the only way to be free from worldly needs is to turn towards Allāh ﷻ and to busy oneself in His service.

The Messenger of Allāh ﷺ has focused on gratitude in the supplication which has been mentioned in the ḥadīth. Every individual must show gratitude whatever their state as it is a means of an increase in blessings. Allāh ﷻ said: *If you express gratitude, I shall certainly give you more* (14:8). The Messenger of Allāh ﷺ also showed focus on the less fortunate as one should also ponder their situation so that gratitude comes from one's heart. How many men are there in the world who are in poverty and cannot easily acquire food? How many are they who have not been blessed with a lodging and wander homeless? Likewise,

[how many are they] who have no ally or aide to help them in times of calamities? How many favours are there of Allāh ﷻ, who has granted [us] all this?

Ḥadīth 6

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجُرَيْرِيُّ[٨١٠]، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ إِذَا عَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ، وَإِذَا عَرَّسَ[٨١١] قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ

> Abū Qatādah ﷺ narrated that when the Prophet ﷺ would rest after travel in the latter portion of the night, he would lie on his right hand side. When he would rest after travel a little before dawn, he would stand his (right) arm up and rest his head upon his hand.

Commentary

The point is that if there was sufficient time, he would lie down and sleep on his right hand side in accordance with his noble habit. If there was limited time, he would lean on his right hand and rest for some time. In such instances, he would not lie down completely to the extent that slumber beckons and the prayer is missed. Rather, he would lean on his elbow and place his blessed head in his hand and rest a little.

1 *Sunan Abī Dāwūd* #5045

2 *Sunan ibn Mājah* #3877

3 *Sunan at-Tirmidhī* #2654

باب ما جاء في عبادة[٨١٢] النبي صلى الله عليه وسلم

THE WORSHIP OF THE MESSENGER OF ALLĀH ﷺ

EVERY ACTION of the Messenger of Allāh ﷺ and his source of serenity was worship. His every utterance and silence was remembrance and contemplation of Allāh ﷻ. However, as an example, the author ﷺ has mentioned a few aspects of his worship as it is a part of the *Shamā'il* in order to highlight that despite being sinless, forgiven, a recipient of an exalted level, successful to such an extent that no saint or prophet can match him—he would still uphold voluntary worship with great importance. And then there is us; those who are called *ummatī*, and claim to follow the call of the Sanctified Prophet—with what importance do we uphold [worship]? When in fact we are sinful, darkened, and more in need of worship owing to our sins and the Weighing [of Deeds]. Thereafter, our worship is such that recompense is but a distant thought, if anything is given as a reward it should be considered good fortune! In the court of Allāh ﷻ, every form of worship is weighed and its value is measured by its sincerity. However high [one's] sincerity is, their worship will be of the same weight.

It is the statement of the Messenger of Allāh ﷺ that a man finishes his prayer and ten of ten rewards is written for him. For some there will be a nine, eight, seven, six, five, four, three and two [out of ten rewards]

(Abū Dāwūd). There is also an example of receiving a tenth, otherwise even less than that is accumulated. In another ḥadīth it is stated that prayer will be the first item which will be reckoned. Allāh ﷻ will exclaim to the angels, 'Look at my slave's prayer, is it complete or deficient?' If it is complete, it will be written in a report as such, and if it is deficient, it will be said, 'See if he has any voluntary prayers [to his name]!' If he has voluntary worship, it will complete the obligatory worship [which was previously deficient]. Thereafter, other forms of worship such as Zakāh will be reckoned in the same manner.[1] We are very well aware of how people offer their compulsory worship. In such an instance, is it not necessary that voluntary worship be ascertained from prayer, charity and its like in abundance with importance and sincerity? The time of presenting oneself in the court [of Allāh ﷻ] is an incredibly severe occasion. The two witnesses of our deeds will be with us at all times and it will not end there, but rather, every portion of one's body will testify to its good and bad deeds which it had perpetrated. It is the statement of the Sanctified Prophet ﷺ that count the Words of Purity [*lā ilāha illallāh*] and glorification of Allāh ﷻ [*tasbīḥāt*] on your fingers as on the Day of Standing, they will be reckoned and told to testify to their deeds.[2] Thus, they will be given the power of speech. May my parents be sacrificed for the Messenger of Allāh! His example is before our eyes in all affairs.

There are twenty four ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَبِشْرُ بْنُ مُعَاذٍ، قَالا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاقَةَ[٨١٣]، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: صَلَّى رَسُولُ اللهِ صلى الله عليه وسلم، حَتَّى انْتَفَخَتْ قَدَمَاهُ، فَقِيلَ[٨١٤] لَهُ: أَتَتَكَلَّفُ[٨١٥] هَذَا، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلا أَكُونُ[٨١٦] عَبْدًا شَكُورًا

Mughīrah ibn Shuʿbah ﷺ narrated that the Messenger of Allāh ﷺ would pray until his feet would swell. It was said to him, 'Do you withstand such pain despite Allāh forgiving you for that which has passed from your mistakes and that which may come?' He replied, 'Should I not then be a grateful slave?'

Commentary

It appears that the purpose of the questioner was to highlight that an abundance of worship is used to expiate one's sins—thus, when the Messenger of Allāh ﷺ is sinless, and free from committing sins, what is the need for him to withstand such hardship [i.e. in worship]? The Sanctified Prophet ﷺ replied by saying that this is not the only reason that one worships. Rather, it is done so in various ways and when all my mistakes have been pardoned by Allāh ﷻ, it entails that I show my gratitude to Him by worshipping Him in abundance. ʿAlī ﷺ said that at times, worship is done so out of fervour for Jannah and its like. This is the worship of merchants who purchase with acts of obedience. The value is being paid here and the wealth will be received there [i.e. in the Hereafter]. Sometimes, worship is performed out of fear—this is the worship of servants who work out of fear of [being beaten by the] cane. Thereafter, there is such a worship which is done without enthusiasm for

reward or fear, it is done so purely to thank Allāh for His blessings—this is the worship of the free person.

It has been highlighted in the aforementioned ḥadīth that Allāh ﷻ completely pardoned the Sanctified Prophet's ﷺ mistakes. This raises doubts that perhaps the Messenger of Allāh ﷺ had committed sins which were forgiven by Allāh ﷻ despite the fact that the Prophet ﷺ is sinless. The scholars have given a plethora of answers to this which are found in their places of reference. Many answers have been given in the commentary of *Sūrah Fatḥ* especially. According to this servant, the fitting answer is [in the maxim], *'the good deeds of the righteous are but sins for those who have gained proximity'*. Every person's sin is in accordance with the position they hold. Those mistakes which have been measured in accordance to the Sanctified Prophet's ﷺ status and rank are in such matters that are compulsory for us to obey. For example, the Messenger of Allāh ﷺ would speak to the chieftains of the disbelievers in the hope that they would accept Islām which is a central aspect of the faith. At this juncture, a blind companion by the name of Ibn Umm Maktūm ﷺ came and said something; the interruption displeased the Sanctified Prophet ﷺ due to the importance of these people. Thus, *Sūrah ʿAbasa* was revealed in which the Sanctified Prophet ﷺ was cautioned.

Likewise, in regards to the captives of the Battle of Badr, the Messenger of Allāh ﷺ felt out of his immense compassion and mercy, that they will become Muslim or that Muslims will be from among their offspring; as a result, he accepted *fidyah* (penalty) and let them go. He was cautioned about this in the Qur'ān. Quite simply, incidents of this nature are considered a shortcoming when attributed to the exalted nature of the Messenger of Allāh ﷺ.

Ḥadīth 2

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ[٨١٧]، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُصَلِّي حَتَّى تَرِمَ[٨١٨] قَدَمَاهُ، قَالَ: فَقِيلَ لَهُ: أَتَفْعَلُ هَذَا وَقَدْ جَاءَكَ أَنَّ اللَّهَ تَعَالَى قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلا أَكُونُ[٨١٩] عَبْدًا شَكُورًا

Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ would pray until his feet would swell. It was said to him, 'Do you do this [to yourself] when it has come to you that Allāh ﷻ has pardoned for you whatever mistakes you may have committed and whatever you may commit?' He replied, 'Should I then not be a grateful slave?'

Commentary

A detailed narration pertaining to his gratitude has also been related by ʿĀ'ishah ﷺ. ʿAṭā' ﷺ narrated that he once asked ʿĀ'ishah ﷺ to inform him of something intriguing about the Messenger of Allāh ﷺ. She replied, 'It is an account of one night when the Messenger of Allāh ﷺ returned to [my] residence to sleep and lay with me in my coverlet. After lying down for a little time, he said, 'Let me be! I will worship my Lord.' After saying this, he got up and performed ablution, initiated his prayer and began crying until tears began to stream down onto his blessed chest. Thereafter, he performed *rukūʿ* wherein he cried once more, and then he prostrated where again, he wept excessively. He then

got up from prostrating and was crying; quite simply, he remained in this state till dawn when Bilāl ﷺ came to call him for the *Fajr* prayer. I asked him, 'O Messenger of Allāh! Why do you cry so profusely? Allāh ﷻ has forgiven your past and future mistakes.' He replied, 'Should I then not be a grateful slave?' He then stated, 'Why should I not do so when Allāh ﷻ has revealed these verses to me.' He then recited the last portion of *Sūrah* Āl *ʿImrān.*'[3]

Ḥadīth 3

حَدَّثَنَا عِيسَى بْنُ عُثْمَانَ بْنِ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا عَمِّي يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَقُومُ يُصَلِّي حَتَّى تَنْتَفِخَ[٨٢٠] قَدَمَاهُ فَيُقَالُ لَهُ: يَا رَسُولَ اللهِ، تَفْعَلُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟، قَالَ: أَفَلا أَكُونُ عَبْدًا شَكُورًا

> Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ would stand up praying until his feet would swell. It was said to him, 'O Messenger of Allāh! You do this [to yourself] when indeed, Allāh ﷻ has pardoned for you whatever mistakes you may have committed and whatever you may commit?' He replied, 'Should I then not be a grateful slave?'

Commentary

Imām Tirmidhī ﷺ has presented this narration in three ways with great attention. An objection is raised upon these narrations that it has also

been attributed to the Messenger of Allāh ﷺ by various narrations that he prohibited worship which is in excess to one's strength. The reality is that Allāh ﷻ has created man specifically for [His] worship. Allāh ﷻ has mentioned in the Qur'ān that He has not created the *jinn* and mankind but for His worship; when this is the actual purpose of our existence, however much we increase and give importance to our worship, it will be regarded as praiseworthy. Thereafter, wherever a prohibition has been narrated, it is due to some hindrance. Wherever a hindrance or limitation is found, it will not be desirable [to perform excessive worship]. Subsequently, to become tired from such hindrances and to discard [worship because of] them completely out of anxiousness are symptomatic from the ḥadīth that highlight prohibition. A famous proverb says: *Do not walk by running, and do not fall after showing pride.* Thus, the Messenger of Allāh ﷺ said, 'Perform deeds to the extent that you can withstand them, Allāh ﷻ does not withhold rewarding [i.e. His slave] until you become disinterested in performing deeds.'[4] It is for this reason that the scholars forbid excessive endeavouring [in worship] as one may become completely tired and later discard [their worship]. The nature of the Messenger of Allāh ﷺ is far above this, how is it possible for him to be disinterested [with worship] when he has said, 'The coolness of my eyes is in prayer.'[5] And why should this not be the case when prayer is a private correspondence with Allāh ﷻ? Therefore, the pleasure ascertained in a secret conversation with His Lord for a sincere individual like the Messenger of Allāh ﷺ is a fitting analogy. Tired are those who are exempt from this pleasure. Likewise, another limitation mentioned in the ḥadīth [by which excessive worship is prohibited] is the inadequacy caused to obligatory worship as endeavouring in

abundance can cause weakness which affects the rights [of Allāh ﷻ]. This question [of falling short in fulfilling obligatory worship] does not even arise when discussing the Messenger of Allāh ﷺ! For how can such a sanctified being who withstood such hardships and sustained [himself on] limited food feel tired?! There is no question of this! Similarly, there are many limitations which the Messenger of Allāh ﷺ is exempt from, thus, no objections can be made on narratives such as these.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلاةِ رَسُولِ اللهِ صلى الله عليه وسلم بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ[٨٢١]، فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ، ثُمَّ أَتَى فِرَاشَهُ، فَإِذَا كَانَتْ[٨٢٢] لَهُ حَاجَةٌ أَلَمَّ بِأَهْلِهِ[٨٢٣]، فَإِذَا سَمِعَ الأَذَانَ وَثَبَ، فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ، وَإِلا تَوَضَّأَ وَخَرَجَ إِلَى الصَّلاةِ

Aswad ﷺ narrated that he asked ʿĀ'ishah ﷺ about the night prayer of the Messenger of Allāh ﷺ. She said, 'He would sleep in the first part of the night and thereafter, stand up [to pray]. When it would be close to dawn, he would perform his *witr* prayer. Then, he would return to his bed. If he had a need, he would come [close] to his wife. When he would hear the call to prayer, he would jump up. If he was in a state of impurity, he would pour water upon himself, otherwise he would perform ablution and leave for the prayer.'

Commentary

According to the doctors, the best time for sexual intercourse is the last portion of the night as it is a time of equilibrium. Subsequently, couples feel vigour after awakening. In the first portion of the night, the stomach is usually full and to perform intercourse in such a state is harmful and even more so when hungry. From this aspect, the last portion of the night is a time of balance. Nevertheless, these are all medical benefits; the Sharia permits it at all times. It is proven that the Messenger of Allāh ﷺ performed intercourse in the first portion of the night as well as different times during the day. Accordingly, some scholars have written that if intercourse is performed at the specific time of prayer and subsequently results in a pregnancy, the child will be disobedient to its parents.

Ḥadīth 5

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ[٨٢٤] بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ وَهِيَ خَالَتُهُ، قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ[٨٢٥] الْوِسَادَةِ[٨٢٦]، وَاضْطَجَعَ رَسُولُ اللهِ صلى الله عليه وسلم فِي طُولِهَا، فَنَامَ رَسُولُ اللهِ صلى الله عليه وسلم، حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ[٨٢٧] بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، فَاسْتَيْقَظَ رَسُولُ اللهِ صلى الله عليه وسلم، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِيمَ[٨٢٨] مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ يُصَلِّي، قَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ صلى الله عليه وسلم، يَدَهُ الْيُمْنَى عَلَى رَأْسِي ثُمَّ أَخَذَ بِأُذُنِي الْيُمْنَى، فَفَتَلَهَا[٨٢٩] فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، قَالَ مَعْنٌ: سِتَّ مَرَّاتٍ ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ

Ibn ʿAbbās ﷺ narrated that he spent one night at Maimūnah's [house] who was his aunt (**during his childhood**). He said, 'I lay on the width of my pillow while the Messenger of Allāh ﷺ slept on the length of it (**Qāḍī ʿIyāḍ ﷺ and others have translated using the word 'bedding' instead of 'pillow'. However, the correct translation is pillow and there is nothing inaccurate in accepting it so then what need is there to translate it as bedding? For example, the Messenger of Allāh ﷺ slept on the**

length of the pillow and faced towards the *Qiblah* whereas Ibn ʿAbbās slept on the width of the pillow and faced the *Qiblah*.). The Messenger of Allāh (**after speaking to his wife for a short time**) slept until half of the night passed, or just a little before or it was perhaps a little after it. He awoke and rubbed the effects of slumber from his face. He then recited the last ten verses of *Sūrah* Āl *ʿImrān* (**the scholars highlight that after waking up, one should recite a bit of the Qur'ān as it creates energy and to recite these verses [the aforementioned] are desirable**). He then got up towards a waterskin which was hanging and performed ablution properly from it (**after putting it in a utensil**). He then stood up and prayed. I stood to his (**left**) side and the Messenger of Allāh placed his right hand (**a follower must stand on the right hand side**) on my head and then took me by my right ear and twisted it [i.e. with love and softness] (**he must have done this to remind him. In one narration it is mentioned that he began to doze off and the Messenger of Allāh took him by his ear. In another narration it is mentioned that he took him by his ear and pulled him to his right side so that he is standing in accordance with the Sunnah**). He then prayed two units of prayer, then two more, then two more, then two more, then two more and then two more. Maʿn (**a narrator of this account**) states that he offered two units of prayer, six times and then performed *witr* (**Mullā ʿAlī al-Qārī** r **writes that the tahajjud prayer is twelve units according to the Great Imām, Abū Ḥanīfah**). He then lay down until the *muaddhin* came to him.

Thus, he stood up and prayed two short units of prayer and then left to pray the morning prayer.'

Commentary

The number of units prayed by the Messenger of Allāh ﷺ in the *tahajjud* prayer differ as a result of the occasion. If there was flexibility in time, he would pray more units otherwise he would perform less. There is no specific amount of units of prayer which must be performed in *tahajjud* by which it is impermissible to increase or decrease. Sometimes, despite there being a vast amount of time [to pray in], he would pray a lesser amount. Accordingly, he would recite the Qur'ān extensively in these units as is forthcoming in the different ḥadīth within this chapter.

Ḥadīth 6

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ[٨٣٠]، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً

Ibn ʿAbbās ﷺ narrated that the Prophet ﷺ prayed thirteen units (**including witr**) of prayer during the night.

Commentary

He would pray ten units of *tahajjud* prayer and three units of *witr*. Some scholars have included the two units of Sunnah prayer before *Fajr* too. In such an instance, the *tahajjud* prayer would have been eight units of

prayer.

Ḥadīth 7

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ[٨٣١] بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ، مَنَعَهُ[٨٣٢] مِنْ ذَلِكَ النَّوْمُ، أَوْ غَلَبَتْهُ عَيْنَاهُ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ[٨٣٣] عَشْرَةَ رَكْعَةً

ʿĀ’ishah ﵂ narrated that when the Messenger of Allāh ﷺ did not pray during the night, [or] his sleep prevented him from doing so, or his eyes were taken over [i.e. by slumber], he would pray twelve units during the day (**during the early morning**).

Commentary

If the *tahajjud* prayer is considered to be obligatory upon the Messenger of Allāh ﷺ, [the twelve units during the day being] *qaḍāʾ* is obvious. If *tahajjud* prayer is not considered to be obligatory, he performed *qaḍāʾ* to attain superiority. A statement of the Sanctified Prophet ﷺ has been mentioned in *Ṣaḥīḥ Muslim* on the authority of ʿUmar ﵁ wherein he said, ‘Whoever does not finish his prescribed reading should complete it in the time between the morning and afternoon. It is as if it has been completed during the night.’[6] From this, the scholars of the spiritual path (*sulūk*) highlight that if one isn’t able to finish their [prescribed] *dhikr* during the night, they should do so during the morning. It should not be omitted due to being missed out otherwise one’s inner self (*nafs*)

will become accustomed to this.

Ḥadīth 8

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ يَعْنِي ابْنَ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ[٨٣٤]: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَتِحْ صَلاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ

Abū Hurairah ﷺ narrated that the Prophet ﷺ said, 'When anyone of you stands to pray during the night, let him begin with two short units of prayer.'

Commentary

[He should do this] so that he is not fatigued from praying lengthy units of prayer from the very start. Some scholars have written that these two units of prayer are the *taḥiyyah al-wuḍū'* and to shorten it is better as this is what has been mentioned and the Messenger of Allāh ﷺ did the same. Ḥāfiẓ ibn Ḥajar al-ʿAsqalānī ﷺ has written a fine point, he says that it is found in the ḥadīth that when a man sleeps, Shaiṭān ties three knots in his hair, like a magician, in which there is sorcery which causes one to feel that the night is long and that he should remain asleep. When a person awakens and takes the pure name of Allāh ﷻ, i.e. supplicates etc. a knot is opened. When he performs ablution, the second knot is opened and when he offers his prayer, the third knot is opened. As it is ascertained from this ḥadīth that the third knot opens upon the offering

of prayer,[7] it is instructed that one prays two short units of prayer [i.e. after ablution]. Subsequently, the remaining prayers will be prayed after being protected from the effects of Shaiṭān. The Sanctified Prophet ﷺ was protected from being dominated by Shaiṭān but his action is a means of educating the *ummah* in matters in which they are in need. It is for this reason that the Messenger of Allāh ﷺ would pray shortened units of prayer as is mentioned in the ḥadīth.

Ḥadīth 9

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللهِ[٨٣٥] بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ[٨٣٦]، أَنَّهُ قَالَ: لأَرْمُقَنَّ صَلاةَ النَّبِيِّ صلى الله عليه وسلم، فَتَوَسَّدْتُ عَتَبَتَهُ، أَوْ فُسْطَاطَهُ[٨٣٧] فَصَلَّى رَسُولُ اللهِ صلى الله عليه وسلم، رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ فَذَلِكَ ثَلاثَ عَشْرَةَ رَكْعَةً

Zaid ibn Khālid al-Juhanī ؓ narrated, ‘I intended to observe the prayer of the Prophet ﷺ and so I lay my head down upon the threshold of his door or upon his tent. The Messenger of Allāh ﷺ prayed two short units of prayer, and then two longer ones. Thereafter, he prayed two units of prayer, which were shorter

than the previous two. He then prayed two units of prayer, which were shorter than the previous two. He then prayed two units of prayer which were shorter than the previous two. He then prayed two units of prayer which were shorter than the previous two. He then performed *witr,* thus making thirteen units of prayer.'

Commentary

Those who consider *witr* to be a single unit of prayer purport that two units of prayer were prayed six times and thereafter, a single unit of *witr* was prayed thus making thirteen. Those who consider *witr* to be three units of prayer highlight that in total, fifteen units of prayer were offered. Thirteen units of prayer is mentioned because the two units of *taḥiyyah al-wuḍūʾ* are not included within the thirteen.

In some narrations the phrase, 'He then prayed two units of prayer, which were shorter than the previous two...' is repeated three times instead of four. In such an instance, ten units of prayer are considered voluntary despite the two short units of *taḥiyyah al-wuḍūʾ* that are mentioned in the beginning. In such an instance, there is no other option but to understand *witr* as three units of prayer. In considering *witr* as one unit of prayer, thirteen units will not be fulfilled.

A statement has been made in this ḥadīth, '. . .and so I lay my head down upon the threshold of his door or upon his tent.' This is a narrator's doubt as to whether his teacher mentioned the threshold or the tent. This is the immense caution of the scholars of ḥadīth; whichever word they are the least bit confused about, they immediately make mention of it. Nevertheless, it seems likely that the threshold of the tent is intended and that this account is of a travel. This is because it

was the habit of the Messenger of Allāh ﷺ to rest in his wives' residence when in Madīnah aṭ-Ṭayyibah. He would be with one of his wives; this is why Khālid ﷺ did not have an opportunity to observe him. During travels, it is logically suitable that the Messenger of Allāh ﷺ would be resting alone and that none of his spouses would be with him. Hence, this opinion would be more accurate and the majority of the scholars have based this narrative upon a travel [of the Messenger of Allāh ﷺ].

Ḥadīth 10

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ، كَيْفَ كَانَتْ صَلاةُ رَسُولِ اللهِ صلى الله عليه وسلم فِي رَمَضَانَ[٨٣٨]؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم لِيَزِيدَ فِي رَمَضَانَ وَلا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، لا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا لا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثًا، قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللهِ، أَتَنَامُ[٨٣٩] قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ، وَلا يَنَامُ قَلْبِي

Abū Salamah ﷺ narrated that he asked ʿĀ'ishah ﷺ about the Messenger of Allāh's ﷺ [night] prayer during the month of Ramaḍān. She said, 'The Messenger of Allāh ﷺ would not exceed eleven units of prayer during the month of Ramaḍān, nor outside of it (**i.e. eight units of *tahajjud* and three units of *witr***). He would pray four units of prayer—do not ask about its perfection

and its length. Thereafter, he would pray four units of prayer—do not ask about its perfection and its length. Then, he would pray three units of prayer. I asked [him], 'O Messenger of Allāh! Do you sleep before offering the *witr* prayer?' He said, 'O ʿĀ'ishah! Indeed, my eyes are sleeping but my heart is not (**this is the speciality of the Prophets ﷺ in that their hearts do not sleep**)."

Commentary

There are a few important discussions within this ḥadīth of which two will be mentioned; firstly, ʿĀ'ishah ؓ mentions that the Sanctified Prophet ﷺ did not exceed eleven units of prayer during the month of Ramaḍān, nor outside of it despite the fact that the narrations of Ibn ʿAbbās, Khālid and others ؓ highlight thirteen units of prayer. In fact, other narrations highlight more than thirteen units! Accordingly, it is narrated in *Sunan Abī Dāwūd* that when ʿAbd Allāh ibn Abī Qais ؓ enquired from ʿĀ'ishah ؓ, she herself counted the night prayer of the Sanctified Prophet ﷺ as four and three units, six and three units, eight and three units and ten and three units which equate to thirteen units of prayer.[8] Thus, the mention of thirteen units of prayer has also been narrated from ʿĀ'ishah ؓ! In fact, it is mentioned in one narration of ʿĀ'ishah ؓ narrated in *Sunan Abī Dāwūd* that the Messenger of Allāh ﷺ would not pray less than seven units of prayer and would not exceed thirteen.[9] The narration of *Muwaṭṭaʾ al-Imām Mālik* states on the authority of ʿĀ'ishah ؓ that she said, 'The Messenger of Allāh ﷺ would pray thirteen units of prayer during the night. He would then pray two short units of prayer when he would hear the call for the Morning

prayer.'[10]

The scholars who have analysed this disagreement [in the number of units prayed] have said the narrations of ʿĀ'ishah ﵂ in regards to the *tahajjud* prayer are weak. However, there is no need to say that! What objection can be made? The praying of eleven units was done often by the Messenger of Allāh ﷺ and it was his regular habit. Occasionally, he pray more and less than that, as has been ascertained from other narrations.

The second discussion [pertaining to this narration] relates to individuals who use this ḥadīth to deduce that the *tarāwīḥ* prayer is eight units despite the fact that not even *tahajjud* consists of eight units of prayer as has been mentioned previously. This ḥadīth has no correlation with the *tarāwīḥ* prayer. The literal translation of *ṣalāh al-layl* is the Night Prayer. However, by this, nothing other than *tahajjud* is intended. Accordingly, if all of the prayers that occur during the night are assumed to be included [within this term], the *farḍ* units of *Maghrib* and *ʿIshāʾ* along with their *Sunnah* prayers and the *tarāwīḥ* will be excluded [from the number of units mentioned in the ḥadīth]—this is something that nobody can exclude! The point being, this ḥadīth only makes mention of the *tahajjud* prayer which is the intent of the questioner and about which ʿĀ'ishah ﵂ duly answered. The reason that this question presented itself was because it was the blessed habit of the Sanctified Prophet ﷺ to increase his worship during the month of Ramaḍān as has been highlighted in a variety of narrations. Consequently, Abū Salamah ﵁ thought that perhaps this would also increase the number of units offered during the *tahajjud* prayer. The purpose of ʿĀ'ishah ﵂ was not to ignore the *tarāwīḥ* prayers by stating that the *tahajjud* prayer never

exceeded eleven units of prayer, for thirteen units are proven from ʿĀ'ishah ﷺ herself.

In regards to *tarāwīḥ*, the exalted scholar, the Pride of the *Muḥaddithīn*, Maulānā Rashīd Aḥmad Gangohī ﷺ has [authored] a treatise by the name of *Ar-Ra'y an-Najīḥ* which has been published in Urdu. Whoever wishes to read it should do so. In a nutshell, the *tahajjud* prayer has been mentioned as *ṣalāh al-layl* in the ḥadīths and the *tarāwīḥ* prayer has been labelled *qiyām ar-Ramaḍān* (the Standing in Ramaḍān). Both of these prayers are distinguished from one another. Numerous scholars have related a consensus in which *qiyām ar-Ramaḍān* has been understood to mean the *tarāwīḥ* prayer. The Prophet ﷺ held *qiyām ar-Ramaḍān* in great importance. Its importance is highlighted verbally in many ḥadīth. The Messenger of Allāh ﷺ said, 'Whoever stands up [i.e. performs *qiyām ar-Ramaḍān*] during the nights of Ramaḍān with conviction (*Īmān*) and in hope of being rewarded, all of his previous sins will be wiped away (the scholars understand this to mean minor sins).'[11] Abū Hurairah ﷺ narrated that the Sanctified Prophet ﷺ would not demand the offering of *qiyām ar-Ramaḍān* [from the people] but would encourage them to offer it. The Messenger of Allāh ﷺ would offer this prayer himself at times with a large congregation. In regards to not praying it all the time he reasoned, 'I have fear that it may become obligatory.'[12] It was possible due to a variety of reasons that it be made compulsory due to the regular practice of the Messenger of Allāh ﷺ. Consequently, the Companions ﷺ would separately pray it privately whereas others would pray it in congregation, approximately until half the night had passed and at times, even more than this. ʿUmar ﷺ ordered the gathering of the scattered congregations and united them

behind one Imām during his caliphate in order to prevent dispersal. Sā'ib 🙏 narrated that the Imām would often read *sūrahs* which consist of one hundred verses in every unit of prayer. We would lean upon something due to being fatigued from standing and we would finish a little before *suḥūr*.

Many scholars have written that *tarāwīḥ* is a Sunnah and the Ahl as-Sunnah wa al-Jamāʿah have a consensus upon this. From those who are adherents of the *Qiblah*, none contest this beside the Rawāfiḍ. It is clear within the writings of the four Imāms (i.e. the Great Imām, Abū Ḥanīfah, Imām Mālik, Imām Shāfiʿī and Imām Aḥmad s) that the twenty units of the *tarāwīḥ* prayer is an emphasised Sunnah. Consequently, Imām Mālik 🙏 highlights it as thirty six units of prayer. According to the famous manual in Ḥanbalī jurisprudence, *al-Mughnī*, the accepted opinion of Imām Aḥmad is that the *tarāwīḥ* prayer consists of twenty units of prayer; this is also the practice of Sufyān Thawrī, Imām Abū Ḥanīfah and Imām Shāfiʿī s. Nevertheless, Imām Mālik 🙏 highlights it as thirty six units of prayer. It has been narrated by Imām Mālik 🙏 that he narrated, 'The emissary of the King came to me [requesting] permission to decrease the amount of units offered in the *tarāwīḥ* prayer. I rejected.' The student of Imām Mālik 🙏 narrates that thirty nine units of prayer would be offered in Madīnah (i.e. thirty six belonging to *tarāwīḥ* and three belonging to the *witr* prayer). The discussion is mentioned in detail within [the book] *Awjaz al-Masālik*. My teachers said in regards to the thirty six units of prayer that would be offered in Madīnah that twenty of the units were of the *tarāwīḥ* prayer. However, after every four units of prayer, it is desirable to wait the duration of four units of prayer. Consequently, they would pray four units of voluntary prayer after every

[unit of] *tarāwīḥ*. Hence, the sixteen units were to fill the seated duration of four units of prayer. Thus, this is the opinion of the Mālikī school of thought. According to the other three Imāms, the accepted opinion is of twenty units of prayer.

Ḥadīth 11

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا، اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، نَحْوَهُ (ح) وَحَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، نَحْوَهُ[٨٤٠]

> ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ would pray eleven units of prayer during the night. From among the units, one unit would be *witr* and when he would finish, he would lie upon his right side.

Commentary

This ḥadīth itself contradicts the previous ḥadīth wherein eight units of prayer are mentioned. Due to this, some scholars have scrutinised the narration of ʿĀ'ishah ﵂, a lot of which has been highlighted under the last ḥadīth. However, in regards to an explanation, the conflicting narratives will be based upon different times; at times the Sanctified Prophet ﷺ would pray eight units of prayer, at other times he would

pray less.

The second discussion [from this ḥadīth] is in relation to the one *witr* prayer. In regards to this, there are various differences and before discussing this, there is a difference of opinion in regards to its status. According to the Ḥanafī school of thought, it is considered obligatory *(wājib)*. Other scholars hold it as being desirable *(mustaḥabb)*. As the ḥadīth makes no mention of it, its discussion will also be omitted here.

The second difference of opinion lies in its units; the Ḥanafī school of thought declares it as being three consecutive units with only one *salām* (i.e. conclusion). According to some of the Imāms, it is a single unit of prayer and they are in disagreement about this within themselves. Some say that it is a single unit of prayer whereas others highlight it as being a single unit separated with a *salām* from the two obligatory units of prayer offered before it. The narrations vary in regards to this matter, which have created a difference in the preference of the Imāms. As a result, there is a disagreement in regards to this ruling. The Ḥanafī school of thought base their evidence upon a few narrations:

1. ʿAbd Allāh ibn Abī Qais' 🕋 narration, which is mentioned in *Sunan Abī Dāwūd*[13] and elsewhere. It has been highlighted in the discussion mentioned in the commentary of the previous ḥadīth that ʿĀ'ishah 🕋 had counted the night prayer of the Messenger of Allāh 🕋 as four and three units, six and three units, eight and three units and ten and three units. To recall it with such attention and mention 'three units' at every juncture clearly highlights that it is a special type of prayer in which there is no shortening or elongating. It remains as three otherwise ʿĀ'ishah

would have stated [i.e. generically] seven, nine or eleven units and not six and three.

2. Mullā ʿAlī al-Qārī 🕋 has written, as an evidence for the Ḥanafīs, that the Companions 🕋 had a consensus that the *witr* prayer was three units, was permitted and preferred, and a disagreement was in anything less than that. According to some, a single unit is permissible and according to others, it is not permissible. It is obvious that the unified position of the Companions 🕋 is better than that in which there is disagreement in. Ḥasan al-Baṣrī 🕋, who is a famous scholar of ḥadīth and an authority among the Sufis, has stated that the Muslims have a consensus upon the fact that the *witr* prayer is three units. After consulting the scholars of Madīnah, ʿUmar ibn ʿAbd al-ʿAzīz 🕋 adjudicated that *witr* will be prayed as three units. Someone told Ḥasan 🕋 that ʿAbd Allāh ibn ʿUmar 🕋 would perform *salām* after two units of the *witr* prayer and pray the final unit individually. He replied that his father [i.e. ʿUmar 🕋] would pray the three units of *witr* consecutively with one *salām* [i.e. at the end] and that he was more learned than ʿAbd Allāh.
3. There is a prohibition in regards to offering the *witr* prayer as a single unit; ʿAbd Allāh ibn Masʿūd 🕋 was told that Saʿd 🕋 offers *witr* as a single unit. He said, there is no such thing as a prayer consisting of a single unit.

Besides this, the Ḥanafī school of thought draw their evidence from a variety of sources. The scholars have written separate treatises regarding this. In this treatise, legal discussions will not be elaborated upon, but

will be briefly mentioned where necessary.

Ḥadīth 12

حَدَّثَنَا هَنَّادٌ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُصَلِّي مِنَ اللَّيْلِ تِسْعَ[٨٤١] رَكَعَاتٍ

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنِ الأَعْمَشِ، نَحْوَهُ

ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ would pray nine units of prayer during the night.

Commentary

According to the Ḥanafī school of thought, six units would be of the *tahajjud* prayer and three would pertain to *witr*. Consequently, ʿĀ'ishah ﵂ has mentioned that *witr* is six and three within the narration of ʿAbd Allāh ibn Abī Qais ﵁.

Ḥadīth 13

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ[٨٤٢]، رَجُلٍ مِنَ الأَنْصَارِ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ[٨٤٣]، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، أَنَّهُ صَلَّى مَعَ رَسُوْلِ اللهِ[٨٤٤] صلى الله عليه وسلم مِنَ اللَّيْلِ[٨٤٥]، قَالَ: فَلَمَّا دَخَلَ فِي الصَّلاةِ، قَالَ[٨٤٦]: اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، قَالَ: ثُمَّ قَرَأَ الْبَقَرَةَ[٨٤٧]، ثُمَّ رَكَعَ رُكُوعَهُ نَحْوًا مِنْ قِيَامِهِ[٨٤٨]، وَكَانَ يَقُولُ[٨٤٩]: سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ ثُمَّ رَفَعَ رَأْسَهُ، فَكَانَ قِيَامُهُ[٨٥٠] نَحْوًا مِنْ رُكُوعِهِ، وَكَانَ يَقُولُ: لِرَبِّيَ الْحَمْدُ، لِرَبِّيَ الْحَمْدُ ثُمَّ سَجَدَ، فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الأَعْلَى، سُبْحَانَ رَبِّيَ الأَعْلَى ثُمَّ رَفَعَ رَأْسَهُ، فَكَانَ مَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنَ السُّجُودِ، وَكَانَ يَقُولُ: رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي حَتَّى قَرَأَ[٨٥١] الْبَقَرَةَ، وَآلَ عِمْرَانَ، وَالنِّسَاءَ، وَالْمَائِدَةَ، أَوِ الأَنْعَامَ، شُعْبَةُ الَّذِي شَكَّ فِي الْمَائِدَةِ، وَالأَنْعَامِ قال أبو عيسى[٨٥٢] وأبو حمزة اسمه طلحة بن زيد وأبو حمزة الضبعي اسمه نصر بن عمران.

Ḥudhaifah ibn al-Yamān ﷺ narrated that he was engaged in prayer with the Prophet ﷺ one night. When he engaged in prayer (**it has been mentioned in some narrations that this account is of one of the nights of the blessed month of Ramaḍān. Thus, it is possible that this is the tarāwīḥ or tahajjud prayer**). He commenced the prayer and said: *Allāh is the greatest! The Possessor of Sovereignty, Dominance, Superiority and Acclaim.* Thereafter, he recited *Sūrah al-Baqarah* and performed *rukūʿ*. His

bowing was as long as his standing (**the scholars have attributed two meanings to this statement and both are plausible. Firstly, that the *rukūʿ* was approximately as long as the standing. For example, if the standing was for an hour, the *rukuʿ* would also be an hour approximately. Accordingly, another ruling which is established by this ḥadīth, and in tangent with the first opinion, is that the prayer is still valid if the bowing and prostration of the prayer are longer than usual.**

The second opinion is that as the standing was longer than his usual practice, his *rukūʿ* would be longer than usual too. In such a situation, if the standing was performed for an hour and the *rukūʿ* fifteen minutes, the ḥadīth would be exemplified. According to this opinion, the prayer would remain on its usual pattern i.e. whatever *rukn* would be lengthened, such as standing, it would remain elongated. Likewise, whatever *rukn* was shortened such as bowing and prostrating, it would remain like this too. Thus, every *rukn* would be lengthier in comparison to the usual prayer). And he would say whilst bowing: *Glorified is my Lord, the Magnificent, glorified is my Lord, the Magnificent!* He would then raise his head where his standing would be as long as his bowing, and he would say: *There is praise for You, my Lord, there is praise for You, my Lord!* He would then prostrate where his prostration would be as long as his standing. He would say: *Glorified is my Lord, the Most High, glorified is my Lord, the Most High!* Thereafter, he would lift his head and the duration between the two prostrations would be

the length of one prostration. He would say: *My Lord, forgive me! My Lord forgive me!* [He would do this] to the extent that he had read *Baqarah,* Āl *ʿImrān, Nisāʾ* and *Mā'idah* or *Anʿām.* Shuʿbah is [the narrator] who doubted whether it was *Mā'idah* or *Anʿām.* (**However, the first three are established**).

Commentary

Prima facie, this ḥadīth evidences that these four *sūrahs* were recited. However, the narration of Muslim and others clarify that the Messenger of Allāh ﷺ recited *Sūrah Baqarah, Sūrah* Āl *ʿImrān* and *Sūrah Nisāʾ* in one unit of prayer alone. Thus, the narration of Muslim and Abū Dāwūd appear to be separate incidents. Even if it is possible that this is a single incident as there is some doubt [i.e. by the narrator above], there is no need to base the opinion on a mistake as it was the habitual practice of the Messenger of Allāh ﷺ to pray lengthy prayers daily. Therefore, what hindrance is there [in accepting] that in one instance he read four *sūrahs* in four units of prayer and on another occasion he recited three *sūrahs* in a single unit?

Ḥadīth 14

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ نَافِعٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ[٨٥٣]، عَنْ أَبِي الْمُتَوَكِّلِ[٨٥٤]، عَنْ عَائِشَةَ، قَالَتْ: قَامَ رَسُولُ اللهِ صلى الله عليه وسلم بِآيَةٍ مِنَ الْقُرْآنِ[٨٥٥] لَيْلَةً

ʿĀ'ishah ؓ narrated that the Messenger of Allāh ﷺ stood the night

[in repeated recital] of a single verse from the Qur'ān.

Commentary

The verse is in the last portion of *Sūrah Mā'idah* wherein Allāh ﷻ says: *'If You punish them, they are Your slaves after all, but if You forgive them, You are the Mighty, the Wise.'* (5:118) Whoever is in possession of magnificent might, he may pardon any criminal and whoever is an incredibly wise being, may potentially have wisdom and benefits in everything that he does. The standing of the Sanctified Prophet ﷺ and his constant recital of this verse in bowing and in prostration, too, was because of the two qualities of Allāh ﷻ, justice and forgiveness, becoming manifest. The entire premise of the Day of Standing will be based upon these two qualities. It has been narrated regarding the Great Imām, Abū Ḥanīfah ﷺ that he spent one entire night reciting the verse: *And (it will be said to the infidels,) 'Get apart from (the believers) today, O guilty ones!'* (36:59). This noble verse is also a premise of the Day of Standing. This is such a severe and terrifying command, as today you are mingling among the believers, benefiting from their blessings but on that day, the criminals will be separated from them! May Allāh ﷻ, out of His grace, keep us in the shadow of those sanctified souls otherwise the hardships will be immense.

Ḥadīth 15

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: صَلَّيْتُ لَيْلَةً مَعَ رَسُولِ اللهِ صلى الله عليه وسلم فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سُوءٍ[٨٥٦] قِيلَ لَهُ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ[٨٥٧] وَأَدَعَ النَّبِيَّ صلى الله عليه وسلم حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، نَحْوَهُ

ʿAbd Allāh ibn Masʿūd 🕋 narrated, ‘I prayed with the Messenger of Allāh 🕌 one night and he remained standing until I considered a foul idea.’ It was said to him, ‘What did you consider?’ He said, ‘I considered sitting down and leaving the Prophet 🕌 [alone].’

Commentary

There are two possible meanings here; firstly, that ʿAbd Allāh ibn Masʿūd 🕋 prays whilst being seated whereas the Messenger of Allāh 🕌 remains standing. This is a foul idea in that it may elicit bad etiquette. It is also possible that ʿAbd Allāh ibn Masʿūd 🕋 sits down and discards the prayer altogether. It is obvious why this is completely considered foul as it highlights bad etiquette towards the Messenger of Allāh 🕌 and the prayer alongside highlighting heedlessness in sitting down and breaking the prayer as it is being offered. However, this type of thought came into mind after becoming fatigued from the lengthy standing.

Ḥadīth 16

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ[٨٥٨] مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلاثِينَ أَوْ أَرْبَعِينَ[٨٥٩] آيَةً، قَامَ فَقَرَأَ[٨٦٠] وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ

ʿĀ’ishah ﵂ narrated that the Prophet ﷺ would pray sitting down (**when he was weak**). He would recite whilst seated (**in his voluntary prayers as he would recite abundantly**). Thereafter, when there remained a portion from his recital which was equal to thirty or forty verses, he would stand and recite them whilst standing. Thereafter, he would bow and prostrate. Thereafter, he would do the same in the second unit of prayer.

Commentary

Some scholars have written that it is not permissible to stand up, bow and prostrate for the one who is praying whilst sitting. However, according to the majority of the scholars, including the four Imāms, this is permissible. Likewise, whoever stands up praying, it is permissible for them to perform the bowing and prostrating whilst being seated. However, this all pertains to voluntary prayer. In compulsory (*farḍ*) prayers, it is impermissible for a person who is able to pray whilst standing to sit down and pray.

Ḥadīth 17

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ[٨٦١]، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلاةِ رَسُولِ اللهِ صلى الله عليه وسلم، عَنْ تَطَوُّعِهِ[٨٦٢]، فَقَالَتْ: كَانَ يُصَلِّي لَيْلا[٨٦٣] طَوِيلا قَائِمًا، وَلَيْلا طَوِيلا قَاعِدًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ[٨٦٤]، وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ

ʿAbd Allāh ibn Shaqīq ﷺ narrated, ‘I asked ʿĀ’ishah ﷺ about the prayers of the Messenger of Allāh ﷺ, his voluntary prayers that is. She replied, ‘He would pray standing for a long duration during the night. And he would sit [whilst] praying for a long duration during the night. Verily, when he would be reciting whilst standing, he would bow and prostrate whilst in that state [i.e. standing]. And when he would recite whilst sitting, he would bow and prostrate whilst in that state [i.e. sitting].’’

Commentary

The scholars have written two things about praying during the long duration of the night: firstly, the Sanctified Prophet ﷺ would pray during the night for a lengthy period and would sit for a large portion too. The second meaning could be that his situation was such that on various nights he would offer a lengthy prayer whilst standing and on other nights, he would pray for a long duration whilst remaining seated. The second meaning is the preferred opinion. The conclusion of this is that it was the habit of the Messenger of Allāh ﷺ to pray a lengthened night prayer (i.e. *tahajjud*). If his blessed disposition was fatigued and exhausted, he would sit and pray, otherwise he would pray standing.

The last portion of this ḥadīth appears to contradict the previous one; this is why the scholars have based both narrations upon two states as the basis of voluntary prayers lies in one's energy and happiness. Whenever he would be greatly energised, his prayer would be of the same nature. Besides this, many of the Sanctified Prophet's ﷺ actions are meant to educate; he did many things so that people would realise that it is permissible to do something in another way—this is termed *bayāne jawāz*. Accordingly, the Messenger of Allāh ﷺ would be rewarded in full whilst praying seated. People who pray seated acquire half the reward of those who offer their prayers whilst standing [however], the Messenger of Allāh ﷺ[would be rewarded fully] whilst praying sitting down as his objective was to promulgate his Prophethood entirely. To show [others] how to perform deeds is the purpose of a prophet.

Ḥadīth 18

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ[٨٦٥] السَّهْمِي[٨٦٦]، عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم، قَالَتْ: كَانَ رَسُولُ اللهِ يُصَلِّي فِي سُبْحَتِهِ[٨٦٧] قَاعِدًا، وَيَقْرَأُ بِالسُّورَةِ وَيُرَتِّلُهَا، حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا

Ḥafṣah ﷺ, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ would offer his voluntary prayers whilst being seated. He would read within the prayer a *sūrah* in slow, measured tones until it would exceed a [*sūrah*] which is lengthier than it.

Commentary

This means that despite reading short *sūrahs* in slow, measured tones, they would take as long to read as longer *sūrahs* typically do. The point here is that the Sanctified Prophet ﷺ would recite the Qur'ān in an extremely serene and poised fashion. He would not recite in a swift manner, thus allowing a small *sūrah* to be completed in the same time it takes another to read a long *sūrah*. How long must it have taken for the Sanctified Prophet ﷺ to complete a *sūrah* when he would be reading the lengthier chapters? Consequently, his feet would swell when he would be praying whilst standing.

Ḥadīth 19

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ[٨٦٨]، 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 صلى الله عليه وسلم، لَمْ يَمُتْ، حَتَّى كَانَ[٨٦٩] أَكْثَرُ صَلاتِهِ وَهُوَ جَالِسٌ

ʿĀ'ishah ﵂ narrated that the Prophet ﷺ did not pass away until the majority of his (**voluntary**) prayers were offered whilst he was seated.

Commentary

As it was a time of [physical] weakness, in addition to the fact that the Messenger of Allāh ﷺ would read the Qur'ān extensively as mentioned in the previous narrations; as a result, he would perform the majority of his

voluntary prayers whilst sitting down despite the reward being half of the prayer when offered standing. However, the Messenger of Allāh ﷺ was exempt from this rule; the reward he would receive would be equal to offering prayers whilst standing up for reasons which have previously been stated. Consequently, it is mentioned in the narration of Abū Dāwūd and others that the Messenger of Allāh ﷺ said, 'I am not like you [in this matter, i.e. I receive the same reward in praying whilst being seated].'[14]

Ḥadīth 20

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ رَسُوْلِ اللهِ[٨٧٠] صلى الله عليه وسلم، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ[٨٧١]، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ

> ʿAbd Allāh ibn ʿUmar ﷺ narrated, 'I prayed two units of [voluntary] prayer with the Messenger of Allāh ﷺ before the *Ẓuhr* prayer and two units after it. And two units after the *Maghrib* prayer in his residence and two units after the *ʿIshāʾ* prayer therein [i.e. his house].'

Commentary

There is mention of *Sunnah* prayers in this narration; according to the Ḥanafī school of thought, the emphasised *Sunnah* prayers are as mentioned in the ḥadīth of Ibn ʿUmar ﷺ. Nevertheless, the two units

[prior to] the *Ẓuhr* prayer are actually four according to the Ḥanafīs. The Messenger of Allāh ﷺ has been reported to have said in numerous narrations that Allāh ﷻ will build a house in *Jannah* for whoever regularly prays twelve units of [*Sunnah*] prayer during the day and night. The twelve units highlighted here have been mentioned in the narrations of ʿĀ'ishah and Umm Ḥabībah ؓ along with numerous other ḥadīth and in addition to the narration of Ibn ʿUmar ؓ above. The units before the *Ẓuhr* prayer have been highlighted as four in those narrations. In one narration it has been mentioned that the doors of the heavens open for those who offer the four units prior to the *Ẓuhr* prayer with a single *salām*, i.e. their prayers are readily accepted. The narrations found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* highlight that the Messenger of Allāh ﷺ would never discard the four units of [*Sunnah*] prayer before *Ẓuhr*.

A narration is mentioned in *Musnad Aḥmad, Sunan Abī Dāwūd,* [15] and elsewhere on the authority of ʿĀ'ishah ؓ that the Messenger of Allāh ﷺ would pray four units of [*Sunnah*] prayer within his house before attending the *Ẓuhr* prayer. It appears that the Sanctified Prophet ﷺ would pray his *Sunnah* prayers in his residence and then attend [the *Ẓuhr* prayer]; the [*Sunnah*] prayer would be four units. There is a detailed narration reported in *Sunan Abī Dāwūd* and elsewhere on the authority of ʿĀ'ishah ؓ; she states that the Messenger of Allāh ﷺ would pray four units of [*Sunnah*] prayer at my house before attending the mosque. He would pray the obligatory prayer [there] and then return home where he would pray two units of prayer. After the *Maghrib* prayer, he would return to my residence and pray two units of [*Sunnah*] prayer and after the *ʿIshāʾ* prayer, he would come and pray two units of [*Sunnah*] prayer.

He would pray two units of [*Sunnah*] prayer after the True Dawn and then would leave to attend the obligatory prayers.[16]

It is understood from this detailed ḥadīth that the Sanctified Prophet ﷺ would often pray his *Sunnah* prayers at his residence and it strongly appears that he would pray two units of *taḥiyyah al-masjid* when attending the mosque as has been narrated by ʿAbd Allāh ibn ʿUmar ؓ. It is also possible the Messenger of Allāh ﷺ prayed two units of prayer occasionally due to some necessity as has been documented by ʿAbd Allāh ibn ʿUmar ؓ. Accordingly, this ḥadīth of ʿAbd Allāh ibn ʿUmar ؓ states, 'I prayed with the Messenger of Allāh ﷺ. . .' this does not mean that he prayed in congregation with the Messenger of Allāh ﷺ but rather, it means that Ibn ʿUmar ؓ would pray [alone] and so would the Sanctified Prophet ﷺ. To offer the *Sunnah* prayers in congregation is not established.

Ḥadīth 21

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: حَدَّثَتْنِي[٨٧٢] حَفْصَةُ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ يُصَلِّي رَكْعَتَيْنِ حِينَ يَطْلُعُ الْفَجْرُ وَيُنَادِي الْمُنَادِي، قَالَ أَيُّوبُ: وَأُرَاهُ، قَالَ: خَفِيفَتَيْنِ[٨٧٣]

ʿAbd Allāh ibn ʿUmar ؓ narrated that [his sister, the Mother of the Believers] Ḥafṣah ؓ said that the Messenger of Allāh ﷺ would offer two units of prayer at [the time of] True Dawn when the caller [to prayer] would call. Ayyub [a narrator] said, 'I think he

said two short units of prayer.'

Commentary

The majority of narrations pertaining to the *Sunnah* [before] the Fajr prayer highlight that the Messenger of Allāh ﷺ would pray two shortened units of prayers to the extent that some scholars state due to such ḥadīth, that one should merely recite *Sūrah al-Fātiḥah* and nothing else is required. However, the correct opinion is that it is proven that the Messenger of Allāh ﷺ recited another *sūrah* alongside it; subsequently, it is better to recite a short *sūrah*. It is mentioned in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ would recite *Sūrah al-Kāfirūn* and *Sūrah al-Ikhlāṣ* in this *Sunnah* prayer despite other narrations highlighting other *sūrahs* besides this. It is mentioned in one ḥadīth that the Sanctified Prophet ﷺ said, 'How superb are both of these *sūrahs*?'[17] i.e. in that they are recited in the *Sunnah* prayers of *Fajr*.

Ḥadīth 22

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ[٨٧٤]، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عُمَرَ، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، ثَمَانِيَ رَكَعَاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، قَالَ ابْنُ عُمَرَ: وَحَدَّثَتْنِي حَفْصَةُ بِرَكْعَتَيِ الْغَدَاةِ، وَلَمْ أَكُنْ أَرَاهُمَا[٨٧٥] مِنَ النَّبِيِّ صلى الله عليه وسلم

ʿAbd Allāh ibn ʿUmar ﷺ narrated, 'I have learnt eight units of

prayer from the Messenger of Allāh ﷺ; two units before *Ẓuhr* and two after it, two units after *Maghrib* and two after *ʿIshāʾ*. Although I have not seen it from the Messenger of Allāh ﷺ myself, Ḥafṣah ﷺ informed me of the two units of [i.e. before] the Morning Prayer.'

Commentary

As these [last] two units of prayer were usually prayed in the house, this [final] statement of Ibn ʿUmar ﷺ is not odd as the morning is usually a time of privacy. Some scholars have said that the statement, 'Although I have not seen it. . .' means that he had not witnessed this himself until Ḥafṣah ﷺ had informed him. Thereafter, he had an opportunity to witness this. It is for this reason that some narrations highlight the testimony of ʿAbd Allāh ibn ʿUmar ﷺ in regards to the [complete number of] *Sunnah* prayers. Out of all the *Sunnah* prayers, the two belonging to the morning prayer are emphasised more; it is narrated that the Messenger of Allāh ﷺ would emphasise them and hold them with great importance. Due to this, some scholars have said that they are obligatory (*wājib*) to perform! Consequently, they are to be held with greater importance.

Ḥadīth 23

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلاةِ النَّبِيِّ صلى الله عليه وسلم، قَالَتْ: كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ[٨٧٦] وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَقَبْلَ الْفَجْرِ[٨٧٧] ثِنْتَيْنِ

ʿAbd Allāh ibn Shaqīq 🕋 narrated that he asked ʿĀ'ishah 🕋 about the [*Sunnah*] prayer of the Messenger of Allāh 🕋. She replied, 'He would offer two units of prayer before and after the *Ẓuhr* prayer. Two units after *Maghrib*¸ two after *ʿIshāʾ* and two before the *Fajr* prayer.'

Commentary

Apart from the two units of prayer mentioned before the *Ẓuhr* prayer, the Ḥanafīs are in agreement with the remaining [quantity of *Sunnah* prayers]. According to the Ḥanafī school of thought, the *Sunnah* prayers of *Ẓuhr* consist of four units, the details of which have been highlighted previously in the ḥadīth of ʿAbd Allāh ibn ʿUmar 🕋. ʿĀ'ishah 🕋 has stated herself in a narration mentioned in *Ṣaḥīḥ al-Bukhārī* that the Messenger of Allāh 🕋 would pray four units of prayer before *Ẓuhr* and that he would not discard the two prior to *Fajr*, i.e. he would always pray them.[18] Therefore, [his action in this ḥadīth] will be interpreted to be due to a necessity.

Ḥadīth 24

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ[٨٧٨]، يَقُولُ: سَأَلْنَا عَلِيًّا، عَنْ صَلاةِ رَسُولِ اللهِ صلى الله عليه وسلم مِنَ النَّهَارِ، فَقَالَ: إِنَّكُمْ لا تُطِيقُونَ[٨٧٩] ذَلِكَ، قَالَ: فَقُلْنَا: مَنْ أَطَاقَ[٨٨٠] ذَلِكَ مِنَّا صَلَّى، فَقَالَ: كَانَ إِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْئَتِهَا مِنْ هَهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ[٨٨١]، وَإِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا، كَهَيْئَتِهَا مِنْ هَهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا، وَبَعْدَهَا رَكْعَتَيْنِ، وَقَبْلَ الْعَصْرِ أَرْبَعًا، يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ[٨٨٢] عَلَى الْمَلائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ[٨٨٣]، وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ[٨٨٤]

ʿĀṣim ibn Ḍamrah ﷺ narrated that we asked ʿAlī ﷺ about the prayer of the Messenger of Allāh ﷺ during the day (**It is most likely that he knew of the voluntary prayers of the night i.e. *tahajjud* from before. The narrations pertaining to the *tahajjud* prayer in particular have been narrated copiously and are well-known**). He replied, 'You do not possess the strength for it (**i.e. how can you possess the same regard, order, submissiveness and humility of the Messenger of Allāh ﷺ? The purpose of this was to caution the individual as what was the point of asking and investigating when you do not possess the capacity to practice upon it**).' We said, 'Whoever has strength for it from among us will pray (**and whoever does not possess the strength, he will be well informed to tell others and endeavour to practice it himself**).' ʿAlī ﷺ replied,

‘When the sun had risen from here to its position over there, at the time of ʿ*Aṣr*, he prayed two units of prayer (***i.e. Ṣalāh al-Ishrāq***). Thereafter, when the sun had risen from here to its position over there at the time of Ẓuhr, he would pray four units of prayer (**the detailed discussion pertaining to the Forenoon (*Ḍuḥā*) Prayer is forthcoming in the next chapter**). He would offer four units of prayer before *Ẓuhr* and two after it (**these six are emphasised *Sunnahs***), four before ʿ*Aṣr* in which he would separate every two units by invoking salutations upon the Proximate Angels, the Prophets and those who follow them from among the believers and Muslims.’

Commentary

The statement, ‘. . .he would separate every two units by invoking salutations. . .’ could be in reference to *at-taḥiyyāt* as it is mentioned therein, ‘Peace be upon you, O Messenger of Allāh, and the mercy of Allāh, may peace be upon us, and upon the righteous slaves of Allāh. . .’ In such an instance, wherever four units have been mentioned in this ḥadīth, this would have been performed in each of them. It is also possible that this statement indicates to the *salām* being performed after two [of the four] units of prayer. Quite simply, the purpose is to state that the four units of prayer that would be offered before the ʿ*Aṣr* prayer would be offered with two *salāms* [i.e. one after every two units]. The voluntary prayers of ʿ*Aṣr* prayer have been established as two units of prayer and as four. Both narrations have also been related from ʿAlī 🦔 himself!

1 *Sunan Abī Dāwūd* #864

2 *Sunan at-Tirmidhī* #3583

3 *Ibn Ḥibbān* #626

4 *Ṣaḥīḥ al-Bukhārī* #43

5 *Sunan an-Nasā'ī* #3940

6 *Ṣaḥīḥ Muslim* 746

7 *Ṣaḥīḥ al-Bukhārī* #3269

8 *Sunan Abī Dāwūd* #1362

9 Ibid

10 *Muwaṭṭaʾ* #264

11 *Ṣaḥīḥ al-Bukhārī* #37

12 *Ṣaḥīḥ al-Bukhārī* #1129

13 *Sunan Abī Dāwūd* #1362

14 *Sunan Abī Dāwūd* #950

15 *Sunan Abī Dāwūd* #1251

16 Ibid

17 *Sunan ibn Mājah* #1204

18 *Ṣaḥīḥ al-Bukhārī* #1182

باب صلاة الضحى[٨٨٥]

THE FORENOON PRAYER (*ṢALĀH AḌ-ḌUḤĀ*)

ACCORDING TO the jurists and ḥadīth scholars, the Forenoon Prayer is regarded as [whatever prayers that are offered] after the disliked *(makrūh)* period has passed after dawn up to the sun reaching its zenith *(zawāl)*. However, there are only two prayers that can be offered during this time according to the Sufis; they are *Ṣalāh al-Ishrāq* and *Ṣalāh aḍ-Ḍuḥā*. The time to pray *Ṣalāh al-Ishrāq* lasts for up to a quarter of the day having passed and from this point until half the day passing is the time of *Ṣalāh aḍ-Ḍuḥā*. The basis of the Sufi opinion stems from the ḥadīth of ʿAlī ﷺ which has been mentioned towards the end of the last chapter and other similar narrations. There is much disagreement among the scholars in regards to *Ṣalāh aḍ-Ḍuḥā*; the commentators of ḥadīth have written that the scholars are divided into eight groups in regards to this. According to the Ḥanafī school of thought, this prayer is considered desirable.

The scholars have written that there are an abundance of narrations regarding this prayer. It has been related by nineteen Companions ﷺ and twenty five such narrations have been mentioned in *Awjaz al-Masālik*. Besides these, there are more [narrations]. It has been mentioned in one ḥadīth that there are three hundred and sixty joints in the human being; for every joint, a charitable deed is compulsory daily, i.e. in thanks to Allāh ﷻ that He has kept it healthy and in its place. Just

observe a single joint in the finger, if it is dislocated, it is rendered useless. Instead of being soft, if it is hardened thus causing the finger to be immobilised, it will not be able to hold anything, and so on. Thereafter, the Messenger of Allāh ﷺ counted the charitable deeds. He said to say *subḥān Allāh* once is a form of charity, [the saying of] *al-ḥamd lillāh* too and so on. Thereafter, he said to perform two units of *Ṣalāh aḍ-Ḍuḥā* is a charitable deed on behalf of each of these joints.[1]

The author رحمه الله has mentioned eight ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ[٨٨٦]، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى؟ قَالَتْ[٨٨٧]: نَعَمْ، أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ

> Muʿādhah رحمها الله said, ‘I asked ʿĀ’ishah, Did the Messenger of Allāh pray *Ṣalāh aḍ-Ḍuḥā*? She replied, “Yes; [he’d offer] four units and continue for as long as Allāh ﷻ had willed.”’

Commentary

Ṣalāh aḍ-Ḍuḥā is included within the voluntary prayers; therefore, the minimum is two units of prayer and its maximum is to the heart’s content—one may read as much as they wish. However, it is established that the Messenger of Allāh ﷺ read up to twelve units of prayer. Some people say that only eight units of prayer have been proven to have been

offered by the Messenger of Allāh ﷺ, however, encouragement to pray twelve units has been documented.

Ḥadīth 2

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ[٨٨٦]، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى؟ قَالَتْ[٨٨٧]: نَعَمْ، أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ would pray six units of *Ṣalāh aḍ-Ḍuḥā*.

Commentary

On different occasions, the quantity of units offered by the Messenger of Allāh ﷺ would differ. Thus, these ḥadīth do not contradict one another which is why the scholars have written that, at bare minimum, two units should be offered. It is better, however, to offer eight or twelve units of prayer. [The offering] of eight units of prayer has mostly been related from the Messenger of Allāh ﷺ.

Ḥadīth 3

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: مَا أَخْبَرَنِي أَحَدٌ[٨٩١]، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي الضُّحَى إِلا أُمُّ هَانِئٍ، فَإِنَّهَا حَدَّثَتْ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، دَخَلَ بَيْتَهَا[٨٩٢] يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ فَسَبَّحَ ثَمَانِيَ[٨٩٣] رَكَعَاتٍ مَا رَأَيْتُهُ صلى الله عليه وسلم، صَلَّى صَلاةً قَطُّ أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ

ʿAbd ar-Raḥmān ibn Abī Lailā ﷺ narrated, ‘Nobody has informed me that they had seen the Messenger of Allāh ﷺ offer the Forenoon Prayer except for Umm Hānīʾ. Indeed, she said that the Messenger of Allāh ﷺ entered her residence on the day of the Conquest of Makkah; he bathed and offered eight units of prayer. I have never seen him read a prayer shorter than that. Despite this, he [still] performed the bowing and the prostration fully.’

Commentary

ʿAbd ar-Raḥmān’s ﷺ statement, ‘Nobody has informed me that they had seen the Messenger of Allāh ﷺ offer the Forenoon Prayer except for Umm Hānī’ does not mean that no companion besides Umm Hānī’ ﷺ was aware of this prayer. Many narrations of the Companions ﷺ are narrated in this very chapter! In fact, Ibn Jarīr ﷺ has stated that the narrations pertaining to *Ṣalāh aḍ-Ḍuḥā* are present in such number that it has reached the rank of *tawātur*. Previously, it was mentioned that this prayer has been narrated by nineteen Companions. Accordingly, the

individuals from whom ʿAbd ar-Raḥmān 🕋 enquired may not have had any knowledge, and there is no objection upon this. Some scholars have said that the prayer mentioned in this ḥadīth was not *Ṣalāh aḍ-Ḍuḥā* but rather, a prayer of gratitude upon the Conquest of Makkah. It was the habit of the Messenger of Allāh 🕋 that when any matter would please him, he would offer a prayer of gratitude. It is also possible that the eight units of prayer [mentioned above] consisted partly of *Ṣalāh aḍ-Ḍuḥā* alongside prayers of gratitude.

Ḥadīth 4

حدثنا ابن أبي عمر، حدثنا وكيع، حدثنا كهمس بن الحسن، عن عبد الله بن شقيق قال: قلت لعائشة: أكان النبي صلى الله عليه وسلم يصلي الضحى؟ قالت: لا إلا يجيء[٨٩٤] من مغيبه

> ʿAbd Allāh ibn Shaqīq 🕋 narrated, 'I asked ʿĀ'ishah, Did the Prophet 🕋 pray *Ṣalāh aḍ-Ḍuḥā*? She replied, "No, except for when he would return from his travels."'

Commentary

It was the habit of the Sanctified Prophet 🕋 that he would mostly enter Madīnah al-Munawwarah during the morning and he would firstly enter the mosque and offer voluntary prayers.[2] ʿĀ'ishah's 🕋 response is completely contradictory to the answer she gave Muʿādhah 🕋 mentioned earlier in the chapter. Thus, the scholars have sought to explain this contradiction in a number of ways. Imām Baihaqī 🕋 has explained that the ḥadīth which negates [*Ṣalāh aḍ-Ḍuḥā*] only serves to

deny its persistent practice which does not refute its occasional performance. Therefore, the ḥadīth which establishes its performance is in relation to the majority of the time. Some scholars have sought reconciliation between the narrations by saying that besides its performance when returning from travels, he would perform the prayer at his residence and not in the mosque. The negation mentioned in this ḥadīth is specific to praying in the mosque in that he would only read *Ṣalāh aḍ-Ḍuḥā* in the mosque when he would return from travels, as aforementioned.

Ḥadīth 5

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ، عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يُصَلِّي الضُّحَى حَتَّى نَقُولَ: لا يَدَعُهَا، وَيَدَعُهَا حَتَّى نَقُولَ: لا يُصَلِّيهَا

> Abū Saʿīd al-Khudrī ﷺ narrated that the Prophet ﷺ would pray *Ṣalāh aḍ-Ḍuḥā* until we would say, 'He will never abandon it!'and then he would leave it (**due to fear of it becoming compulsory to perform or some other reason**) until we would say, 'He will not pray it!'

Commentary

The Messenger of Allāh ﷺ abandoned the practice of many things, of which there are many examples, due to being mindful of the *Ummah's* comfort. ʿĀ'ishah ﷺ narrated that there were many things which the

Messenger of Allāh ﷺ was ardent to do but he would refrain from out of fear that it would later become compulsory upon the *Ummah*.

Ḥadīth 6

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ هُشَيْمٍ، قَالَ: حَدَّثَنَا عُبَيْدَةُ[٨٩٥]، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ[٨٩٦] بْنِ مِنْجَابٍ، عَنْ قَرْثَعٍ[٨٩٧] الضَّبِّيِّ، أَوْ عَنْ قَزَعَةَ[٨٩٨]، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يُدْمِنُ أَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ[٨٩٩] الشَّمْسِ، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّكَ تُدْمِنُ هَذِهِ الأَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ الشَّمْسِ، فَقَالَ: إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلا تُرْتَجُ حَتَّى يُصَلَّى[٩٠٠] الظُّهْرُ، فَأُحِبُّ أَنْ يَصْعَدَ[٩٠١] لِي فِي تِلْكَ السَّاعَةِ خَيْرٌ، قُلْتُ: أَفِي كُلِّهِنَّ قِرَاءَةٌ؟ قَالَ: نَعَمْ قُلْتُ: هَلْ فِيهِنَّ تَسْلِيمٌ فَاصِلٌ؟ قَالَ: لا

حدثنا أَحْمَدُ بْنُ[٩٠٢] مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ[٩٠٣]، قَالَ: حَدَّثَنَا عُبَيْدَةُ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزَعَةَ، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم، نَحْوَهُ

Abū Ayyūb al-Anṣārī ؓ narrated that the Prophet ﷺ would regularly offer four units of prayer at the time when the sun reached its zenith. I asked, ‘O Messenger of Allāh! [Do] you regularly offer these four units of prayer when the sun reaches its zenith?’ He replied, ‘Indeed, the doors of the heavens are opened at the time the sun reaches its zenith and are not closed until the *Ẓuhr* prayer is performed. I like that good deeds of mine soar [i.e

to the heavens] during this period.' I said, 'Is their recital in each unit of prayer?' He replied affirmatively. I said, 'Is there [the performance of] a *salām* in between to separate them?' He said, 'No.'

Commentary

According to the Sufis, this prayer is called *Ṣalāh az-Zawāl* and it is included among those prayers which are desirable to offer. However, according to the majority of ḥadīth scholars, it is considered to be part of the *Sunnah* prayers of *Ẓuhr* as there is no other voluntary prayer that the Messenger of Allāh ﷺ would pray after the sun had passed its zenith besides them [i.e. the *Sunnah* before *Ẓuhr*]. Nevertheless, regardless of the two opinions, this narration and the forthcoming ḥadīth have no apparent correlation with *Ṣalāh aḍ-Ḍuḥā*, therefore it is difficult [to understand] Imām Tirmidhī's رحمه الله decision to include them under this heading. However, the scholars have articulated a variety of explanations for this. Firstly, as this prayer commences upon the close of *Ṣalāh aḍ-Ḍuḥā*, it has been mentioned due to its fusion [with *Ṣalāh aḍ-Ḍuḥā*]; there was not a need to provide a separate chapter. Some are of the opinion that it is the scribe's mistake to have jotted the narrations at this juncture otherwise it should have actually been mentioned in the last chapter. Accordingly, it has been said that in some editions of the book, it has been mentioned in the previous chapter and not the current one. There are other explanations too.

Ḥadīth 7

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ أَبِي الْوَضَّاحِ، عَنْ عَبْدِ الْكَرِيمِ[٩٠٤] الْجَزَرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ[٩٠٥] قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ، فَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ

ʿAbd Allāh ibn as-Sā'ib ﷺ narrated that the Messenger of Allāh ﷺ would offer four units of prayer after the sun had passed its zenith before the *Ẓuhr* prayer. He said, 'Indeed, that is a period of time in which the doors of the heavens are opened. Thus, I like that my righteous deeds soar [i.e. to the heavens] during this time.'

Commentary

What other deed can be greater in piety than prayer? It is superior to all other forms of worship. The Messenger of Allāh ﷺ said, 'The coolness of my eyes is in prayer.' In another ḥadīth, it is stated that the praying person is in a private correspondence with Allāh ﷻ.

Ḥadīth 8

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ[٩٠٦]، عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا، وَذَكَرَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُصَلِّيهَا عِنْدَ الزَّوَالِ وَيَمُدُّ فِيهَا[٩٠٧]

ʿAlī narrated that he would pray four units of prayer before the *Ẓuhr* prayer. He mentioned that the Messenger of Allāh would pray them at the time when the sun reached the zenith and he would lengthen [his] recital.

Commentary

Imām Ghazālī has written in the *Iḥyāʾ* that it is better to read *Sūrah al-Baqarah* within these four units of prayer otherwise one should read any such *sūrah* which consists of more than a hundred verses. This is in order to follow the Sanctified Prophet in lengthening the recital.

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1 *Ṣaḥīḥ Muslim* #720

2 *Ṣaḥīḥ al-Bukhārī* #3088

باب صلاة التطوع[٩٠٨] في البيت

THE PERFORMANCE OF VOLUNTARY PRAYERS AT HOME

TO PERFORM voluntary prayers at home is superior. The Messenger of Allāh ﷺ has highlighted this theme verbally and by action in numerous narrations and many benefits are found in this. Accordingly, due to the blessings of prayer, one's residence is also blessed and increased in radiance. The people of the household learn how to pray and enthusiasm towards it is born. The Sanctified Prophet's ﷺ command has been narrated in some ḥadīth that a portion of one's prayer should be performed in one's house and not to make the house a graveyard, i.e. just like prayers are not performed in the graveyard, or [it could mean] as corpses do not pray. Hence, let not your houses replicate graveyards.

The author ﷺ has narrated one ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ[٩٠٩]، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ[٩١٠] بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللهِ[٩١١] بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَنِ الصَّلاةِ فِي بَيْتِي وَالصَّلاةِ فِي الْمَسْجِدِ، قَالَ: قَدْ تَرَى مَا أَقْرَبَ[٩١٢] بَيْتِي مِنَ الْمَسْجِدِ، فَلأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ، إِلا أَنْ تَكُونَ صَلاةً مَكْتُوبَةً

ʿAbd Allāh ibn Saʿd 🕋 narrated, ‘I asked the Messenger of Allāh ﷺ about the [performance of] prayer at my residence and prayer in the mosque [i.e. which is superior].’ The Messenger of Allāh ﷺ said, ‘Verily, you see how close my house is from the mosque (**thus causing me no problems or limitations from attending**)? (**However despite this,**) it is more dear to me that I pray in my house than I pray in the mosque except for [when it is the performance of] the obligatory prayers.’

Commentary

Due to voluntary prayers being based upon secrecy, this is why praying it at home was more beloved to him for this draws complete privacy and distances [one] from ostentation. Consequently, the performance of obligatory prayers, in which secrecy is not warranted, is more virtuous to be offered in the mosque like the two units of prayer attributed to the circumambulation of the Kaʿbah or the *tarāwīḥ* prayer. Despite *tarāwīḥ* not being among the obligatory prayers, it is the special distinction of the blessed month of Ramaḍān and to pray it in congregation is *Sunnah*.

Likewise, every other prayer which is offered in congregation like *Ṣalāh al-Kusūf* [entail the same ruling] as its purpose is to be apparent. Thus, it is better to pray such prayers in the mosque.

باب ما جاء في صوم[٩١٣] رسول الله صلى الله عليه وسلم

THE FASTING OF THE MESSENGER OF ALLĀH ﷺ

THE PURPOSE of this chapter is to narrate the voluntary fasting of the Messenger of Allāh ﷺ. It was his noble habit to fast profusely and at times he would fast for a number of days consecutively. Many of the virtues of fasting having been documented within the books of ḥadīth. In every instruction and command of Allāh ﷻ, there are a thousand benefits and wisdoms. The mind of man isn't so far developed to be able to reach the wisdom of such a wise being as Allāh ﷻ. However developed a person's mind is, it is only to that extent that he will be able to understand the commands of Allāh, and religious and worldly benefits. However, the wisdoms of Allāh ﷻ are far superior to that. In the same way that there are thousands of benefits in other rulings, there are many within fasting. Accordingly, some of these benefits are manifest, from which one benefit would be empathy and compassion. An individual who stays hungry may cause empathy to emerge in their heart for those who are starving. An individual who withstands the pain of hunger understands what is affecting those in poverty and what they must face [regularly]. In such an instance, an individual is enthused to assist [the needy] and [the concept of] showing compassion to the destitute becomes a natural requirement. A bigger benefit is that fasting subdues

the strength of one's animalistic and lustful whims. When such entities acquire strength, man perpetrates such works which result in [his] disgrace in the worldly life and in the hereafter. Maulānā Rūmī ﷺ said regarding this:

ایں نہ است آن کہ درم دم بَود
این فسادِ خور دنِ گندم بَود

It is not this that is the cause of my energy, it is the mischief of eating the wheat.[1]

The love that is discernible in people today is not the same as that which was present in the previous generations. This is the result of satiating one's stomach—for when it reaches its fill, it perpetrates evil actions. When there is a dominance of hunger, it forgets about love. It is for this reason that it has been mentioned in the ḥadīth that whosoever does not possess the ability to marry should fast in abundance as it breaks one's desires.

Aside from the aforementioned, another big benefit of fasting is that it is the strength of one's spirituality. By fasting, one's spirituality develops greatly and it is for this reason that every religion has some form of fasting existing within their faith. In the true religions, fasting has been stipulated from the time of Ādam ﷺ. The habits of the Prophets ﷺ [in this regard] have varied. Nūḥ's ﷺ practice was to perpetually fast for twelve months, whereas Dāwūd's ﷺ practice would be to fast every other day. ʿIsā ﷺ would also fast every other day. Likewise, the other Prophets of Allāh ﷺ had varied practices. The habit of the Messenger of Allāh ﷺ was peculiar and idiosyncratic in that

sometimes, due to [its] occasional benefit, he would fast consecutive days and at other times, he would not fast. The reason for this is apparent. Fasting is an antidote and therefore, as is the principle of medication, its intake is increased or decreased in accordance with its timely benefit. Consequently, the author ﷺ has mentioned a few habits of the Messenger of Allāh ﷺ as an example:

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صِيَامِ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ[٩١٤] قَدْ صَامَ[٩١٥]، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ قَالَتْ: وَمَا صَامَ رَسُولُ اللهِ صلى الله عليه وسلم، شَهْرًا كَامِلا مُنْذُ قَدِمَ[٩١٦] الْمَدِينَةَ إِلا رَمَضَانَ

ʿAbd Allāh ibn Shaqīq ﷺ said that he asked ʿĀ'ishah about the fasting of the Messenger of Allāh ﷺ. She said, 'He would fast continuously until we would say, 'He has fasted [i.e he will fast the entire month].' He would [then] not fast until we would say, 'He will not fast [i.e. the entire month].' The Messenger of Allāh ﷺ did not fast an entire month except Ramaḍān since he arrived in Madīnah (**likewise, he did not complete an entire month without fasting as has been mentioned in** *Sunan Abī Dāwūd*).'[2]

Commentary

Commentary regarding this practice will be mentioned in detail under

Ḥadīth 3.

Ḥadīth 2

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ[٩١٧]، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سُئِلَ عَنْ صَوْمِ النَّبِيِّ صلى الله عليه وسلم، فَقَالَ: كَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى نَرَى[٩١٨] أَنْ لا يُرِيدَ أَنْ يُفْطِرَ مِنْهُ، وَيُفْطِرُ مِنْهُ حَتَّى نَرَى أَنْ لا يُرِيدَ[٩١٩] أَنْ يَصُومَ مِنْهُ شَيْئًا وَكُنْتَ لا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلا رَأَيْتَهُ مُصَلِّيًا، وَلا نَائِمًا[٩٢٠] إِلا رَأَيْتَهُ نَائِمًا

> Anas ibn Mālik ﷺ narrated that he was asked about the fasting of the Prophet ﷺ. He said, ‘He would fast [profusely] during the month to the extent that we would think that he was not intending to stop in it [i.e. the month]. [Thereafter] he would stop to the extent that we would think that he did not intend to fast any portion of the month. You would not intend to see him praying during the night except that you would observe him praying. [Nor would you intend to see him] sleeping except that he would be sleeping.’

Commentary

The objective is to highlight that the Messenger of Allāh’s ﷺ habit was not to sleep the entire night and nor was it to remain awake. Rather, he would adopt the middle path and whilst holding worship with great importance, he would look after the rights of his body entirely. Therefore, it was wholly possible to see him sleeping during the night as

he would rest and it was also possible to see him in prayer as he would spend some time offering it.

Some scholars have articulated another meaning in regards to this. It is to say that the Sanctified Prophet's ﷺ noble habit would remain varied in this regard. At times, he would offer voluntary prayers during the first portion of the night, occasionally he would in the middle portion, and sometimes, he would offer it towards the latter part. Consequently, if an individual wanted to observe him sleeping or praying in a specific portion of the night, he would be able to do so. This means that if one wanted to see the Messenger of Allāh ﷺ praying during the first part of the night, they would be able to on some days, and if they wanted to observe him sleeping, that, too, would be attainable. As a result, every portion of the night on various days was spent in prayer by the Messenger of Allāh ﷺ and there are two benefits in this. Firstly, [the offering] of prayer, which is the core objective of man and the basis of his existence, is a means of attaining Allāh's ﷻ pleasure. Subsequently, [by offering prayer in the aforementioned way], every portion of the night will draw blessings from time to time as each part of the night will bear worship within it. Secondly, when worship is regularly done at an appointed time, it becomes a habit which subsequently takes away the passion of endeavouring. When [prayer is offered] during various parts of the night, worship does not become a habit [i.e. thus one is able to feel joy in its required exertion].

Ḥadīth 3

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يُفْطِرَ مِنْهُ، وَيُفْطِرُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ مِنْهُ، وَمَا صَامَ شَهْرًا كَامِلا مُنْذُ قَدِمَ الْمَدِينَةَ إِلا رَمَضَانَ

ʿAbd Allāh ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ would fast [profusely] during the month to the extent that we would think that he was not intending to stop in it [i.e. the month]. [Thereafter] he would stop to the extent that we would think that he did not intended to fast any portion of it [i.e. the month]. The Messenger of Allāh ﷺ did not fast an entire month except Ramaḍān since he arrived in Madīnah.

Commentary

This practice of the Messenger of Allāh ﷺ has been mentioned previously in numerous narrations. There are two reasons for this practice. Firstly, it has been mentioned in the first ḥadīth of the chapter that fasting is an antidote and at times it is a medication to facilitate spirituality and for occasional benefit. In such an instance, it is the general principle of medication that sometimes its usage is progressively required and at other times it is used for a specific need or even a lesser need. Sometimes, due to temporal difficulties, its usage is discarded and this is a concept which is well-known among doctors. Thus, who could be a greater spiritual doctor than the Messenger of Allāh ﷺ? It was for this reason that the Messenger of Allāh ﷺ would fast consecutively due to a passing need, and at other times, he would not fast. As for the *Ummah*,

those individuals who themselves are spiritual doctors [i.e. scholars of spirituality and the purification of the heart] should specify a time for fasting and *ifṭār* (i.e. not fasting) in accordance with their spiritual needs. Accordingly, those who are not 'doctors' should seek treatment under the guidance of a spiritual doctor.

Secondly, the Messenger of Allāh ﷺ had various fixed practices. For example, he would fast every Monday and Thursday, three days of every month—*Ayyām al-Bīḍ*, the tenth of *Muḥarram*, ten days of *Dhū al-Ḥijjah* and so forth. At times, such practices would be missed out due to travels or other such limitations; consequently, after they [the limitations] were removed, he would make up the habitual fasts that he had missed. This too was an exclusive habit of the Messenger of Allāh ﷺ for whenever he would start an act of worship, he would ensure its continuity and its fulfilment. Thus, the prospect of fasting progressively would present itself due to the missing of habitual fasts. O Allāh, give us the ability to emulate him.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلا شَعْبَانَ[٩٢١] وَرَمَضَانَ قَالَ أَبُو عِيسَى[٩٢٢]: هَذَا الإِسنَاد[٩٢٣] صَحِيحٌ وَهٰكَذَا، قَالَ: عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ وَرَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ[٩٢٤]، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، وَيُحْتَمَلُ أَنْ يَكُونَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَدْ رَوَى الْحَدِيثَ عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ جَمِيعًا، عَنِ النَّبِيِّ صلى الله عليه وسلم

Umm Salamah ﵂ narrated, ‘I have not seen the Messenger of Allāh ﷺ fast for two months consecutively except for [the months of] Ramaḍān and *Shaʿbān*.’

Commentary

This ḥadīth appears to contradict the previous narrations as each of them are in agreement that the Messenger of Allāh ﷺ did not fast a complete month besides the blessed month of Ramaḍān. However, in this ḥadīth, the month of *Shaʿbān* has also been included. The scholars have sought reconciliation between the narrations in a variety of ways. Firstly, the entirety of the month of *Shaʿbān* has been mentioned to draw emphasis. The noble habitual practice of the Messenger of Allāh ﷺ was to fast the majority of *Shaʿbān*. Consequently, the forthcoming ḥadīth of ʿĀ’ishah ﵂ elucidates this matter. Secondly, it is completely possible that the Messenger of Allāh ﷺ fasted the entire month of *Shaʿbān* unexpectedly, which was known to Umm Salamah ﵂ but not to others.

Thirdly, the narrations of ʿĀ'ishah, Ibn ʿAbbās, and others ﵃ negate the Sanctified Prophet's ﷺ habitual practice of consecutive fasting in other months besides Ramaḍān.[3] To coincidentally fast an entire month [besides Ramaḍān] does not negate this [ḥadīth]. ʿĀ'ishah ﵂ and others did not mention it as it was not the habitual practice of the Messenger of Allāh ﷺ. He [may have] fasted the entirety of *Shaʿbān* one year due to a reason. However, since [in reality] he did fast for the entire month, Umm Salamah ﵂ mentioned it. Thus, there can be no objection upon this matter. Fourthly, it is possible that the Messenger of Allāh ﷺ initially kept all the fasts of *Shaʿbān*, but later reduced the amount he fasted due to weakness. Hence, some related his life's concluding actions as they were his final deeds. However, Umm Salamah ﵂ mentioned [the Sanctified Prophet's ﷺ habitual practice] the majority of the time.

Thus, whoever assumed that he fasted *Shaʿbān* entirely due to a reason, held this to be his regular practice and consequently mentioned [he would fast] the entire month. Some mentioned the opposite of this as is ascertained from the words of the narration—[they say] that he would initially fast the majority of the month and would later fast the remainder of the month entirely.

Ḥadīth 5

حَدَّثَنَا هَنَّادٌ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَمْ أَرَ رَسُولَ اللهِ صلى الله عليه وسلم، يَصُومُ فِي شَهْرٍ أَكْثَرَ مِنْ صِيَامِهِ لِلَّهِ فِي شَعْبَانَ، كَانَ يَصُومُ[٩٢٥] شَعْبَانَ إِلا قَلِيلا، بَلْ كَانَ[٩٢٦] يَصُومُهُ كُلَّهُ

ʿĀ'ishah ﵂ narrated, 'I did not see the Messenger of Allāh ﷺ fast in a month more than he would fast for Allāh in [the month of] *Shaʿbān*. He would fast most of [the month of] *Shaʿbān,* in fact, [it was as if] he fasted it in its entirety.'

Commentary

This narration surpasses the narration which mentions [the exclusivity] of the month of Ramaḍān and intends to highlight emphasis. The Sanctified Prophet ﷺ mentioned himself the reason as to why he would fast profusely in *Shaʿbān*. He said that within this month there is a day wherein an individual's yearly deeds are presented to Allāh ﷻ. Besides this, there are other explanations which are also mentioned in the ḥadīth. It is also possible that sometimes there was a particular reason [as to why he fasted profusely] and at other times, there were other reasons. Likewise, it is possible that there were a combination of numerous reasons.

ʿĀ'ishah ﵂ narrated that it was the Messenger of Allāh's ﷺ practice to fast three days of every month. At times, due to obstacles, he would not be able to fast them and as a result, he would make them up altogether during the month of *Shaʿbān*. Alongside this, another narration highlights that it was his practice to fast every Monday and Thursday. In such a scenario, if [the fasts of] two or three months were missed for some reason, it would not be impossible for them to be made up in a single month. It has been mentioned in one narration that due to the sanctity of the month of Ramaḍān, the fasts of *Shaʿbān* are virtuous, i.e. just as *Sunnah* prayers are offered before the obligatory prayer, in the same way, voluntary fasts are kept before the compulsory ones. Even

though the Sanctified Prophet ﷺ prohibited [profusely] fasting before Ramaḍān whilst giving thought to weakness, the Messenger of Allāh ﷺ was not afflicted with faintness from fasts which is why he would fast consecutive days. It has been mentioned in one ḥadīth that the Messenger of Allāh ﷺ was asked as to why he would fast copiously during the month of *Shaʿbān*. He responded that during this month, the names of those individuals are written who will die during the [forthcoming] year. I desire that my death be jotted down whilst I am fasting. Some scholars have written that it was the exclusive practice of the Messenger of Allāh ﷺ to offer voluntary fasts every month however, during Ramaḍān, there was no such capacity to do so which is why he would fast them in advance during *Shaʿbān*. As a result, the combination of [voluntary] fasts from the month of Ramaḍān and *Shaʿbān* would accumulate to the majority of the latter.

Ḥadīth 6

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ[٩٢٧] بْنُ مُوسَى، وَطَلْقُ بْنُ غَنَّامٍ[٩٢٨]، عَنْ شَيْبَانَ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنُ حُبَيْشٍ، عَنْ عَبْدِ اللهِ[٩٢٩]، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَصُومُ مِنْ غُرَّةِ[٩٣٠] كُلِّ شَهْرٍ ثَلاثَةَ أَيَامٍ، وَقَلَّمَا[٩٣١] كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ

ʿAbd Allāh ibn Masʿūd ؓ narrated that the Messenger of Allāh ﷺ would fast the first three days of every month. He would fast a lot on Friday [i.e. he would infrequently not fast on Friday].

Commentary

The encouragement to fast three days of every month is documented in various ḥadīth. Due to every good deed being rewarded tenfold, to fast three days is equivalent to the fasting of an entire month. Accordingly, it is as if such an individual [who offers these fasts every month] has fasted his entire life.

The narrations differ in specifying the three days but in reality, there is no contradiction. Sometimes the Messenger of Allāh ﷺ would fast the first three days of the month, at other times, he would fast every Monday and Thursday and occasionally the thirteenth, fourteenth and fifteenth day. Likewise, he would fast at different times. As a result, the forthcoming ḥadīth of ʿĀ'ishah ؓ does not specify fixed days. Ibn ʿAbbās ؓ narrated that the Messenger of Allāh ﷺ would not miss the fasts of *Ayyām al-Bīḍ* whilst on a travel or as a resident.[4] Another theme present within the ḥadīth in consideration pertains to fasting on Friday. From this narration it seems that there is an importance in regards to keeping a fast on Friday but another ḥadīth[5] prohibits specifying Friday as a day of fasting. As a result, some scholars have held it desirable to fast on Friday due to the ḥadīth in consideration whereas others have rendered it disliked due to the prohibition. In fact, both opinions are held within the Ḥanafī school of thought!

Ḥadīth 7

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَصُومُ ثَلاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ؟ قَالَتْ: نَعَمْ قُلْتُ: مِنْ أَيِّهِ كَانَ يَصُومُ؟ قَالَتْ: كَانَ لا يُبَالِي مِنْ أَيِّهِ صَامَ قال أبو عيسى[٩٣٢]: يزيد الرشك هو يزيد الضبعي[٩٣٣] البصري وهو ثقة روى عنه شعبة وعبد الوارث بن سعيد وحماد بن يزيد وإسماعيل بن إبراهيم وغير واحد من الأئمة وهو يزيد القاسم ويقال القسام. والرشك[٩٣٤] بلغة أهل البصرة هو القسَّام.

Muʿādhah ﵂ narrated that she asked ʿĀ’ishah ﵂, ‘Did the Messenger of Allāh ﷺ fast three days of every month?’ She replied affirmatively. Muʿādhah ﵂ asked, ‘Which days would he fast?’ She replied, ‘He was not troubled by which days he fasted.’

Commentary

At times, his habit was not to specify days for fasting and at times he would fast on specific days. For example, the first three days of the month, at times he would fast the last three days. Sometimes he would fast on Saturday, Sunday, and Monday in a month and in others, he would fast Tuesday, Wednesday, and Thursday. Subsequently, various different narrations have documented this and it is for this reason that ʿĀ’ishah ﵂ did not specify any day.

Ḥadīth 8

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو[٩٣٥] بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ[٩٣٦]، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ الْجُرَشِيِّ[٩٣٧]، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَحَرَّى[٩٣٨] صَوْمَ الاثْنَيْنِ وَالْخَمِيسِ

ʿĀ’ishah ﵂ narrated that the Prophet ﷺ sought to fast Monday and Thursday.

Commentary

The explanation as to why he would fast these two days has also been documented. Subsequently, it is forthcoming in the ḥadith of Abū Hurairah ﵁ that these days are ones in which deeds are presented. In relation to Monday, there is a narration in *Ṣaḥīḥ Muslim* in which the Messenger of Allāh ﷺ said, ‘I was born on Monday, and the Revelation of the Qur’ān was initiated upon me on a Monday.’[6] It is mentioned in one ḥadīth that Allāh ﷻ forgives every Muslim (on certain conditions) every Monday and Thursday. However, it is said about two individuals who have forsaken one another, ‘Leave them [i.e. exclude them from forgiveness] until they have made peace between themselves.’[7]

Ḥadīth 9

حَدَّثَنَا أَبُو مُصْعَبٍ[٩٣٩] الْمَدِينِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَصُومُ فِي شَهْرٍ أَكْثَرَ مِنْ صِيَامِهِ فِي شَعْبَانَ

ʿĀ’ishah ﵂ stated that the Messenger of Allāh ﷺ would not fast in a month more than he would fast during [the month of] *Shaʿbān*.

Commentary

Its detailed commentary has been presented above.

Ḥadīth 10

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ[٩٤٠]، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: تُعْرَضُ[٩٤١] الأَعْمَالُ يَوْمَ الاثْنَيْنِ وَالْخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ

Abū Hurairah ﵁ narrated that the Prophet ﷺ said, ‘Deeds are presented on Mondays and Thursdays. I desire that my deeds are presented whilst I am fasting.’

Commentary

This is so that deeds are readily accepted. An objection is raised in regards to deeds being presented as a narration in *Ṣaḥīḥ Muslim* highlights that they are presented in the morning and evening, daily.[8] Hence, what is the meaning of it being presented on Monday and Thursday? The scholars of ḥadīth have sought reconciliation between these narrations with a variety of explanations. The easiest answer is that one’s deeds are presented in detail twice, daily—the deeds of the night and the deeds of the morning. Thereafter, they are presented with

some detail every Monday and Thursday. One's combined deeds are presented generically in *Shaʿbān* and the Night of Decree *(Laylah al-Qadr*). There are a variety of benefits in deeds being presented regularly, as the manifestation of the righteous in front of the angels is a source of honour. This is because they had objected at the time of man's creation, 'Will You create therein one who will spread disorder on the earth and cause bloodshed?' Therefore, Allāh ﷻ presents many deeds upon the angels as a boast—He is well aware of each slave's every action, there is no such reason for it to be presented to Him.

Ḥadīth 11

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، وَمُعَاوِيَةُ بْنُ هِشَامٍ، قَالا: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ[٩٤٢]، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُ مِنَ الشَّهْرِ السَّبْتَ[٩٤٣] وَالأَحَدَ وَالاثْنَيْنَ، وَمِنَ الشَّهْرِ الآخَرِ الثُّلاثَاءَ وَالأَرْبَعَاءَ وَالْخَمِيسَ[٩٤٤]

ʿĀ'ishah ؓ narrated that the Prophet ﷺ would fast Saturday, Sunday and Monday in one month and then Tuesday, Wednesday and Thursday in another.

Commentary

This was so that fasts were kept on every single day of the week. He would intentionally not fast on Friday as has been highlighted in some narrations, as he proclaimed it to be the Day of Eid, and because various important businesses are carried out on this day. Alternatively, despite

Friday not being mentioned in this narration, fasting on that day has been mentioned in another narrations.

Ḥadīth 12

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ[٩٤٥]، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ[٩٤٦]، وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ[٩٤٧]، فَلَمَّا افْتُرِضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةُ[٩٤٨] وَتُرِكَ عَاشُورَاءُ[٩٤٩]، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ

ʿĀ'ishah ﵂ narrated that [the day of] ʿĀ*shūrā*ʾ was a day in which the Quraish would fast during the Days of Ignorance. The Messenger of Allāh ﷺ would also fast on that day (**voluntarily**). When he proceeded to Madīnah, he fasted upon that day (**punctually) and commanded its fast to be kept (as an obligation). Thereafter, when Ramaḍān was made compulsory, it was consid**ered an obligation and [the obligation of fasting on] ʿĀ*shūrā*ʾ was discarded. Thus, whosoever wished to do so would fast (**as it is desirable**) and whoever wished [not to], would not.

Commentary

Various narrations have been related about the virtue of the fast of ʿĀ*shūrā*ʾ. Consequently, a narration mentioned in *Ṣaḥīḥ Muslim* mentions

that on the day of ʿ*Arafah*, the sins of two years are forgiven and by fasting the day of ʿĀ*shūrā*ʾ, [the sin of] one year is forgiven.[9] Some commentators have mentioned that on ʿĀ*shūrā*ʾ, Ādam's ﷺ repentance was accepted; Nūḥ's ﷺ ark settled upon the embankment; Mūsā ﷺ was saved and Firʿaun was drowned; ʿĪsā ﷺ was born, and on this day, he was raised to the heavens. It is the day in which Yūnus ﷺ was freed from the belly of the whale, his community were forgiven; the day Yūsuf ﷺ came out of the well; Ayyūb ﷺ was cured of his famous illness; Idrīs ﷺ was raised to the heavens; Ibrāhīm ﷺ was born; and the day in which Sulaimān ﷺ was given sovereignty. Besides this, many other phenomena have also been attributed to this day in the books of ḥadīth commentary and history. Many [phenomena] are subjected to scholarly scrutiny but many are authentically established too. It is also said that wild animals fast upon this day—Allāh is the Greatest! What a blessed day it must be which we waste in futility and play. It largely seems that among them, due to some reason, the virtues of this day were prominent even among the Quraish prior to the advent of Islām. They would fast upon this day and when the Messenger of Allāh migrated to Madīnah, he observed that the Jews, who are included among the People of the Book, would also fast upon this day. The Sanctified Prophet ﷺ enquired as to why they fast to which they replied that it was the day in which Mūsā ﷺ was saved and Firʿaun was drowned. As a token of gratitude, Mūsā ﷺ fasted upon that day. The Messenger of Allāh ﷺ stated, 'We are more deserving in emulating Mūsā than you are.'[10] Thereafter, the Messenger of Allāh ﷺ would fast upon this day himself and instructed the *Ummah* to do so too. This account is mentioned in *Ṣaḥīḥ Muslim*. Consequently, according to the Ḥanafī school of thought, this fast (ʿĀ*shūrā*ʾ) was compulsory before

the fasting of Ramaḍān was made compulsory. The latter then abrogated the [obligation of the] *ʿĀshūrāʾ* fast. However, *ʿĀshūrāʾ* remains desirable as does the reward of one year's sins being forgiven.

Ruling

The fast of *ʿĀshūrāʾ* falls upon the tenth [of *Muḥarram*] however, the Sanctified Prophet ﷺ would agree with the People of the Book in this regard as their faith is divine and thus better than that of the polytheists. Although he later opposed the following of the People of the Book in speech and in action with great caution and it was necessary for a variety of reasons. A companion had enquired in regards to this [fast] and so the Messenger of Allāh ﷺ said, 'If I remain alive, I will fast the ninth day [of *Muḥarram*] too.'[11] In another narration he said, 'Oppose the Jews, fast on the ninth and eleventh,'[12] i.e. alongside the tenth as this distances their imitation. Thus, one should not solely fast on *ʿĀshūrāʾ* alone. It is better that one combine it by fasting on the ninth so that both ḥadīth are acted upon. If one is not able to fast on the ninth, they should combine the tenth with the eleventh.

Ḥadīth 13

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ، أَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَخُصُّ مِنَ الأَيَّامِ شَيْئًا؟ قَالَتْ[٩٥٠]: كَانَ عَمَلُهُ دِيمَةً[٩٥١]، وَأَيُّكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُطِيقُ

ʿAlqamah narrated that he asked ʿĀ'ishah, 'Did the Messenger of Allāh specify any [acts of worship in conjunction] with days?' She said, 'His actions would be continuous and who from among you has the strength to do what the Messenger of Allāh would do?'

Commentary

This is to say that would he specify various acts of worship with specific days. For example, would Monday be made specific to fasting; would he offer a fast every Monday and not make *ifṭār* [not fast]? Likewise, would he not fast any day besides Monday? This was not the case. Rather, it was the Sanctified Prophet's habitual practice to maintain continuity in whatever matter he started. You people do not bear the capacity to possess such strength in continuity and holding [deeds] with importance in the manner the Messenger of Allāh did with his practices. If there was any practice that was missed due to a reason, he would complete it at another time as has been mentioned previously in the discussion pertaining to the fasts of *Shaʿbān*. In conclusion, he would not make deeds exclusive to a day in such a way that prevents any other deed from being done [on that day]. Accordingly, there was an importance attached to completing his regular practices which included the fasting of specific days. Thus, when citing the narration of ʿĀ'ishah which has been mentioned under Ḥadīth 7; that the Messenger of Allāh held the fasting of Monday and Thursday with great importance, no objection can be sustained. According to the research of Ḥāfiẓ ibn Ḥajar, the enquiry itself is in relation to the three monthly fasts which were habitually kept by the Messenger of Allāh, as has been highlighted

under Ḥadīth 7. In such an instance, there is no objection.

Ḥadīth 14

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى الله عليه وسلم وَعِنْدِي امْرَأَةٌ[٩٥٢]، فَقَالَ: مَنْ هَذِهِ؟ قُلْتُ: فُلَانَةُ[٩٥٣] لا تَنَامُ اللَّيْلَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ[٩٥٤] مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَوَاللَّهِ لا يَمَلُّ[٩٥٥] اللَّهُ حَتَّى تَمَلُّوا، وَكَانَ أَحَبَّ ذَلِكَ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ

ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ came to me whilst a woman was in my company. He enquired, 'Who is she?' I replied, 'So-and-so, she does not sleep at night.' The Messenger of Allāh ﷺ said, 'It is necessary for you to perform deeds which you bear the strength to perform for I swear by Allāh, He does not tire [in rewarding you] until you tire.' Indeed, the thing most beloved to the Messenger of Allāh ﷺ was that [worship] upon which its doer would remain consistent.

Commentary

This companion was Ḥawlāʾ ﵂. The Companions ﵃ bore great fervour in worship. Many such incidents are mentioned in the books of ḥadīth as their enthusiasm compelled them to endeavour beyond limits. However, the Messenger of Allāh ﷺ would advise them to act in moderation.

ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ ﵄ is a famous companion, he said,

‘Once, I had stipulated that I would endeavour greatly in worship. I would always fast during the day, and during the nights I will complete one recital of the entire Qur’ān. My father married me off to a noblewoman. He once enquired about my state from my wife. She replied, ‘He is extremely pious, he does not come to bed during the night and does not keep ties with anyone.’ My father was displeased with me (in that he had married me off to such a noblewoman but I had left her hanging). Due to my enthusiasm [in worship], I was not affected [by his displeasure]. He complained to the Messenger of Allāh ﷺ after which he ﷺ asked me, ‘I have been informed that you fast during the day and pray throughout the night?’ I replied affirmatively. The Messenger of Allāh ﷺ said, ‘Do not do such a thing. Fast on some days and not on others, likewise, pray during the night and sleep too. Your body has a right upon you, your eyes have a right upon you (as they may be weakened by remaining awake all night), your wife has a right upon you, your children have a right upon you.”[13]

Ḥadīth 15

حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ[٩٥٦]، قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ: سَأَلْتُ[٩٥٧] عَائِشَةَ، وَأُمَّ سَلَمَةَ، أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللهِ[٩٥٨] صلى الله عليه وسلم؟ قَالَتَا: مَا دِيمَ عَلَيْهِ، وَإِنْ قَلَّ

Abū Ṣāliḥ stated that he asked ʿĀ’ishah and Umm Salamah ﵄, ‘What deed was the most dearest to the Messenger of Allāh ﷺ?’

They said, ‘That [act] which is kept consistent, even if it be [a] small [deed].’

Commentary

The purpose of all these narrations is to say that fasting, and any such deed however little it may be, should be done in accordance with one’s capacity punctually. Also, it should not be the case that one discards voluntary deeds out of fear of not being able to persist with them, as supererogatory deeds are what complete the deficiencies of obligatory acts. Therefore, one should hasten to perform them in whatever capacity they can.

Ḥadīth 16

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ، قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ، يَقُولُ: كُنْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم، لَيْلَةً فَاسْتَاكَ، ثُمَّ تَوَضَّأَ، ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ مَعَهُ فَبَدَأَ فَاسْتَفْتَحَ الْبَقَرَةَ، فَلا يَمُرُّ بِآيَةِ رَحْمَةٍ، إِلا وَقَفَ فَسَأَلَ، وَلا يَمُرُّ بِآيَةِ عَذَابٍ، إِلا وَقَفَ فَتَعَوَّذَ، ثُمَّ رَكَعَ فَمَكَثَ رَاكِعًا بِقَدْرِ قِيَامِهِ، وَيَقُولُ فِي رُكُوعِهِ: سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، ثُمَّ سَجَدَ بِقَدْرِ رُكُوعِهِ، وَيَقُولُ فِي سُجُودِهِ: سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ ثُمَّ قَرَأَ آلَ عِمْرَانَ ثُمَّ سُورَةً[٩٥٩]، يَفْعَلُ مِثْلَ ذَلِكَ فِي كل ركعة

ʿAwf ibn Mālik ﷺ narrated, ‘I was with the Messenger of Allāh ﷺ one night when he used his tooth stick *(miswāk)*, and then performed ablution. Thereafter, he stood and prayed. I stood with him and he began to recite [*Sūrah] al-Baqarah*. He did not pass by a verse [indicative] of mercy except that he would pause there and implore (**Allāh ﷻ for mercy**). He would not pass by a verse [indicative] of punishment except that he would pause and seek refuge (**in Allāh ﷻ from it**). Thereafter, he performed *rukūʿ* and remained bowing in equivalence to the duration of his standing. He would say in his bowing: *Glorified is the Possessor of Power and Sovereignty, the Possessor of Pride and Magnificence*. Thereafter, he would prostrate equal to the duration of his bowing and he would say in his prostration: *Glorified is the Possessor of Power and Sovereignty, the Possessor of Pride and Magnificence*. He would then read *[Sūrah]* Āl *ʿImrān* and then another *sūrah.* He would do this in every unit [of prayer].’

Commentary

How lengthy must these four units of prayer have been? It is quite apparent from the words [of the ḥadīth] as he recited *Sūrah al-Baqarah,* which is a *sūrah* spanning two chapters. Thereupon, his recital would be extremely calm so that every letter be made manifest. On top of this, he would wait and supplicate upon every verse pertaining to mercy and punishment. Then, his bowing would be as lengthy and, likewise his prostration. This would be one unit of prayer and in this manner, he would pray four in one complete night whilst endeavouring. However, such a feat is of no difficulty before the dominance of [his] enthusiasm

and especially for such a being, the coolness of whose eyes were in prayer.

The last ḥadīth does not appear to have any correlation with the discussion related to fasting. In some editions of the *Shamā'il*, this is mentioned separately under the chapter pertaining to the Forenoon Prayer and not in the chapter pertaining to his fasting. In fact, all of these ḥadīth are mentioned under the chapter pertaining to his worship. There is no objection to this, however a subtle point is understood by those editions which have included this separate chapter; it is observed that generally, those who are enthusiastic of fasting often become lax in the performance of other duties. This is why Imām Tirmidhī ﷺ has related narrations in regards to moderation and balance. This is also indicated by the final ḥadīth [of this chapter] in that there is no harm that one exceeds their normal practice due to enthusiasm. However, it should not be the case that it causes one to tire and dislike worship.

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1 i.e. this refers to the story of Ādam ﷺ and the apple. It attempts to highlight that mankind in their disposition (except for Prophets ﷺ) have an inkling towards wrongdoing. [Trans. note]

2 *Sunan Abī Dāwūd* #2434

3 *Sunan Abī Dāwūd* #2434

4 *Sunan an-Nasā'ī* #2345

5 *Sunan at-Tirmidhī* #743

6 *Ṣaḥīḥ Muslim* #1162

7 *Sunan ibn Mājah* #1812

8 *Ṣaḥīḥ Muslim* #179

9 *Ṣaḥīḥ Muslim* #1162

10 *Ṣaḥīḥ al-Bukhārī* #4737

11 *Ṣaḥīḥ Muslim* #134

12 *Musnad Aḥmad* #2155

13 *Ṣaḥīḥ al-Bukhārī* #6134

باب ما جاء في قراءة[٩٦٠] رسول الله صلى الله عليه وسلم

THE RECITAL OF THE MESSENGER OF ALLĀH ﷺ

THIS CHAPTER highlights the Sanctified Prophet's ﷺ manner of recital; it seeks to discuss the slow, measured pattern and *tajwīd* (enunciation) with which he would recite. The author has mentioned eight ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ[٩٦١]، عَنِ ابْنِ أَبِي مُلَيْكَةَ[٩٦٢]، عَنْ يَعْلَى بْنِ مَمْلَكٍ[٩٦٣]، أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ، عَنْ قِرَاءَةِ رَسُولِ اللهِ صلى الله عليه وسلم، فَإِذَا هِيَ تَنْعَتُ[٩٦٤] قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا

> Yaʿlā narrated that he asked Umm Salamah ؓ about the recital of the Messenger of Allāh ﷺ. Verily, she described it as a clear recital, with each letter distinguished.

Commentary

The Messenger of Allāh's ﷺ recital would entail that the letters are pronounced clearly. Umm Salamah ؓ described its style by memory and it is also possible that she recited in that manner by which it became

manifest. The scholars of ḥadīth have highlighted that both are possible although the second opinion appears more accurate. Subsequently, a narration of this type from Umm Salamah ﵂ is forthcoming in Ḥadīth 3. Therein, Umm Salamah ﵂ described [the Messenger of Allāh's ﷺ recital] by reciting in that manner.

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللهِ صلى الله عليه وسلم؟ فَقَالَ: مَدًّا[٩٦٥]

Qatādah ﵂ narrated that he enquired from Anas ibn Mālik ﵁, 'How was the recital of the Messenger of Allāh ﷺ?' He said, 'Elongated.'

Commentary

Those letters which require to be lengthened and read with a *madd* would be read in such a manner. This is only possible when one recites with composure as it is difficult to read [letters] with a *madd* (elongation) when reciting with pace. Two items have become apparent from this: to recite with composure and *madd*. The commentators of ḥadīth have highlighted that there are rules pertaining to elongation which can be found in detail within the books of *tajwīd*. It is important to keep regard of them. In our times, reciters stretch *madds* to the extent that they exceed its limit! All matters are authentic only when they are in accordance with rules and regulations. To exceed or fall below

expectations are both abhorred.

Ḥadīth 3

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ[٩٦٦]، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ[٩٦٧]، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يَقْطَعُ قِرَاءَتَهُ، يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ يَقِفُ، ثُمَّ يَقُولُ[٩٦٨]: الرَّحْمَنِ الرَّحِيمِ ثُمَّ يَقِفُ[٩٦٩]، وَكَانَ يَقْرَأُ مَلِكِ يَوْمِ[٩٧٠] الدِّينِ

Umm Salamah ﵂ narrated that the Prophet ﷺ would differentiate his recital. He would say: *Praise belongs to Allāh, the Lord of all the worlds* [Qur'ān 1:1] and then he would stop. Then he would say: *The All-Merciful, the Very Merciful* [Qur'ān 1:2] and then he would stop. Then he would recite: *The Master of the Day of Requital.* [Qur'ān 1:3]

Commentary

The point is that he would read every verse separately with incredible composure in a slow, measured tone. According to the scholars of recital, the ruling as to whether it is better for one to take a breath after each verse is a matter which is differed upon. There is an extremely brief treatise authored by Maulānā Gangohī ﵀ by the name of *'Radd aṭ-Ṭughyān fī Awqāt al-Qur'ān'* which has been published in Urdu. It is extremely beneficial to read in regards to this ruling.

Ḥadīth 4

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ قِرَاءَةِ النَّبِيِّ صلى الله عليه وسلم أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ قَدْ كَانَ رُبَّمَا أَسَرَّ وَرُبَّمَا جَهَرَ فَقُلْتُ: الْحَمْدُ لِلَّهِ، الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً

ʿAbd Allāh ibn Qais ﷺ narrated, 'I asked ʿĀ'ishah about the recital of the Prophet ﷺ—would he recite quietly or aloud?' She said, 'He would do both; indeed at times he would read quietly and at times he would recite aloud.' I said, 'Praise belongs to Allāh who has given flexibility in this matter.'

Commentary

This question was in relation to the *tahajjud* prayer as highlighted by the narration in *Sunan at-Tirmidhī*[1] and in answering it, ʿĀ'ishah ﷺ mentioned that both practices were implemented. It could also mean that both practices were adhered to in a single night and it is also correct [to state] that some nights he would recite his entire prayer aloud and on other nights, he would read it [the entire prayer] quietly. Both opinions are correct, and there is no harm in reading in both ways during *tahajjud*. Occasionally, it is better and fitting to recite aloud, especially when it is the cause of encouraging others or producing energy. Wherever there is a possibility of causing pain, or becoming ostentatious, it is better to read quietly. When reading aloud, it is important to consider others so as not to harm them. At times, when there is a balanced situation, it is better to read out loud. It was the habit of Abū Bakr ﷺ to read quietly during the *tahajjud* prayer, whereas

ʿUmar's ﷺ practice was to read aloud. Once, the Messenger of Allāh ﷺ passed by both of their houses and observed their state. In the morning, when both of them attended his gathering the Messenger of Allāh ﷺ made mention of this and said, 'O Abū Bakr! I passed by you and you recite extremely softly.' He replied, 'The One with whom I was conversing was listening.' Thereafter, the Sanctified Prophet ﷺ said to ʿUmar ﷺ, 'You recite aloud.' He replied, 'I hope to awaken those who sleep heedlessly and I intend to keep Shaiṭān away.' The Messenger of Allāh ﷺ advised them both; he told Abū Bakr ﷺ to slightly increase his sound and he instructed ʿUmar ﷺ to lower his.[2]

Ḥadīth 5

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي الْعَلاءِ الْعَبْدِيِّ[٩٧١]، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ أُمِّ هَانِئٍ، قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ صلى الله عليه وسلم، بِاللَّيْلِ وَأَنَا عَلَى عَرِيشِي[٩٧٢]

> Umm Hānīʾ ﷺ narrated, 'I would listen to the recital of the Prophet ﷺ during the night (**he would be reciting the Qur'ān in Masjid al-Ḥarām**) whilst upon the roof of my residence.'

Commentary

[This is to say]: the Messenger of Allāh ﷺ would read with an incredibly clear and loud voice and I would be listening from my house. During the night, sound travels far and if one is upon their rooftop, it can be heard even clearer—especially when the house is in close proximity.

Ḥadīth 6

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ[٩٧٣]، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُغَفَّلٍ، يَقُولُ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، عَلَى نَاقَتِهِ يَوْمَ الْفَتْحِ، وَهُوَ يَقْرَأُ: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: فَقَرَأَ وَرَجَّعَ[٩٧٤]، قَالَ: وَقَالَ مُعَاوِيَةُ بْنُ قُرَّةَ: لَوْلا أَنْ يَجْتَمِعَ النَّاسُ عَلَيَّ لأَخَذْتُ لَكُمْ فِي ذَلِكَ الصَّوْتِ أَوْ قَالَ: اللَّحْنِ

ʿAbd Allāh ibn Mughaffal ﷺ narrated, ‘I saw the Prophet ﷺ upon his camel on the day of the Conquest [of Makkah]. He was reciting: ‘*Surely, We have granted you an open victory, so that Allāh may forgive you of your previous and subsequent faults. . .*’ He would recite it and read it with *tarjīʿ*. Muʿāwiyah ibn Qurrah (who is a narrator of this ḥadīth) said, ‘If it was not for fear that people would congregate around me, I would recite to you in that tenor.’’

Commentary

The meaning of *tarjīʿ* lexically is to repeat. ʿAbd Allāh ibn Mughaffal ﷺ himself explains this term as saying, ‘Ā ā’. Some scholars have held this to mean that he would correct his sound and then recite as the Sanctified Prophet ﷺ recited with great passion for he was happy when Makkah al-Mukarramah was conquered, and became a part of the Muslim lands. However, according to the research of my teacher and honourable father, may Allāh ﷺ fill his resting place with light, the Messenger of Allāh ﷺ was travelling upon a camel and because of its movements, it

bore the sound of *tarjīʿ*. It is for this reason that ʿAbd Allāh ibn Mughaffal 🕋 has explained this sound as 'Ā ā'. It is for this reason that Muʿāwiyah 🕋 did not have the courage to demonstrate this as making the sound would entail that people would congregate around him. Due to this explanation, this narration is not contradictory to the forthcoming ḥadīth. This explanation is better liked according to this slave as the first opinion entails that the Sanctified Prophet 🌕 corrected his sound and then recited—why would he [Muʿāwiyah ibn Qurrah 🕋] be afraid of people congregating [in regards to this]? One should indeed recite the Qur'ān in a beautiful voice which does not imitate singing. Various ḥadīth have encouraged under many headings that the Qur'ān should be recited in slow, measured tones and with a beautiful voice. Some of these narrations can be found in my treatise *'Chehal Ḥadīth.'* Whoever desires can read it.

Ḥadīth 7

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ الْحُدَّانِيُّ[٩٧٥]، عَنْ حُسَامٍ[٩٧٦] بْنِ مِصَكٍّ، عَنْ قَتَادَةَ، قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا إِلا حَسَنَ[٩٧٧] الْوَجْهِ، حَسَنَ الصَّوْتِ، وَكَانَ نَبِيُّكُمْ صلى الله عليه وسلم حَسَنَ الْوَجْهِ، حَسَنَ الصَّوْتِ، وَكَانَ لا يُرَجِّعُ[٩٧٨]

> Qatādah 🕋 narrated, 'Allāh has never sent a prophet except that he is handsome and possesses a beautiful voice. Indeed, your Prophet 🌕 was the most handsome and possessed the best voice; he would not make his voice melodious (**like a singer**).'

Commentary

This ḥadīth apparently contradicts the previous one. The explanation has already been given under the commentary of the last ḥadīth, which is to refute the repetition of the recital. Some scholars have taken *tarjiʿ* to mean a singing voice. The prohibition to recite the Qur'ān in such a manner has been documented in a variety of ḥadīth.

Ḥadīth 8

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَتْ قِرَاءَةُ النَّبِيِّ صلى الله عليه وسلم، رُبَّمَا يَسْمَعُهَا مَنْ فِي الْحُجْرَةِ[٩٧٩] وَهُوَ فِي الْبَيْتِ

Ibn ʿAbbās ﷺ narrated that the recital of the Prophet ﷺ was such that at times, one who was in the forecourt would be able to hear it whilst he (the Prophet ﷺ) was in his residence.

Commentary

[The sound of the Sanctified Prophet's ﷺ recital] would not reach beyond his forecourt. To recite the Qur'ān quietly or out loud holds virtue depending on the situation. If it is an opportunity to encourage others, then one should read aloud and if one is in fear of ostentation, they should read quietly. Quite simply, this changes with the situation. Subsequently, the Sanctified Prophet ﷺ stated that the one who recites Qur'ān aloud is like he who announces his charity, and the one who

recites it quietly is like the one who gives charity surreptitiously. Once again, the virtue of giving charity openly or secretly changes depending on the situation; likewise, the same ruling is applicable to the recital [of the Qur'ān].

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1 *Sunan at-Tirmidhī* #499

2 *Sunan Abī Dāwūd* #1329

باب ما جاء في بكاء[٩٨٠] رسول الله صلى الله عليه وسلم

THE WEEPING OF THE MESSENGER OF ALLĀH ﷺ

A MAN CRIES for a variety of reasons; sometimes it is due to mercy and compassion, and at other times it is out of fear. Sometimes it is out of yearning and love, and at other times it is because of being overtaken by happiness. Occasionally it is because of pain. At times, it is due to sorrow and sometimes it is because of someone's oppression. A type of crying is what befalls one after one has perpetrated a sin and another form [of crying] is highlighted as hypocrisy. This is to cry in order to show another one's humility and submissiveness in prayer. Another form of crying is due to a request, for example, when one weeps over the deceased without accepting payment. Another is the crying that is due to payment; for example, when one takes remuneration in order to cry at the house of the deceased as is the custom in many places. Another is to cry along with another who is weeping, and the list goes on.

The Messenger of Allāh ﷺ would largely weep out of compassion and mercy upon the deceased or concern for the *Ummah*, or out of fear of Allāh ﷻ, or out of yearning as has been ascertained from many narrations. Weeping in this regard is praiseworthy. The scholars have written that one form of crying is dishonest: this is the weeping of one who cries upon their sin yet remains fixed upon them. The

commentators of ḥadīth have written that the crying of Dāwūd ﷺ was out of anguish; Ibrāhīm's ﷺ was out of enthusiasm; and the Messenger of Allāh's ﷺ weeping was out of love. According to this slave, this means that the majority of his crying during the night was due to this as has been mentioned above. His crying was of various types and the narrations indicative of this are forthcoming.

The author ﷺ has mentioned six ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ[٩٨١] وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي، وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ[٩٨٢] الْمِرْجَلِ مِنَ الْبُكَاءِ[٩٨٣]

ʿAbd Allāh ibn ash-Shikkhīr ﷺ narrated, 'I came to the Messenger of Allāh ﷺ whilst he was praying and his chest was resonating a sound like that of a bubbling vessel due to weeping.'

Commentary

This happened due to the Messenger of Allāh's ﷺ complete humility and submissiveness. Some scholars have written that this state would overcome the Messenger of Allāh ﷺ when the qualities of Allāh's ﷻ magnificence and beauty would appear together. Nothing has the strength to withstand Allāh's ﷻ quality of magnificence; subsequently, it is only when His quality of beauty emerges that happiness and ease

would manifest themselves and it is by his ﷺ virtue that the scholars of *sulūk* are also presented with these two manifestations.

Ḥadīth 2

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ[٩٨٤]، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ[٩٨٥]، عَنْ عُبَيْدَةَ[٩٨٦]، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: اقْرَأْ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللهِ، أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ، قَالَ: إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ وَجِئْنَا بِكَ عَلَى هَؤُلاءِ شَهِيدًا[٩٨٧]، قَالَ: فَرَأَيْتُ عَيْنَيْ رَسُولِ اللهِ تَهْمِلانِ[٩٨٨]

ʿAbd Allāh ibn Masʿūd ؓ narrated that the Messenger of Allāh ﷺ instructed him, 'Read to me.' (**Perhaps he said this as one contemplates deeper when listening than when reading or alternatively, maybe there was another reason due to which he was eager to listen. There could be many explanations, for example, the Sunnah of listening to the Qur'ān could also be established through the Messenger of Allāh's ﷺ actions.) I said, 'O Messenger of Allāh! [How can] I read upon you when [the Qur'ān] was re**vealed unto you?' (**It is possible that Ibn Masʿūd ؓ felt that to recite unto others is a form of preaching and reminding.**) He ﷺ replied, 'I desire that I listen to it [i.e. the Qur'ān] from someone besides myself.' Ibn Masʿūd ؓ stated, 'I read *Sūrah an-Nisāʾ* until I reached [the verse]: *Then, how **(awful a spectacle)** would it be when We shall bring a witness from*

every community, and shall bring you over them as a witness. [Qur'ān 4:41] I saw the eyes of the Messenger of Allāh ﷺ streaming with tears.'

Commentary

The weeping of the Messenger of Allāh ﷺ here was due to listening to the Words of Allāh ﷻ and this truly is its magnificence. Imām Nawawī ؒ has written that to cry whilst reading the Qur'ān is a quality of those who have gained gnosis and the hallmark of the righteous. Allāh ﷻ has highlighted this in a variety of places in the Qur'ān: *When the verses of the All-Merciful were recited before them, they used to fall down in prostration, while they were weeping.* [Qur'ān 19:58] In another place He ﷻ has said: . . .*when it is recited to those who were given knowledge before it, they fall down on their faces in prostration.* [Qur'ān 17:107] The recital of the Qur'ān increases their submissiveness and therefore, it is obvious that there was nobody with whom these verses relate to more than the Messenger of Allāh ﷺ. Accordingly, it is logical to add that the weeping of the Sanctified Prophet ﷺ was due to the greatness and magnificence of the Speech of Allāh ﷻ. It is also possible that the weeping of the Messenger of Allāh ﷺ was due to that particular verse [Qur'ān 4:41]. It portrays the Day of Standing where every prophet will be brought to testify in regards to their nation as a chief witness; the greater details of which are all present in the ḥadīth pertaining to the Place of Gathering. In such an instance, the Messenger of Allāh's ﷺ crying was due to envisioning the severe state on the Day of Standing and in the Place of Gathering. It will be an incredibly brutal day and every individual will be busy in [exclaiming], 'Myself! Myself!' It is possible that the

Messenger of Allāh ﷺ became fearful because he was told that he would be brought as a witness and due to its severity. Consequently, it has been mentioned in one ḥadīth that when this verse was recited, he ﷺ said, 'O Allāh! How can I be a witness for those who are not in front of me?' Some scholars have written that due to the discussion pertaining to testimony, the scene of the Day of Standing presented itself [to him] and as he was always worrying about the *Ummah*, he was overcome with tears out of compassion for the sinful among them. Every explanation is such that it could have been the cause of his weeping, in fact it could be a combination of all of them and more!

Ḥadīth 3

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: انْكسفَتِ الشَّمْسُ يَوْمًا[٩٨٩] عَلَى عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَامَ رَسُولُ اللهِ صلى الله عليه وسلم يُصَلِّي، حَتَّى لَمْ يَكَدْ يَرْكَعُ ثُمَّ رَكَعَ[٩٩٠]، فَلَمْ يَكَدْ يَرْفَعُ رَأْسَهُ، ثُمَّ رَفَعَ رَأْسَهُ، فَلَمْ يَكَدْ أَنْ يَسْجُدَ، ثُمَّ سَجَدَ[٩٩١] فَلَمْ يَكَدْ أَنْ يَرْفَعَ رَأْسَهُ، ثُمَّ رَفَعَ رَأْسَهُ، فَلَمْ يَكَدْ أَنْ يَسْجُدَ، ثُمَّ سَجَدَ فَلَمْ يَكَدْ أَنْ يَرْفَعَ رَأْسَهُ، فَجَعَلَ يَنْفُخُ[٩٩٢] وَيَبْكِي، وَيَقُولُ: رَبِّ أَلَمْ تَعِدْنِي أَنْ لا تُعَذِّبَهُمْ وَأَنَا فِيهِمْ؟ رَبِّ أَلَمْ تَعِدْنِي أَنْ لا تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ؟ وَنَحْنُ نَسْتَغْفِرُكَ فَلَمَّا صَلَّى رَكْعَتَيْنِ انْجَلَتِ الشَّمْسُ، فَقَامَ فَحَمِدَ اللَّهَ تَعَالَى، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، فَإِذَا انْكَسَفَا، فَافْزَعُوا[٩٩٣] إِلَى ذِكْرِ اللهِ تَعَالَى

ʿAbd Allāh ibn ʿAmr ﷺ narrated, ‘A solar eclipse occurred one day during the time of the Messenger of Allāh ﷺ(**according to the majority of the scholars, this occurred during the year 10AH**). The Messenger of Allāh ﷺ stood up and prayed until [it was as if] he wouldn’t bow and then he bowed (**in another narration it is mentioned that the recitation was *Sūrah Baqarah***).[1] [It was as if] he wouldn’t raise his head and then he raised it. [It was as if] he wouldn’t prostrate and then he prostrated and [it was as if] he wouldn’t raise his head and then he did. [It was as if] he wouldn’t prostrate and then he prostrated and [it was as if] he wouldn’t raise his head when he began to breathe heavily and cry. He would implore, “O [my] Lord! Have You not promised me that You will not punish them whilst I am among them? O [my] Lord! Have You not promised me that You will not punish them whilst they seek forgiveness? We seek forgiveness from You!” (**This statement of the Messenger of Allāh ﷺ is indicative of the verse: *And Allāh was not to send scourge upon them while you (O Prophet) were in their midst, nor would Allāh send scourge upon them while they are seeking forgiveness.* [Qur’ān 8:33]**) Thus, when he had completed two units of prayer, the sun emerged. He stood up, praised Allāh ﷻ and extolled Him. Thereafter he said, “Indeed, the sun and the moon are two signs from the signs of Allāh (**through which Allāh ﷻ teaches His slaves lessons**); they are not eclipsed due to the death of any person, nor due to anyone’s birth. When they are eclipsed, hasten to the remembrance of Allāh ﷻ(**along with prayer and repentance**).”’

Commentary

The need for this sermon was because during the Days of Ignorance, it was a well-known idea that solar and lunar eclipses would take place due to the death or birth of a great person. It was coincidental that it occurred during the era of the Sanctified Prophet ﷺ on the day his revered son, Ibrāhīm ibn Rasūl Allāh ﷺ had passed away. Consequently, the opinion of ignorance was further strengthened and people began to say that the eclipse occurred due to the death of Ibrāhīm ﷺ.

The scholars differ in regards to the Solar Eclipse Prayer (*Ṣalāh al-Kusūf*) as to whether it should be offered with a single *rukūʿ* or more. The Ḥanafī opinion is that it should be offered with a single *rukūʿ* [i.e. in a single unit] and this ḥadīth substantiates this opinion. Further scholarly discussions and the proofs of other groups are not warranted at this juncture.

Ḥadīth 4

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَخَذَ رَسُولُ اللهِ صلى الله عليه وسلم ابْنَةً[٩٩٤] لَهُ تَقْضِي[٩٩٥] فَاحْتَضَنَهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ، فَمَاتَتْ وَهِيَ بَيْنَ يَدَيْهِ وَصَاحَتْ أُمُّ أَيْمَنَ[٩٩٦]، فَقَالَ يَعْنِي صلى الله عليه وسلم: أَتَبْكِينَ عِنْدَ رَسُولِ اللهِ؟ فَقَالَتْ: أَلَسْتُ أَرَاكَ تَبْكِي[٩٩٧]؟ قَالَ: إِنِّي لَسْتُ أَبْكِي، إِنَّمَا هِيَ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ، إِنَّ نَفْسَهُ تُنْزَعُ مِنْ بَيْنِ جَنْبَيْهِ، وَهُوَ يَحْمَدُ اللَّهَ تعالى

ʿAbd Allāh ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ

held his daughter who was [close to] passing away. He cradled her in his chest and placed her in front of himself. She passed away whilst she was in front of him and Umm Ayman (**a servant of the Messenger of Allāh** ﷺ) wailed. He exclaimed, 'Do you wail in front of the Messenger of Allāh?' She said, 'Do I not see you weeping?' He replied, 'Verily, I do not weep, this is but a mercy (**from Allāh** ﷻ **by which the hearts of slaves are softened and wherein compassion and mercy are bestowed**). Verily, a believer remains in a good state at all times. Indeed, his soul is being taken from him whilst he is praising Allāh ﷻ.'

Commentary

The scholars differ as to which daughter this incident relates to. The scholars of ḥadīth and history are unified in their position that this account does not relate to any daughter [of the Sanctified Prophet ﷺ]. Rather, it is in relation to a grandchild and it is possible that this incident occurred with his sons as such accounts have been documented. At this juncture, the discussion pertains to the soft-hearted nature of the Messenger of Allāh ﷺ and harshheartedness contradicts compassion. Therefore, to show natural affection to one's children is not contradictory of Prophethood, nor of sainthood but rather, being soft-hearted is praiseworthy.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَبَّلَ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ[٩٩٨] وَهُوَ يَبْكِي أَوْ قَالَ: عَيْنَاهُ تَهْرَاقَانِ[٩٩٩]

ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ kissed ʿUthmān ibn Maẓʿūn when he had passed away and he [the Messenger of Allāh ﷺ] was weeping or [the narrator said] whilst his eyes were streaming with tears.

Commentary

ʿUthmān ibn Maẓ'ūn ﵁ was a companion of a magnificent rank, and also the foster brother of the Messenger of Allāh ﷺ. He was the thirteenth person to become Muslim during the early stages of Islām. He migrated to Abyssinia first and then he came to Madīnah. He was a great worshipper and ascetic; when alcohol was prohibited, he immediately stopped using it. He was the first to pass away from among the Emigrants (*muhājirīn*). He passed away in *Shaʿbān* in the year 2AH and was buried in *al-Baqīʿ*.

Ḥadīth 6

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ[1000] وَهُوَ ابْنُ سُلَيْمَانَ، عَنْ هِلالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: شَهِدْنَا ابْنَةً[1001] لِرَسُولِ اللهِ صلى الله عليه وسلم، وَرَسُولُ اللهِ جَالِسٌ عَلَى الْقَبْرِ، فَرَأَيْتُ عَيْنَيْهِ تَدمَعَانِ، فَقَالَ: أَفِيكُمْ رَجُلٌ لَمْ يُقَارِفِ[1002] اللَّيْلَةَ؟، قَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: انْزِلْ فَنَزَلَ[1003] فِي قَبْرِهَا

Anas ibn Mālik ﷺ narrated, ‘I witnessed [the burial of] the daughter of the Messenger of Allāh ﷺ [Umm Kulthūm ﷺ]. He was sat at her grave and I saw his eyes flowing with tears. He said, “Is there among you a man who has not had intercourse this night?” Abū Ṭalḥah said, “I [have not].” He said, “Proceed,” and so he entered her into her grave.’

Commentary

It is said that [this statement: *Is there among you a man who has not had intercourse this night?*] was an allusion towards ʿUthmān ibn ʿAffān ﷺ who had spent the night with his slave girl despite his wife, the daughter of the Messenger of Allāh ﷺ, being ill to the extent that she passed away [later] that day. Some scholars have translated *lam yuqārif* [translated above as: *who has not had intercourse*] as ‘. . .one who has not sinned’ whereas others have articulated the translation, ‘.. .who has not spoken’ as it was disliked to speak after the *ʿIshāʾ* prayer. The first meaning is the popular opinion and there is no objection upon the allusion as complaints are made due to the strength of kinship. There can be no objection to ʿUthmān’s ﷺ actions if they were out of necessity and who was to know of the approaching death? The objective of the Messenger

of Allāh ﷺ was to give a soft reprimand and not a rebuke. It is not strange that reprimanding ʿUthmān ؓ was his objective as the marriage of Umm Kulthūm ؓ [the Messenger of Allāh's ﷺ daughter and ʿUthmān's ؓ wife] was conducted by the command of Allāh ﷻ. When ʿUthmān's ؓ first wife [also the daughter of the Messenger of Allāh ﷺ] passed away, the Sanctified Prophet ﷺ exclaimed, 'If I had a hundred daughters and were they all to die one after the other, I would marry them all unto ʿUthmān.' [In regards to Umm Kulthūm ؓ] Jibrīl ؑ stated that Allāh ﷻ has commanded that Umm Kulthūm ؓ be married to ʿUthmān ؓ. Thus, such an allusion and soft reprimand would be warranted, especially when a wife like Umm Kulthūm ؓ is ill.

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1 *Sunan an-Nasā'ī* #1481

باب ما جاء في فراش[1004] رسول الله صلى الله عليه وسلم

THE BEDDING OF THE MESSENGER OF ALLĀH ﷺ

THIS CHAPTER PERTAINS to the type of bedding the Messenger of Allāh ﷺ would rest upon. This will be ascertainable from the narrations that the author ؒ mentions herein. The state of our carpeting and bedding is well-known to us. The author ؒ has mentioned two ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ[1005]، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللهِ صلى الله عليه وسلم، الَّذِي يَنَامُ عَلَيْهِ مِنْ أَدَمٍ[1006]، حَشْوُهُ[1007] لِيفٌ

> ʿĀ’ishah ؓ narrated, ‘Indeed, the bedding of the Messenger of Allāh ﷺ that he would sleep upon was made from tanned skin, the stuffing of which was palm fiber.’

Commentary

At times, the bedding of the Messenger of Allāh ﷺ was of tanned skin as has been highlighted from this ḥadīth, and at times it would be a burlap

as is mentioned in the forthcoming hadith. Occasionally, he would sleep upon a mat. It is mentioned in many ḥadīth that when the Companions ﷺ sought to make a soft bedding for the Messenger of Allāh ﷺ, he would say, 'What is there for me from the comfort of the world? My example is of a wayfarer who takes rest under the shade of a tree and waits there before continuing onwards.'[1] ʿĀ'ishah ﷺ narrates that once an *Anṣārī* woman came and saw that a mantle was spread as the Messenger of Allāh's ﷺ bedding. She left and prepared a bedding which was stuffed with wool and sent it to her (ʿĀ'ishah ﷺ) for the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ came, saw the bedding and enquired as to what it was. ʿĀ'ishah ﷺ responded that an *Anṣārī* woman had come and made the bedding after she had seen the Messenger of Allāh's ﷺ bedspread. The Messenger of Allāh ﷺ told her to return it. ʿĀ'ishah ﷺ stated, 'It appeared nice to me and so I disliked to send it back but because the Messenger of Allāh ﷺ had insisted by saying, 'By Allāh! If I had wished, Allāh ﷻ would grant me mountains of gold and silver.' Upon this statement, I returned it.'[2]

ʿAbd Allāh ibn Masʿūd ﷺ narrated that he once attended the gathering of the Messenger of Allāh ﷺ. He was lying upon a straw mat, it was leaving marks that were visible on the pure body of the Messenger of Allāh ﷺ. Ibn Masʿūd ﷺ began to cry upon seeing this upon which the Messenger of Allāh ﷺ enquired, 'Why do you cry?' I replied, 'O Messenger of Allāh! Caesar and Khosroe rest upon beddings of silk and velvet while you lay upon a straw mat!'[3] The Messenger of Allāh ﷺ told him that this is not a matter to cry upon. For them is the world and the hereafter is for us. A similar incident occurred with ʿUmar ﷺ when he entered upon the Messenger of Allāh ﷺ. A similar discussion ensued the

account of which is mentioned in detail in *Ṣaḥīḥ al-Bukhārī*. [4]

Ḥadīth 2

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ[١٠٠٨] بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا جَعْفَرُ[١٠٠٩] بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: سُئِلَتْ عَائِشَةُ، مَا كَانَ فِرَاشُ رَسُولِ اللهِ صلى الله عليه وسلم فِي بَيْتِكِ؟ قَالَتْ: مِنْ أَدَمٍ، حَشْوُهُ لِيفٌ وَسُئِلَتْ حَفْصَةُ مَا كَانَ فِرَاشُ رَسُولِ اللهِ صلى الله عليه وسلم فِي بَيْتِكِ؟ مِسْحًا[١٠١٠] نَثْنِيهِ[١٠١١] ثَنِيَّتَيْنِ[١٠١٢] فَيَنَامُ عَلَيْهِ، فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ، قُلْتُ: لَوْ ثَنَيْتُهُ أَرْبَعَ ثَنْيَاتٍ، لَكَانَ أَوْطَأَ لَهُ، فَثَنَيْنَاهُ لَهُ بِأَرْبَعِ ثَنْيَاتٍ، فَلَمَّا أَصْبَحَ، قَالَ: مَا فَرَشْتُمْ لِيَ اللَّيْلَةَ قَالَتْ: قُلْنَا: هُوَ فِرَاشُكَ، إِلا أَنَّا ثَنَيْنَاهُ بِأَرْبَعِ ثَنْيَاتٍ، قُلْنَا: هُوَ أَوْطَأُ لَكَ، قَالَ: رُدُّوهُ لِحَالَتِهِ الأُولَى، فَإِنَّهُ مَنَعَتْنِي وَطَاءَتُهُ صَلاتِيَ اللَّيْلَةَ

Imām Muḥammad Bāqir ﷺ narrated that ʿĀ'ishah ﷺ was asked, 'What was the Messenger of Allāh's ﷺ bedding at your residence?' She replied, '[It was] tanned skin the stuffing of which was palm fiber.' Ḥafṣah ﷺ was asked, 'What was the Messenger of Allāh's ﷺ bedding at your residence?' She replied, '[It was] a canvas mat which we would fold twice and he would sleep upon it. One night, I said [to myself], if I folded it fourfold, it would be softer for him. Thus, we folded it fourfold and when he awoke, he exclaimed, 'What have you placed for me as a bedspread this night?' We said, 'It is your very bed apart from [the fact that] we have folded it fourfold. That is softer for you.' He said, 'Return it

to its original state for indeed, its softness keeps me from my night prayer."

Commentary

[This means] that his eyes will not awaken for *tahajjud* or his habitual practice may be delayed due to his eyes opening later as a deep and longer slumber develops from a soft bed. On the contrary, sleep does not beckon even by accident upon a rough bed! Secondly, one's eyes quickly awaken.

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1 *Sunan at-Tirmidhī* #2377

2 *Al-Muʿjam Al-Awsaṭ* #6029

3 *Sunan at-Tirmidhī* #2377

4 *Ṣaḥīḥ al-Bukhārī* #4292

باب ما جاء في تواضع[1013] رسول الله صلى الله عليه وسلم

THE HUMILITY OF THE MESSENGER OF ALLĀH ﷺ

THE MESSENGER OF ALLĀH ﷺ was humbler than anyone in the world. The Sufis say that humility is not attainable without the consistent manifestations of evidence. Accounts pertaining to the humility of the Messenger of Allāh ﷺ do not number one or two but exceed a thousand. Therefore, how is it possible to encapsulate them? Indeed, as an example, the author ﷺ has mentioned some narrations herein.

Once during travel, some Companions ﷺ intended to slaughter a goat and consequently divided the workload. One took the responsibility of slaughtering the goat, another removed its skin, and someone else cooked it. The Messenger of Allāh ﷺ stated that the responsibility of collecting the wood needed for cooking was his responsibility. The Companions ﷺ exclaimed, ‘O Messenger of Allāh! We will do it!’ The Messenger of Allāh ﷺ stated, ‘I know that you would do this [task] with happiness but I dislike that I remain distinguished among a congregation and Allāh ﷻ dislikes this too.’ Likewise, there are copious narrations in this regard. The author ﷺ has narrated thirteen ḥadīth in this chapter.

Ḥadīth 1

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ[١٠١٤]، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لا تُطْرُونِي[١٠١٥] كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدُ اللهِ[١٠١٦]، فَقُولُوا: عَبْدُ اللهِ[١٠١٧] وَرَسُولُهُ

ʿUmar ibn al-Khaṭṭāb ﷺ narrated that the Messenger of Allāh ﷺ said, ʿDo not exaggerate my praise the way the Christians have overpraised the son of Maryam. Indeed, I am only a servant, so say: the servant of Allāh and His messenger.ʾ

Commentary

[This is to say:] Do not praise me in such a way that contradicts servitude as there may be association with Allāh ﷻ therein, whereas a servant remains a servant. Likewise, do not praise me in such a way that contradicts Prophethood and being an emissary of Allāh ﷻ.

Ḥadīth 2

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ امْرَأَةً[١٠١٨] جَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: اجْلِسِي فِي أَيِّ طَرِيقِ[١٠١٩] الْمَدِينَةِ شِئْتِ، أَجْلِسْ إِلَيْكِ[١٠٢٠]

Anas ibn Mālik ﷺ narrated that a woman came to the Prophet ﷺ

and said, ‘I am in need of you [i.e. your counsel.’ He ﷺ replied, ‘Sit on any street of Madīnah you wish; I will sit with you.’

Commentary

It is documented in some narrations that this woman was deranged but despite this, the Messenger of Allāh ﷺ listened to her words. Some scholars have written that the reason he told her to sit on the street is to avoid sitting with an unknown woman in private. Some have written that because the woman was deranged, it is apparent that she would be roaming alleyways. It is for this reason the Sanctified Prophet ﷺ would go there to listen to her words. According to this servant, it is not outlandish to say that it would have caused his wives troubles and difficulties if this woman was to be called to their quarters, and it was for this reason that the Messenger of Allāh ﷺ listened to her on the street.

Ḥadīth 3

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَعُودُ الْمَرِيضَ، وَيَشْهَدُ الْجَنَائِزَ، وَيَرْكَبُ الْحِمَارَ، وَيُجِيبُ دَعْوَةَ الْعَبْدِ، وَكَانَ يَوْمَ بَنِي قُرَيْظَةَ عَلَى حِمَارٍ مَخْطُومٍ بِحَبْلٍ مِنْ لِيفٍ، وَعَلَيْهِ إِكَافٌ مِنْ لِيفٍ

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ would visit the sick, attend funerals, mount the donkey, and accept the

invitation of a slave. On the day of [the battle with] Banū Quraiẓah, he was mounted upon a camel. Its reins were made of ropes from palm tree fiber and upon it was a saddle made from it too.

Commentary

In Arabia, there is a special type of donkey which is bigger than our fattened mules and is so swift that it is quicker than a regular pony. Two or three men can easily sit upon them, they are better than our ordinary horses. It is possible that they existed during the time of the Sanctified Prophet ﷺ. However, they are considered to be a lower form of transportation when compared to a horse and this is the point being made here. Despite having attained the respect and loftiness of being the Master of both worlds, he did not have an aversion to riding upon a donkey. Likewise, he would visit the sick regardless of how ill he was, whether he was honourable or an ordinary man and even to the extent that he would visit non-Muslims.

There was a young Jewish boy who would attend the gathering of the Sanctified Prophet ﷺ and at times, he would even serve him. He became ill and the Messenger of Allāh ﷺ went to visit him as he was in his final stages. The Messenger of Allāh ﷺ out of compassion fulfilled his right and conveyed [the message] of Islām to him. The boy looked towards his Jewish father who gave him permission and so he became Muslim. The Messenger of Allāh ﷺ thanked and praised Allāh ﷻ as through him, the boy was saved from the punishment of the Fire.[1] This wasn't the only incident; the Sanctified Prophet ﷺ even visited ʿAbd Allāh ibn Ubayy who was the leader of the Hypocrites despite the

numerous harms he inflicted upon him.[2] Likewise, he would attend minor funerals as documented in a variety of accounts in the books of ḥadīth.

Ḥadīth 4

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى الْكُوفِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يُدْعَى إِلَى خُبْزِ الشَّعِيرِ، وَالإِهَالَةِ[١٠٢١] السَّنِخَةِ[١٠٢٢]، فَيُجِيبُ وَلَقَدْ كَانَ[١٠٢٣] لَهُ دِرْعٌ عِنْدَ يَهُودِيٍّ، فَمَا وَجَدَ مَا يَفُكُّهَا حَتَّى مَاتَ

> Anas ibn Mālik ﷺ narrated that the Prophet ﷺ would be invited to eat barley bread and grease which was a few days old, which he would accept. He had armour which he had given as a guarantee to a Jew and he did not possess anything of value to free it until he passed away.

Commentary

Aging grease can begin to display effects of smell. [Knowing that] a banquet of barley bread and old grease [will be served] can be understood by [noticing] the state of the host or from experience. Likewise, it is also known by the host's clarification [i.e. they have informed their guests of the cooked food]. Despite knowing this [i.e. the scarcity of quality food], the Messenger of Allāh ﷺ did not make an excuse when accepting the invitation.

The last portion pertaining to the debt was coincidentally mentioned

as it is part of the ḥadīth. Some scholars have said that [the debt] was due to his incredible humility and each state of poverty [he suffered] was due to this. Otherwise Allāh ﷻ had given him the choice as to whether he would like to adopt servitude or kingship along with his Prophethood. The Messenger of Allāh ﷺ preferred and opted for the former [i.e. servitude].[3]

Ḥadīth 5

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ[١٠٢٤]، عَنْ سُفْيَانَ، عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ[١٠٢٥] بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: حَجَّ رَسُولُ اللهِ صلى الله عليه وسلم، عَلَى رَحْلٍ رَثٍّ[١٠٢٦]، وَعَلَيْهِ[١٠٢٧] قَطِيفَةٌ، لا تُسَاوِي أَرْبَعَةَ دَرَاهِمَ، فَقَالَ: اللَّهُمَّ اجْعَلْهُ حَجًّا، لا رِيَاءَ[١٠٢٨] فِيهِ، وَلا سُمْعَةَ

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ performed Ḥajj upon a tattered saddle, which had a cloth on it that did not equate to even four dirhams. (**It is also possible that the cloth was upon the Sanctified Prophet ﷺ, i.e. he had an ordinary cloth upon him which did not even cost four dirhams. Some teachers prefer this meaning but according to this slave, the first opinion is preferred and it is further supported by the eleventh ḥadīth in this chapter.**) He supplicated, ‘O Allāh! Make this a Ḥajj in which there is no ostentation, nor [a means of seeking] fame.’

Commentary

This supplication was made in order to educate the *Ummah*, or due to the complete humility and utmost servitude of the Sanctified Prophet ﷺ. Despite there not even being a possibility of ostentation or [seeking] fame in his actions, he still supplicated and asked Allāh ﷻ to protect him. The cloth that was upon the Messenger of Allāh's ﷺ body or saddle was so cheap, that its price would not even equal a rupee. This is also the effect of his utter humility which had become his general habit. Nevertheless, due to various necessities, it is also proven that the Messenger of Allāh ﷺ wore rich garments. However, his regular habit was this [i.e. humble clothing].

Ḥadīth 6

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ[١٠٢٩] مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا[١٠٣٠]، لِمَا يَعْلَمُونَ مِنْ كَرَاهَتِهِ لِذَلِكَ

> Anas ibn Mālik ﷺ narrated that there was no person more dear to the Companions ﷺ than the Messenger of Allāh ﷺ. Despite this, they would not stand up when they saw him as they knew his disapproval in this regard.

Commentary

This was also due to the sheer humility of the Messenger of Allāh ﷺ for

despite his lofty nature, elevated rank and being the Master of both worlds, he disliked this. It is for this reason that the Companions ﷺ, despite their love, would not stand up for the Sanctified Prophet ﷺ—as is the point highlighted in this ḥadīth. Sometimes, due to their love, they would stand up. Subsequently, it is narrated in *Sunan Abī Dāwūd* that [the Companions ﷺ narrated that] the Messenger of Allāh ﷺ would converse with us in the mosque and when he would stand up, we would too and remain standing until he would enter his residence.[4] Similarly, there are many narrations within the books of ḥadīth in relation to this to the extent that some prohibit standing with severity, whereas others instruct one to stand upon the arrival of guests. It is due to this that the scholars differ in regards to the permissibility and impermissibility of standing up [for another]. The majority of researchers highlight that there is no contradiction in this matter but rather, the reasons and explanations for standing up vary. It is because of this that there are various rulings found within the ḥadīth. Abū al-Walīd ar-Rashīd stated that there are four scenarios related to standing up for someone:

1. Impermissible—This is in regards to such an individual who enjoys that people stand for him when he enters due to his arrogance.
2. Disliked—This is in regards to such a person who is not arrogant but there is fear that if such an act is performed for him, pride and vanity will emerge in his heart.
3. Permissible—This is in regards to a person where there is no fear [of him becoming arrogant].
4. Desirable—This is in regards to one who has arrived from a travel

and to stand due to happiness at his arrival.

Imām Nawawī 🕋 has stated that it is desirable to stand for the people of knowledge, virtue, and honour. Qāḍī ʿIyāḍ 🕋 stated that prohibition pertains to when a great person sits down and people remain standing in front of him. Accordingly, it is also mentioned in the ḥadīth [that the Messenger of Allāh ﷺ said], 'Do not stand like the non-Arabs stand for their chiefs.'[5] According to the research of Maulānā Gangohī 🕋, which has been transmitted in *Badhl al-Majhūd* by my father, standing is not in itself prohibited until a hindrance presents itself by which it is impermissible. For example, such would be the case if there is fear that the individual for whom [people] stand may fall into tribulation in that he would become arrogant which would consequently cause him religious harm. Likewise, to stand out of hypocrisy for an individual for whom one has no admiration or respect in their heart, the standing is merely one of ostentation and hypocrisy, and thus, these [mentioned] instances would render standing impermissible. However, even in such instances, it would be permissible for an individual to stand up if they fear that they will be subjected to physical or financial harm.

Ḥadīth 7

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ[١٠٣١] بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ[١٠٣٢]، قَالَ: أَنْبَأَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، يُكْنَى أَبَا عَبْدِ اللهِ، عَنِ ابْنٍ لأَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَّافًا عَنْ حِلْيَةِ رَسُولِ اللهِ صلى الله عليه وسلم، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا، فَقَالَ: كَانَ

رَسُولُ اللهِ صلى الله عليه وسلم فَخْمًا[١٠٣٣] مُفَخَّمًا، يَتَلأْلأُ وَجْهُهُ، تَلأْلُؤَ الْقَمَرِ لَيْلَةَ الْبَدْرِ فَذَكَرَ الحديث[١٠٣٤] بطوله. قَالَ الحَسن: فَكَتَمْتُها[١٠٣٥] الحُسَينَ زَمَاناً ثُمَّ حَدَّثْتُهُ، فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَيه، فَسأله عَمَّا سألته عنه، ووجَدْته قَدْ سَأَل أَبَاه[١٠٣٦] عن: مَدْخَلِهِ[١٠٣٧] وَمَخْرَجِهِ وشَكْلِهِ[١٠٣٨]، فَلَمْ يدعْ منه شيئاً. قال الحُسين: سأَلْتُهُ عَنْ دُخُوْلِ رَسُولِ اللهِ صلى الله عليه و سلم فَقَالَ: كَانَ إِذَا أوَى إِلَى مَنْزِلِهِ جَزَّأَ دُخُوله ثَلَاثة أجْزاء: جُزءاً للهِ عَزَّوجَلَّ، و جُزءاً لأهله، و جُزءاً لِنَفْسِهِ، ثُمَّ جَزَّأَ جُزْأَه بَيْنه وبَيْنَ النَّاسِ، فَيردّ ذَلك[١٠٣٩] بالخاصَّةِ على العَامَّةِ، ولا يَدَّخر عنهم شيئاً. وكَانَ مِنْ سِيْرَتِهِ فِي جزء الأمّة إيْثَار أهل الفَضْلِ بِإِذْنِه، وقَسْمُهُ[١٠٤٠] عَلى قَدْرِ فَضْلِهم فِي الدِّيْن، فَمِنْهُم ذُو الحَاجةِ ومِنْهُم ذُو الحاجتَيْن، ومِنْهم ذو الحَوَائِجِ فَيَتَشَاغل[١٠٤١] بهم، ويَشْغَلُهُم[١٠٤٢] فِيما يُصْلِحهم و الأمّة مِنْ مَسْئَلَتِهم[١٠٤٣] عنه، وإخْبارهم بِالَّذِيْ يَنْبَغِيْ لَهُم، ويَقُوْلُ: لِيُبَلِّغِ الشَّاهِد مِنْكُم الغَائِب، وأبلغوني حاجة من لَا يَسْتَطِيْعُ إبلاغها، فإنه من أبلغ سلطاناً حاجة من لا يستطيع إبلاغها ثَبَّتَ اللهُ قَدَمَيْهِ يَوْم القِيَامَة. ولَا يُذْكَرُ عِنْده إلا ذلك[١٠٤٤]، ولا يَقْبَل من أحد غيره. يدخلون رُوَّاداً[١٠٤٥]، ولا يفترقُونَ إلا عن ذَوَاق[١٠٤٦]، ويخرجون أدلة—يعني على الخير – قَالَ: فَسَأَلْتُهُ عَنْ مَخْرَجِهِ كَيْفَ يَصْنَعُ فِيهِ؟ قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَخْزَنُ[١٠٤٧] لِسَانُهُ إِلا فِيمَا يَعْنِيهِ، وَيُؤَلِّفُهُمْ وَلا يُنَفِّرُهُمْ[١٠٤٨]، وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُوَلِّيهِ عَلَيْهِمْ، وَيُحَذِّرُ[١٠٤٩] النَّاسَ وَيَحْتَرِسُ[١٠٥٠] مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ مِنْهُمْ بِشْرَهُ[١٠٥١] وَخُلُقَهُ، وَيَتَفَقَّدُ[١٠٥٢] أَصْحَابَهُ، وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ[١٠٥٣]، وَيُحَسِّنُ الْحَسَنَ وَيُقَوِّيهِ، وَيُقَبِّحُ الْقَبِيحَ وَيُوَهِّيهِ، مُعْتَدِلُ الأَمْرِ غَيْرُ مُخْتَلِفٍ، لا

يَغْفُلُ مَخَافَةَ أَنْ يَغْفُلُوا أَوْ يَمِلُّوا[١٠٥٤]، لِكُلِّ حَالٍ عِنْدَهُ عَتَادٌ[١٠٥٥]، لا يُقَصِّرُ عَنِ الْحَقِّ وَلا يُجَاوِزُهُ الَّذِينَ يَلُونَهُ مِنَ النَّاسِ خِيَارُهُمْ، أَفْضَلُهُمْ عِنْدَهُ أَعَمُّهُمْ نَصِيحَةً، وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَحْسَنُهُمْ مُوَاسَاةً وَمُؤَازَرَةً[١٠٥٦] قَالَ: فَسَأَلْتُهُ عَنْ مَجْلِسِهِ، فَقَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم لا يَقُومُ وَلا يَجْلِسُ، إِلا عَلَى ذِكْرٍ[١٠٥٧]، وَإِذَا انْتَهَى إِلَى قَوْمٍ، جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ، وَيَأْمُرُ بِذَلِكَ، يُعْطِي كُلَّ جُلَسَائِهِ بِنَصِيبِهِ، لا يَحْسَبُ جَلِيسُهُ أَنَّ أَحَدًا أَكْرَمُ عَلَيْهِ مِنْهُ، مَنْ جَالَسَهُ أَوْ فَاوَضَهُ[١٠٥٨] فِي حَاجَةٍ، صَابَرَهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرِفُ عَنْهُ، وَمَنْ سَأَلَهُ حَاجَةً لَمْ يَرُدَّهُ إِلا بِهَا، أَوْ بِمَيْسُورٍ[١٠٥٩] مِنَ الْقَوْلِ، قَدْ وَسِعَ النَّاسَ[١٠٦٠] بَسْطُهُ وَخُلُقُهُ، فَصَارَ لَهُمْ[١٠٦١] أَبًا وَصَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً، مَجْلِسُهُ مَجْلِسُ عِلْمٍ وَحِلْمٍ وَحَيَاءٍ وَأَمَانَةٍ وَصَبْرٍ، لا تُرْفَعُ فِيهِ الأَصْوَاتُ، وَلا تُؤْبَنُ[١٠٦٢] فِيهِ الْحُرَمُ، وَلا تُثَنَّى[١٠٦٣] فَلَتَاتُهُ، مُتَعَادِلِينَ، بَلْ كَانُوا يَتَفَاضَلُونَ فِيهِ بِالتَّقْوَى، مُتَوَاضِعِينَ يُوَقِّرُونَ فِيهِ الْكَبِيرَ، وَيَرْحَمُونَ فِيهِ الصَّغِيرَ، وَيُؤْثِرُونَ ذَا الْحَاجَةِ، وَيَحْفَظُونَ الْغَرِيبَ

Ḥasan ibn ʿAlī ﷺ narrated, ‘I asked my uncle, Hind ibn Abī Hālah — who would describe the appearance of the Messenger of Allāh ﷺ, to describe something from his description to me as I desired [to memorise it] (**so, upon my request, he began to described the blessed appearance**). He said, “The Messenger of Allāh ﷺ was individually magnificent and was also considered to be so by people. His face would glow like the moon on its fourteenth night.

. .”’ And he related the ḥadīth in its length (**as has been mentioned in the first chapter of the book under the seventh ḥadīth**). Ḥasan 🕋 said, ‘I withheld this ḥadīth from Ḥusain (**for several reasons**) for some time and then I informed him of it. Verily, I found that he had outstripped me to it and had asked Hind ibn Abī Hālah in regards to that which I asked him about. I also ascertained that he asked his father (**ʿAlī** 🕋) about the Messenger of Allāh ﷺ as to the manner he would enter and exit [his residence] and his conduct. Thus, he did not leave anything out from his description.’

Ḥusain 🕋 said, ‘I asked him [i.e. his father] about the way he would enter [his residence]. He replied, “When he would proceed to his residence, he would divide his stay into three parts: a portion [dedicated] for Allāh 🕋(**in His worship i.e. in prayer and its like**), a portion allocated to his family (**in order to fulfil their rights, for example, to joke and converse with them, and find out about their state**) and a portion for himself (**to fulfil his own needs and rest**). Thereafter, he would further divide his personal allotment between himself and the people. In this manner, he would relay messages to the general public through those he considered close personally. He would not conceal anything from them (**not in matters pertaining to faith, nor in regards to the worldly life. The point is that he would give the *Ummah* every form of benefit without any sorrow.**) It was his conduct to give preference and permit the people of knowledge and virtue [to enter] during the time he allotted for the *Ummah*. He would distinguish them in accordance to their

rank in religious virtue. Indeed, from among them were those who had a single need, those who had two, and those who had many. He would busy [himself] with them [i.e. their needs] and he would busy them in works which would rectify them and the *Ummah* in things that they would ask from him in their queries (**for example, to enquire about their religious matters from the Sanctified Prophet** ﷺ). He would inform them of that which would be most pertinent to them and he would say, 'Let the one who is present from you inform the one who is absent and notify me of the needs of one who does not possess the ability to mention it (**due to being veiled, distant or shy**). Verily, whoever informs a king in regards to the need of an individual who does not possess the capacity to mention it will have their feet kept steadfast by Allāh on the Day of Standing (**thus, ensure that you endeavour in this regard**).' Only this would be mentioned in his presence [i.e. the needs of individuals and that which would benefit them] and nothing besides this [i.e. other discussions] would be accepted from anyone. The senior [Companions ﷺ] would enter upon him and not leave except after tasting [something] (**'tasting' can mean to attain something in regards to matters of faith and it could also mean to taste something tangible as the Sanctified Prophet** ﷺ **would distribute whatever was present, especially when special, dear ones were present**). They would leave [his gatherings] as guides— i.e. towards knowledge.'"

Ḥusain ﷺ said, 'I then asked him about the manner in which he would exit [his residence], how would it be? He said, "The

Messenger of Allāh ﷺ would hold his tongue except in matters which concerned him (**he did not waste his time in futile talk**). He made the Companions ؓ feel at ease and would never turn them away (**i.e. in reprimanding them, he would not adopt a manner which would cause them fear whilst they were in attendance or he wouldn't mention such matters by which they would hate the faith**). He would respect the revered of every community and would appoint them as wardens over them. He would advise people towards vigilance (**in regards to the punishment of Allāh ﷻ or to abstain from harmful things or to be cautious in regards to others**)[6] and he would safeguard himself from inflicting them with harm. However, despite being cautious, he would never conceal from them his smile or good character. He would ask about his Companions [in their absence] and would ask people about things affecting them. He would endorse good thereby vindicating it and he would deplore the uncouth thereby discrediting it. He was moderate in all matters, and not erratic. He would not remain oblivious lest [those around him] become negligent or diverge (**this was why the Sanctified Prophet ﷺ did not remain oblivious to their state**). Each of his matters were organised, he would not fall short in establishing the Truth and nor would he exceed its limits. Those who would follow him were the best from among the people. In his sight, the most virtuous individual was he who wished well for all. The greatest ranked person in his sight was the one who would show compassion [for the creation] and look after their needs.'"

Ḥusain ؓ said, 'I asked about [the manner of] his gatherings.

He said, “The Messenger of Allāh ﷺ would not stand or sit [in a gathering] except with [the] remembrance [of Allāh ﷻ]. When he would approach a gathering, he would sit wherever he found a space and he would instruct [others of] that too. He would give every individual in the gathering a portion [of his attention] (**i.e. he would give others as much attention and conversation as they deserve so that every person seated by him would feel that they have been honoured more than anyone else by the Messenger of Allāh** ﷺ). None seated in his gathering would feel that there is another more revered by the Messenger of Allāh ﷺ than he. Whoever sat with him or [came to] entrust him with a matter, he would remain patient until they would turn away from him (**he would listen to their needs and not move from them until they began to leave**). He would not respond to anyone who had asked him for something except with what they had wanted or (**if he was not in possession of it,**) he would politely decline. He was indiscriminate in his openness and good character with people. Verily, he was like a father to them and they were all equal to him in regards to their rights. His gatherings consisted of knowledge, tolerance, modesty, trustworthiness, and patience (these items are ascertainable in his gatherings or alternatively, they are found present within it). Voices would not be raised therein, nor would someone’s dignity be tarnished, nor would misdemeanours be publicised. All were equal, actually, they were distinguished by their reverential fear [of Allāh ﷻ i.e. *taqwā*]. They were all humble, they would respect the elders and show mercy to the young. They would give preference to the needy one

and would shelter the traveller.”’

Commentary

Quite simply, he exceeded the limit of good character in all matters and affairs and why should this not be the case when the purpose of his emergence was to perfect behaviour. Consequently, the Messenger of Allāh ﷺ said, ‘I was sent to perfect good character.’[7] Despite this, he would supplicate, ‘O Allāh! Beautify my character as you have beautified my appearance!’[8] In reality, his mannerisms are celebrated in the Qur’ān and Allāh ﷻ has emphasised this by taking various oaths upon his ‘sublime character’.

The Sanctified Prophet ﷺ has said that Allāh ﷻ loves softness [i.e. a soft person] and awards because of it, that which he doesn’t award because of anything else. In another ḥadīth it is mentioned that whoever remains exempt from showing mercy has been excluded from a mighty virtue. Another ḥadīth states, ‘The best from among you is he who has the best character.’[9] One ḥadīth states, ‘The most dearest to me from among you is he who possesses good character.’[10] A companion enquired as to what is the best thing that man has been granted and the Messenger of Allāh ﷺ replied, ‘Good character.’[11]

One ḥadīth states that the weightiest entity that will be placed upon the scales on the Day of Standing is good character.[12] One ḥadīth states, ‘Indeed, a person reaches the state of an individual who has fasted and prayed all night by virtue of good character.’[13] Muʿādh ؓ stated, ‘When I was sent to Yemen and mounted my conveyance in order to put my feet into the stirrups, the last counsel the Messenger of Allāh ﷺ imparted upon me was: Meet people with good character.’[14] The Sanctified

Prophet ﷺ has also stated that the believer who is the most complete in his faith is he who has the best character. Besides these, there are various narrations which emphasise good character and the aforementioned are all examples of this.

Ḥadīth 8

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ[١٠٦٤]، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ[١٠٦٥]، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ[١٠٦٦] لَقَبِلْتُ، وَلَوْ دُعِيتُ عَلَيْهِ لأَجَبْتُ

> Anas ibn Mālik ؓ narrated that the Messenger of Allāh ﷺ said, 'Were I to be given a (**goat's**) hoof I would receive it and if I were to be invited to partake in it, I would most certainly accept.'

Commentary

He would not be bothered by accepting or partaking in something so trivial but rather he would accept it enthusiastically due to considering it as a blessing from Allāh ﷻ. The reality of accepting an invitation isn't to eat food but rather it is to delight the host.

Ḥadīth 9

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: جَاءَنِي رَسُولُ اللهِ صلى الله عليه وسلم لَيْسَ بِرَاكِبِ بَغْلٍ وَلا بِرْذَوْنٍ[١٠٦٧]

Jābir ؓ narrated, 'The Messenger of Allāh ﷺ visited me and he was not mounted upon a mule, nor a Turkish horse.' (**He did not use an inadequate conveyance nor a grand one, but rather he came walking.**)

Commentary

The humility of the Sanctified Prophet ﷺ is intended here as it was not his habit to use a form of conveyance like the rulers and sultans of his time. Rather, he would walk in abundance. The account of this visit has been mentioned in detail in *Ṣaḥīḥ al-Bukhārī*. Jābir ؓ states that he had become extremely ill when the Messenger of Allāh ﷺ and Abū Bakr ؓ came to visit him on foot. They found me unconscious when they arrived and so the Sanctified Prophet ﷺ performed ablution and sprinkled its remnant upon me, which awoke me. As the Messenger of Allāh ﷺ was present, I asked him in regard to my bequest upon which the verses of inheritance were revealed.[15]

Ḥadīth 10

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: جَاءَنِي رَسُولُ اللهِ صلى الله عليه وسلم لَيْسَ بِرَاكِبِ بَغْلٍ وَلا بِرْذَوْنٍ[١٠٦٧]

Yūsuf ibn ʿAbd Allāh ﵁ stated, ‘The Messenger of Allāh ﷺ named me Yūsuf. He sat me upon his lap and stroked my head.’

Commentary

This ḥadīth highlights the sheer compassion of the Messenger of Allāh ﷺ and his complete mercy towards children. Indeed, it is the pinnacle of humility in that he would not refuse to take a young child upon his lap. In one narration it continues, ‘. . .he prayed for my prosperity.’ This ḥadīth proves that children should be taken into the presence of the righteous elders where they should be asked to name them and requested to pray [for them]. It is documented in another ḥadīth that the new-born children of the noble Companions ﵃ would be brought to the Messenger of Allāh ﷺ.[16]

Ḥadīth 11

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ[١٠٧٠]، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا الرَّبِيعُ وَهُوَ ابْنُ صَبِيحٍ، قَالَ: حَدَّثَنَا يَزِيدُ الرَّقَاشِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ[١٠٧١]، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، حَجَّ عَلَى رَحْلٍ رَثٍّ وَقَطِيفَةٍ، كُنَّا نَرَى ثَمَنَهَا أَرْبَعَةَ دَرَاهِمَ، فَلَمَّا اسْتَوَتْ بِهِ رَاحِلَتُهُ، قَالَ: لَبَّيْكَ بِحَجَّةٍ لا سُمْعَةَ فِيهَا وَلا رِيَاءَ

Anas ibn Mālik ﵁ narrated that the Messenger of Allāh ﷺ performed Ḥajj upon a tattered saddle [upon which was] a cloth. We recognised its worth to be of four dirhams. When he sat upon his mount, he said: ‘*I am present to partake in a Ḥajj in which there*

is no [seeking of] fame, nor ostentation.'

Commentary

The commentary of this ḥadīth has been dealt with under the fifth ḥadīth.

Ḥadīth 12

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، وَعَاصِمٍ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلا خَيَّاطًا دَعَا رَسُولَ اللهِ صلى الله عليه وسلم، فَقَرَّبَ مِنْهُ ثَرِيدًا عَلَيْهِ دُبَّاءُ، قَالَ: فَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَأْخُذُ الدُّبَّاءَ، وَكَانَ يُحِبُّ الدُّبَّاءَ، قَالَ ثَابِتٌ: فَسَمِعْتُ أَنَسًا، يَقُولُ: فَمَا صُنِعَ[١٠٧٢] لِي طَعَامٌ، أَقْدَرُ عَلَى أَنْ يُصْنَعَ فِيهِ دُبَّاءُ، إِلا صُنِعَ

Anas ibn Mālik ﷺ narrated that a tailor invited the Messenger of Allāh ﷺ [i.e. for a meal]. He presented *tharīd* which had gourd in it. The Messenger of Allāh ﷺ took the [pieces of] gourd as he liked it. Thābit ﷺ said that he heard Anas ﷺ saying, '[Thereafter] food was never made for me in which it was possible to cook gourd, except that it was cooked.'

Commentary

Tharīd is a broth in which bread is placed. This incident has been mentioned in the eleventh ḥadīth of the chapter pertaining to the broth of the Messenger of Allāh ﷺ. At that juncture, barley bread and a broth were mentioned. It is possible that both dishes were presented to him:

bread, a broth and *tharīd*. It is also possible that *tharīd* was mentioned figuratively or that the earlier ḥadīth mentioned both bread and a broth separately as in reality, it [combines to become] *tharīd*.

Ḥadīth 13

حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ[١٠٧٣]، قَالَتْ: قِيلَ لِعَائِشَةَ: مَاذَا كَانَ يَعْمَلُ رَسُولُ اللهِ صلى الله عليه وسلم فِي بَيْتِهِ؟ قَالَتْ: كَانَ بَشَرًا[١٠٧٤] مِنَ الْبَشَرِ، يَفْلِي[١٠٧٥] ثَوْبَهُ، وَيَحْلُبُ شَاتَهُ، وَيَخْدُمُ[١٠٧٦] نَفْسَهُ

> ʿAmrah ﵀ narrated that ʿĀ'ishah ﵂ was asked, 'What did the Messenger of Allāh ﷺ do within his household?' She replied, 'He was a man among men. He would search for lice in his clothes, milk the goat, and attend to himself [i.e. his own matters].'

Commentary

[The statement:] 'He was a man among men' means that like many men, he would do the majority of his household chores by himself. Self-effacement and pride did not prevent the Messenger of Allāh ﷺ in completing his needs and household chores. In one ḥadīth it is stated that he would do the [same] chores that others would do in their houses. In some narrations, some chores have been mentioned like those cited in this ḥadīth. Likewise, another narration states that he would sew his clothes, patch his shoes, mend his garments and so on. The ḥadīth in consideration also mentions that he would search for lice. According to

the research of the scholars, lice would not infest the body or clothes of the Messenger of Allāh ﷺ. The reason is obvious as lice form due to the body's filth and increase due to perspiration. On the other hand, the Sanctified Prophet ﷺ was entirely light, there was no dirt. Likewise, his perspiration was entirely rose [scented] and would be used as a fragrance. How can it be possible for lice to live within the essence of a rose? Therefore, the meaning of the phrase 'he would search for lice in his clothes. . .' highlights it was possible that someone else's lice may have come upon his clothes, hence he would search for it. Some scholars have said that his searching [for lice] was in order to educate others as when they would see him holding it with importance, they would do so too.

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1 *Ṣaḥīḥ al-Bukhārī* #1356

2 *Ṣaḥīḥ al-Bukhārī* #1350

3 *Al-Muʿjam al-Kabīr* #10545

4 *Sunan Abī Dāwūd* #4775

5 *Sunan Abī Dāwūd* #5230

6 وَيُحَذِّرُ النَّاسَ —This has been translated in many ways. According to this servant, this [what has been written above] is accurate and is fitting given the next sentence. All in all, the Sanctified Prophet ﷺ would safeguard himself and be cautious of others and would also educate others to do the same. For clarification, [this means] it is impermissible to think ill of another without any reason. However, despite not thinking ill of another, it is better for one to safeguard themselves and remain cautious. The concepts of safeguarding oneself and being cautious are found mentioned in abundance under various topics in a variety of ḥadīth. There is a narration transmitted in *Sunan Abī Dāwūd* wherein the Messenger of Allāh ﷺ sent some wealth to Makkah al-Mukarramah with the intention of having it distributed. He prepared a companion by the name of Ibn al-Faghwāʾ and informed him to search for an aide who may travel with him. As he was in search, an individual by the name of ʿAmr approached him and informed him that he was aware that Ibn al-Faghwāʾ was looking for a person to travel with to Makkah. He told him that he will accompany him. Thus, Ibn al-Faghwāʾ returned to the Messenger of Allāh ﷺ and notified

him that he had found an aide. The Sanctified Prophet ﷺ enquired as to who it was and Ibn al-Faghwāʾ relayed the details. The Sanctified Prophet ﷺ advised him, 'Be vigilant of him as you get close to his town as it has been said, "Be wary of your brother,"' Bakarīʾ ibn al-Faghwāʾ narrated that they proceeded when my companion's town came close. He said to me, 'I have a need from my people, wait for me.' Ibn al-Faghwāʾ did not object. He states, 'I then remembered the statement of the Messenger of Allāh ﷺ and so I prepared my camel and left immediately. After some time, I observed that he was approaching with a few men but because of remaining cautious, I had left swiftly.' In many ways, caution is a theme which is found in this ḥadīth. Besides this, there are many narrations in which the Sanctified Prophet ﷺ educated the people to remain vigilant. Thus, this translation [i.e. he would advise people towards vigilance] is better.

7 *Muwaṭṭaʾ* #1643

8 *Musnad Bazzār* #7322

9 *Ṣaḥīḥ al-Bukhārī* #6029

10 *Sunan at-Tirmidhī* #2018

11 *Al-Adab al-Mufrad* #291

12 *Sunan Abī Dāwūd* #1566

13 *Al-Adab al-Mufrad* #284

14 *Muwaṭṭaʾ* #1636

15 *Ṣaḥīḥ al-Bukhārī* #7309

16 *Ṣaḥīḥ Muslim* #2147

باب ما جاء في خُلُق[١٠٧٧] رسول الله صلى الله عليه وسلم

THE CHARACTER OF THE MESSENGER OF ALLĀH ﷺ

THE MESSENGER OF ALLĀH'S ﷺ mannerisms are universally acclaimed. Allāh ﷻ has mentioned in His speech thus praising him, 'And you are surely of an excellent standard of character.' [Qur'ān 68:4]. The Sanctified Prophet's ﷺ beautiful character and blessed habits have become an example in today's world and famous. What more can be said when Allāh ﷻ himself has praised his mannerisms in the Qur'ān. He said in *Sūrah al-Qalam*, 'And you are surely of an excellent standard of character.' [Qur'ān 68:4] There are different forms of emphasis in this verse where it is proclaimed that the Messenger of Allāh ﷺ is of a sublime nature. To comprehend and quantify the Sanctified Prophet's ﷺ beautiful characteristics is incredibly arduous. Large portions of ḥadīth books are based upon this very topic. As an example [of this], the author ﷺ has mentioned fifteen ḥadīth within this chapter:

Ḥadīth 1

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِئُ[١٠٧٨]، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ[١٠٧٩]، قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ خَارِجَةَ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: دَخَلَ نَفَرٌ عَلَى زَيْدِ بْنِ ثَابِتٍ، فَقَالُوا لَهُ: حَدِّثْنَا أَحَادِيثَ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: مَاذَا أُحَدِّثُكُمْ[١٠٨٠]؟ كُنْتُ جَارَهُ[١٠٨١] فَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ بَعَثَ إِلَيَّ فَكَتَبْتُهُ لَهُ، فَكُنَّا إِذَا ذَكَرْنَا الدُّنْيَا ذَكَرَهَا مَعَنَا[١٠٨٢]، وَإِذَا ذَكَرْنَا الآخِرَةَ ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهُ مَعَنَا، فَكُلُّ[١٠٨٣] هَذَا أُحَدِّثُكُمْ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم

Khārijah ibn Zaid ﷺ narrated that a delegation entered upon Zaid ibn Thābit and said to him, 'Narrate to us the ḥadīths of the Messenger of Allāh ﷺ.' He said, 'What should I narrate to you? I was his neighbour. When Revelation (*waḥī*) was bestowed upon him, he would send for me, and I would write it down for him. Verily, when we would discuss the worldly life, he would discuss it with us. When we would discuss the hereafter, he would discuss it with us. And when we would discuss food, he would discuss it with us. (**i.e. he would discuss the etiquettes of eating, its benefits, mention tasty and harmful dishes and so on. Consequently, many such narrations of a similar nature have been mentioned in previous chapters wherein he has said, 'What a great broth vinegar is!' and 'Use olive oil, it is from a blessed tree.'**) All of these narrations that I am narrating to you are in regards to the Messenger of Allāh ﷺ.'

Commentary

There are many themes in this ḥadīth which have been elucidated to some extent by the translation. According to the scholars of teaching, the translation of the last sentence of this ḥadīth is as it has been translated above. According to this servant, it is linked to the statement in the beginning of the ḥadīth, 'What should I narrate to you?' Thus the [gist of the] translation would be, 'I can narrate to you everything about the Messenger of Allāh's ﷺ conduct. Ask whatever you please, I will tell you as I was his neighbour and scribe, and [discussions pertaining to] the worldly life, the hereafter, food and drink, were all part of his noble habit. Therefore, what would you like me to tell you, each remembrance is amazing and delightful.'

The statement of Zaid ؓ, '. . .he would send for me. . .' pertains to the majority of the time as he lived close-by otherwise the following are also included among those who wrote Revelation: ʿUthmān, ʿAlī, Ubbay, Muʿāwiyah, Khālid ibn Saʿīd, Ḥanẓalah, ʿAlāʾ and Abān ibn Saʿīd ؓ. These nine were the scribes of Revelation.

There is also an objection upon the ḥadīth under discussion in regards to the mention of the worldly life and food as it is [considered to be] futile talk whereas the noble habit of the Messenger of Allāh ﷺ was to not busy himself in meaningless things, as has been narrated in numerous ḥadīth. It is mentioned in the lengthy ḥadīth [Ḥadīth 7] of the previous chapter, that the Messenger of Allāh ﷺ would withhold his tongue from unnecessary chatter. The answer to this is that every discussion in regards to the worldly life is not futile but rather, many discussions about it, and food, are necessary. In fact, they were obligatory upon the Messenger of Allāh ﷺ to mention to highlight that

which is permissible and impermissible. Matters regarding that which is commendable or deplorable would only be ascertained by his declaration, or if something was narrated to him or if he remained silent [upon an occurrence]. Similarly, it has also been mentioned in that ḥadīth that he would ask about the state of people, commend good deeds and deplore the deplorable. Thus, worldly affairs were mentioned in the gatherings of the Messenger of Allāh ﷺ in this light, not in vain [chatter].

Ḥadīth 2

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ[١٠٨٤]، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَى أَشَرِّ الْقَوْمِ[١٠٨٥]، يَتَأَلَّفُهُمْ[١٠٨٦] بِذَلِكَ فَكَانَ يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَيَّ، حَتَّى ظَنَنْتُ[١٠٨٧] أَنِّي خَيْرُ الْقَوْمِ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَا خَيْرٌ أَوْ أَبُو بَكْرٍ؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَا خَيْرٌ أَوْ عُمَرُ؟ فَقَالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَا خَيْرٌ أَوْ عُثْمَانُ؟ فَقَالَ: عُثْمَانُ، فَلَمَّا سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم، فَصَدَقَنِي[١٠٨٨] فَلَوَدِدْتُ[١٠٨٩] أَنِّي لَمْ أَكُنْ سَأَلْتُهُ

ʿAmr ibn al-ʿĀṣ ﷺ narrated, ‘The Messenger of Allāh ﷺ would direct his attention and speech towards even the worst from among the people. He would draw them closer in that manner. And he would direct his attention and speech to me until I felt

that I was the best from among the people. I asked, “O Messenger of Allāh! Am I better or is Abū Bakr?” He replied, “Abū Bakr,” so I asked, “O Messenger of Allāh! Am I better or is ʿUmar?” He replied, “ʿUmar,” and so I asked, “O Messenger of Allāh! Am I better or is ʿUthmān?” He replied, “ʿUthmān.” Verily, when I enquired from the Messenger of Allāh ﷺ and he answered truthfully to me, I wished that I had not asked him [those questions].’

Commentary

Firstly, this was the Sanctified Prophet’s ﷺ special attention that he felt he was better than anyone else. This was due to the fact that it was the Messenger of Allāh’s noble habit to give preference to the virtuous as has been highlighted in the lengthy ḥadīth previously. However, from time to time, in order to draw hearts closer, he would also show preference to those who were not of virtue to the extent that he would even engage with the disbelievers and hypocrites in drawing them closer. The sequence in the ḥadīth in consideration is due to the fact that the Companions ﷺ held Abū Bakr aṣ-Ṣiddīq ﷺ as the most virtuous among them. Consequently, it is clarified in the ḥadīth that we considered Abū Bakr ﷺ above anyone else [i.e. other Companions] during the time of the Messenger of Allāh ﷺ and then ʿUmar ﷺ.

Ibn ʿUmar ﷺ narrated, ‘We would not consider anyone Abū Bakr’s ﷺ equal during the time of the Messenger of Allāh ﷺ. After him, the most virtuous individual was ʿUmar ﷺ and then ʿUthmān ﷺ. After them, there was no such preference among the Companions ﷺ.’ This means that the preference of these three, in this particular sequence was

evident during the lifetime of the Sanctified Prophet ﷺ and we, the Companions ﷺ recognised this. The son of ʿAlī ﷺ, Muḥammad, asked his father, 'Who was the most virtuous individual after the Messenger of Allāh ﷺ?' He said, 'Abū Bakr ﷺ' He asked, 'Who then?' He replied, 'ʿUmar ﷺ'. Likewise, there are numerous narrations wherein this sequence has been established from the lifetime of the Messenger of Allāh ﷺ. This is why ʿAmr ibn al-ʿĀṣ ﷺ compared himself to them in this order as he wanted to compare himself with that individual who was the best, thereafter number two and then number three, i.e. 'if I cannot supersede the best person, maybe I can beat the second person or third person.'

Ḥadīth 3

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ[١٠٩٠]، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَدَمْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَشْرَ سِنِينَ[١٠٩١]، فَمَا قَالَ لِي أُفٍّ[١٠٩٢] قَطُّ[١٠٩٣]، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ[١٠٩٤]، لِمَ صَنَعْتَهُ، وَلا لِشَيْءٍ تَرَكْتُهُ، لِمَ تَرَكْتَهُ؟ وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، مِنْ أَحْسَنِ النَّاسِ خُلُقًا، وَلا مَسَسْتُ[١٠٩٥] خَزًّا وَلا حَرِيرًا، وَلا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ صلى الله عليه وسلم، وَلا شَمَمْتُ مِسْكًا قَطُّ، وَلا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ[١٠٩٦] رسول الله صلى الله عليه وسلم

Anas ibn Mālik ﷺ narrated, 'I served the Messenger of Allāh ﷺ for ten years and he did not ever say "*uff*" to me. He did not say,

"Why did you do that?" in regards to something I did or "Why did you leave that?" to something I didn't do. The Messenger of Allāh ﷺ was the best mannered from the people (**and even in relation to his appearance**). I have not felt a silk cloth or pure silk or anything else that was softer than the hand of the Messenger of Allāh ﷺ. Nor have I ever smelt musk, nor any perfume more fragrant than the perspiration of the Messenger of Allāh ﷺ.'

Commentary

This [statement] is nothing to do with exaggeration or faith. The Sanctified Prophet's ﷺ blessed perspiration would be gathered and used in place of fragrance. The hand of an individual that he would shake would remain fragrant for the rest of the day. It has been experienced that an abundance of sin results in foul odour.

The Sanctified Prophet's ﷺ avoidance of saying '*uff* ' was due to his perfected character and immense humility in that he would regard Anas' ؓ performance as Allāh's ﷻ decree and would thereby be content. Consequently, it is mentioned in one ḥadīth that Allāh ﷻ does what He wills. If it is decreed, it will happen. This is incredibly delightful for the lover and according to the Sufis, it is the basis of the concept of being 'Content with the Decree'.

A famous statement of Rābiʿah al-Baṣriyyah ؒ states, 'O Allāh! Even if you cut me down into pieces, it would increase my love for you somewhat.' All of the proficient Sufis draw all their [spiritual] states from the different conditions of the Sanctified Prophet ﷺ. However, the Noble Prophet's ﷺ being was of complete perfection and after his demise, this rank no longer remained. As a result, the Sanctified

Prophet's ﷺ habits would at times materialise within the honourable Sufis and at other times, another habit would. It should be borne in mind that the Messenger of Allāh's ﷺ action at this juncture was in regards to himself.

ʿĀ'ishah ؓ narrated that the Messenger of Allāh ﷺ never took vengeance for himself, however, if Allāh's ﷻ boundaries were transgressed (i.e. forbidden acts perpetrated), he would exact retribution.[1] In the chapter pertaining to his speech, a similar discussion is found in the third ḥadīth.

In regards to the last portion of this ḥadīth, a bewildering account of the Companions ؓ and the scholars of ḥadīth can be understood; once, Anas ؓ said, whilst elated and delighted, 'I have shaken the hands of the Messenger of Allāh ﷺ with these hands, I have not felt a silk cloth or pure silk or anything else that was softer than the hand of the Messenger of Allāh ﷺ.' The student in front of whom Anas ؓ narrated this ḥadīth said, 'I too wish to shake the hands of the one the Messenger of Allāh ﷺ shook hands with.' After this incident, this continued to such an extent that one thousand three hundred and fifty years later, it is still continued. This is known as the ḥadīth of *Muṣāfaḥah* (shaking hands) and it has been transmitted with continuous handshakes. Shāh Walī Allāh ؒ has mentioned this in his treatise, *Musalsalāt* through which my teacher, Maulānā Khalīl Aḥmad, received it—may Allāh ﷻ fill his grave with light.

Ḥadīth 4

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَبْدَةَ هُوَ الضَّبِّيُّ[١٠٩٧]، وَالْمَعْنَى وَاحِدٌ، قَالا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سَلْمٍ الْعَلَوِيِّ[١٠٩٨]، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ صلى الله عليه وسلم، أَنَّهُ كَانَ عِنْدَهُ رَجُلٌ بِهِ أَثَرُ صُفْرَةٍ، قَالَ: وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لا يكَادُ يُواجِهُ أَحَدًا بِشَيْءٍ يَكْرَهُهُ، فَلَمَّا قَامَ، قَالَ لِلْقَوْمِ: لَوْ قُلْتُمْ[١٠٩٩] لَهُ يَدَعُ هَذِهِ الصُّفْرَةَ

Anas ibn Mālik ﷺ narrated from the Messenger of Allāh ﷺ that there was a man in his presence who was wearing yellow clothing. Anas ﷺ stated, 'The Messenger of Allāh ﷺ would not inform someone about something that he disliked [about them] upfront. Thus, when he left, the Messenger of Allāh ﷺ said to the people, "If only you told him to discard this yellow [garment]."'

Commentary

This was the incredible compassion the Messenger of Allāh ﷺ had for the *Ummah* in that the majority of the time, he would not prohibit such things upfront as it is possible it may cause the individual to reject or object it, thus resulting in him committing disbelief. If the Sanctified Prophet ﷺ was assured about such matters, he would prohibit them [upfront]. Subsequently, he prohibited ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ ﷺ from similar clothes himself! Likewise, there are many incidents of such nature present within the books of ḥadīth. Nevertheless, he would delay prohibiting [something] upfront in instances when it was a matter pertaining to a lesser good or when there was no harm in delaying [the prohibition]. Otherwise, such a delay would not occur in prohibiting the

enactment of a forbidden act. Accordingly, a detailed narration has been mentioned in the third ḥadīth of the chapter pertaining to his speech that when matters of conviction [i.e. religion] were transgressed, nobody would be able to endure or subdue his anger until he did not take retribution. A theme of this nature is also forthcoming in the next ḥadīth.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ اللهِ الْجَدَلِيِّ[١١٠٠] وَاسْمُهُ عَبْدُ بْنُ عَبْدٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: لَمْ يَكُنْ رَسُولُ اللهِ صلى الله عليه وسلم، فَاحِشًا[١١٠١]، وَلا مُتَفَحِّشًا وَلا صَخَّابًا[١١٠٢] فِي الأَسْوَاقِ، وَلا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَعْفُو وَيَصْفَحُ[١١٠٣]

ʿĀ’ishah ﵂ narrated, ‘The Messenger of Allāh was not obscene, nor did he utter obscenities nor did he bellow (**things which would contradict his awe**) in the market places. Nor did he repay evil with evil but rather, he would forgive and pardon.’

Commentary

Some individuals are naturally vulgar and accustomed to shameless jokes, whilst others feign vulgarity in order to keep in synch with the flavour of a gathering. Subsequently, ʿĀ’ishah ﵂ negated both [being present in the Messenger of Allāh ﷺ]. There is no harm in going to the market due to necessity, but to holler and scream there contravenes

dignity. One should proceed in fulfilling their needs peacefully. By rejecting the notion he would behave noisily at the market places does not necessitate that he would behave in this manner elsewhere. Rather, the objective [of her statement] is to say that the market place is generally a place of noise and tumult; thus, an individual who passes peacefully whilst maintaining dignity would evidently remain this way in other places too. In relation to the statement 'Nor did he repay evil with evil', the Sanctified Prophet's ﷺ entire biography is filled with various harms that he was inflicted with at the hands of the disbelievers. What did he not withstand during the Battle of Uḥud? The Companions ؓ were deeply affected by his condition to the extent that they implored him to curse [their enemies]. He replied, 'O Allāh! Grant my people understanding for they know not.'[2]

Zaid ibn Saʿnah was initially a Jew. He once said, 'There no longer remains any sign of Prophethood that I have not seen in the Sanctified Prophet ﷺ except for two signs which I have not yet witnessed. Firstly, the Messenger of Allāh's ﷺ tolerance should overcome his anger and secondly, however ignorant an individual's behaviour is towards him, his forbearance should increase. I began to search for an opportunity in order to test this and so I would pass by his gatherings. One day, he exited his residence accompanied by ʿAlī ؓ when a desert dweller approached and said, "O Messenger of Allāh! My people have accepted Islām and I had previously told them to accept [Islām] so that they will receive sustenance. Now, the situation is such that we are afflicted with drought. I fear that they will leave Islām. If you deem it correct, please give them something." The Messenger of Allāh ﷺ looked to an individual, that was most likely to have been ʿAlī ؓ, who said, "O

Messenger of Allāh! There is nothing left.”’ Zaid who was still a Jew at that point was observing this spectacle and said, “Muḥammad, if you can give me such and such amount of dates from so-and-so’s orchard on a fixed date, I will pay the fee upfront and take the dates upon the agreed date.” The Messenger of Allāh ﷺ said, “This cannot be. If you cannot specify the orchard, I cannot carry out the transaction with you.” Zaid said, “I accepted this [condition] and paid eighty *mithqāl* of gold (**one *mithqāl* is equivalent to approximately 4.25 grams**) for the dates.” He then gave the gold to the desert dweller and instructed him to maintain equality and to use it in order to fulfil their needs. When three days remained till the agreed date of the [acquisition of the] dates, the Messenger of Allāh ﷺ came with a group of Companions among whom were Abū Bakr, ʿUmar and ʿUthmān ﷺ. They had just left an individual’s funeral and they approached a wall [i.e. close to the house]. I gripped him fully by his cloak and looked at him with a stern face; I said, “O Muḥammad! Will you not repay my debt! By God! I am aware that you, the children of ʿAbd al-Muṭṭalib, are procrastinators!” ʿUmar ﷺ pierced me with his eyes and said, “O enemy of Allāh! What are you saying?! I swear by Allāh ﷻ! If it were not for the Messenger of Allāh ﷺ, I would have cut your head off!” The Messenger of Allāh ﷺ remained incredibly calm, looked at me and said bashfully, “O ʿUmar! Both he and I are in need of something else; that you advise me in regards to repaying [debts] correctly and you instruct him to seek [payments] better. Go with him and fulfil his right and give him twenty *ṣāʿ* more than his original request.”

ʿUmar ﷺ took me and gave me my entire allotment [of dates] and twenty *ṣāʿ* more. I asked, ‘What is this for?’ ʿUmar ﷺ said, ‘This was the

instruction of the Messenger of Allāh ﷺ.' Zaid asked him, 'O ʿUmar! Do you recognise me?' He replied, 'No.' 'I am Zaid ibn Suʿnah.' ʿUmar رضي الله عنه exclaimed, 'The religious leader [i.e. of the Jews]?' Zaid replied affirmatively. He said, 'Despite being such a big individual, you conducted yourself in such a way towards the Messenger of Allāh?' Zaid said, 'There no longer remained any sign of Prophethood that I have not seen in the Sanctified Prophet ﷺ except for two signs which I had not yet witnessed. Firstly, the Messenger of Allāh's ﷺ tolerance should overcome his anger, and secondly, however ignorant an individual's behaviour is towards him, his forbearance should increase. I have now tested both of these signs. Subsequently, I make you a witness over my acceptance of Islām and that I have given half of my wealth to the *Ummah* of Muḥammad as a charity.' After this, he returned to the gathering of the Messenger of Allāh ﷺ and accepted Islām. He then participated in many wars and was eventually martyred during the battle of Tabūk. May Allāh رضي الله عنه be pleased with him.[3] (See: *Jamʿ al-Fawā'id* and *Jamʿ al-Wasā'il*)

Ḥadīth 6

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا ضَرَبَ رَسُولُ اللهِ صلى الله عليه وسلم، بِيَدِهِ شَيْئًا قَطُّ، إِلا أَنْ يُجَاهِدَ فِي سَبِيلِ اللهِ، وَلا ضَرَبَ خَادِمًا[١١٠٤] ولا امْرَأَةً

ʿĀ'ishah رضي الله عنها narrated, 'The Messenger of Allāh ﷺ never hit anyone with his hands ever, except for when he was fighting in the path of Allāh. He did not hit an attendant, nor a woman.'

Commentary

There are restrictions pertaining to *Jihād* and fighting in the path of Allāh ﷻ. Nevertheless, the hitting mentioned here is in relation to striking intentionally due to anger. This is what is customarily known as 'hitting'. To hit someone in jest or accidentally, as is forthcoming, does not contradict this.

Ḥadīth 7

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم مُنْتَصِرًا مِنْ مَظْلَمَةٍ[1105] ظُلِمَهَا[1106] قَطُّ، مَا لَمْ يُنْتَهَكْ مِنْ مَحَارِمِ[1107] اللهِ تَعَالَى شَيْءٌ، فَإِذَا انْتُهِكَ مِنْ مَحَارِمِ اللهِ شَيْءٌ كَانَ مِنْ أَشَدِّهِمْ فِي ذَلِكَ غَضَبًا[1108]، وَمَا خُيِّرَ[1109] بَيْنَ أَمْرَيْنِ، إِلا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ[1110] يَكُنْ مَأْثَمًا

ʿĀ'ishah ﵂ narrated, 'I have never seen the Messenger of Allāh ﷺ vengeful in regards to oppression that was done to him. Except for when something from the [set] boundaries of Allāh ﷻ would be breached (**for example, the perpetration of forbidden acts. The commentators of ḥadīth have said to forfeit the rights of others is included within this**). In such an instance, when something from the boundaries of Allāh ﷻ would be transgressed, he would be the severest in anger from them [i.e. the people]. When he was presented with two choices, he would choose the easier from the two for as long as it was not a sin.'

Commentary

It is written in the books of history that when ʿUtbah had thrown a rock at the Sanctified Prophet ﷺ during the Battle of Uḥud, which caused his blessed tooth to chip and his blood to flow from his radiant face, some from those who were present asked him to curse the culprit. The Messenger of Allāh ﷺ said, 'O Allāh! Grant my people understanding for they know not.'[4] Once, a desert dweller pulled the cloak of the Sanctified Prophet ﷺ forcefully causing a mark to appear on his blessed neck. He said, 'Load my two camels with produce! You do not give from your wealth or your father's wealth (**i.e. the wealth of *Bait al-Māl* is for us, not you**).' The Messenger of Allāh ﷺ said, 'For as long as you do not give me something for pulling on my cloak, I will not give you produce.' He said, 'I swear by Allāh! I will not give anything!' The Messenger of Allāh ﷺ smiled and had his camels laden with produce.[5] We are individuals who take the Sanctified Prophet's ﷺ name and claim to follow him but whenever something is said that infringes upon our honour, or if something harsh is said [to us] it becomes an attack on our dignity.

The meaning of the last portion of the ḥadīth is that whenever the Sanctified Prophet ﷺ would be given two choices, especially in regards to the *Ummah*, he would choose the easier one in order to create ease for them. Likewise, whenever there were two choices available in regards to worldly matters, he would pick the easier one for as long as it did not contravene the Sharia. Many statements of the Sanctified Prophet ﷺ can be found under various headings within the books of ḥadīth that highlight his dislike in regards to avoiding an easy choice and placing oneself in predicaments.

Ḥadīth 8

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: اسْتَأْذَنَ رَجُلٌ[١١١١] عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، وَأَنَا عِنْدَهُ، فَقَالَ: بِئْسَ ابْنُ الْعَشِيرَةِ أَوْ أَخُ[١١١٢] الْعَشِيرَةِ، ثُمَّ أَذِنَ لَهُ، فَأَلَانَ لَهُ الْقَوْلَ، فَلَمَّا خَرَجَ، قُلْتُ: يَا رَسُولَ اللهِ، قُلْتَ مَا قُلْتَ ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ مِنْ شَرِّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ أَوْ وَدَعَهُ النَّاسُ اتِّقَاءَ[١١١٣] فُحْشِهِ

ʿĀ’ishah ﵂ narrated, ‘A man requested permission to enter upon the Messenger of Allāh ﷺ whilst I was with him. He ﷺ said, “What an evil individual of his tribe!” Thereafter, he was permitted entry and the Messenger of Allāh ﷺ softened his tone towards him. When he left, I asked, “O Messenger of Allāh! You mentioned what you had mentioned and then softened your tone towards him?” He replied, “O ʿĀ’ishah! Indeed, the worst from among the people is he who people abandon due to his obscenity.”’

Commentary

The majority of the scholars have written that the name of this man was ‘Uyainah’. They mention that he had not yet truly become Muslim but rather, he was a hypocrite who appeared as a believer. At that point, the Messenger of Allāh’s ﷺ conduct towards hypocrites was the same as he would behave towards Muslims. Therefore, this man also enjoyed such behaviour. Subsequently, after the passing of the Messenger of Allāh ﷺ, he apostatised during the mounting apostasy and made his hidden

disbelief manifest. When he was caught and brought to Abū Bakr ﷺ in Madīnah, the youngsters began to scorn him by highlighting that he had become an apostate. He replied, 'When was I ever Muslim that I became an apostate?' However, he later became Muslim and participated in *Jihād* during the reign of ʿUmar ﷺ. It was for this reason that the Sanctified Prophet ﷺ warned of his arrival as his intention was to rectify and save others from harm. Thus, his speech does not fall within the brackets of backbiting. To expose one's evil in order to prevent people from falling prey to them does not fall within the prohibition of backbiting. Some scholars have written that the individual in consideration was a flagrant sinner and was openly involved in wrong; hence, it was permissible to backbite about him. The reason the Messenger of Allāh ﷺ softened his tone and drew him close was in order to be affectionate to him and this was the Sanctified Prophet's ﷺ special habit.

Thus, it was the habit of the Sanctified Prophet ﷺ to speak softly to all and it was for this reason that he had warned ʿĀ'ishah ﷺ and others of the matter at hand prior to the individual's entry so that they would not consider him a good and sincere man. It should not be the case that due to the Messenger of Allāh's ﷺ social conduct, they consider this individual to be a sincere well-wisher, and are consequently harmed due to the pretences. [It should not be the case] that a secret is said in his presence as in order to inform to ascertain loyalties, they would provoke [the discussions of] important and private declarations.

The statement of the Messenger of Allāh ﷺ in the last sentence, '. . .the worst from among the people. . .' bears two meanings. It can be linked towards the individual who had entered i.e. such is done to him

[he's abandoned] primarily due to his vulgarity or it could be linked to the being of the Messenger of Allāh ﷺ i.e. [it was as if to say] 'When have you ever seen me immoral in that you were waiting for it to happen? He is a foul person and people have forsaken him due to his profane speech. If I was to speak in such a way, people would not seek to come close to me [i.e. for my company].' Even if that causes hurt to them, the Messenger of Allāh ﷺ could not withstand them being harmed.

Ḥadīth 9

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ[١١١٤] بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، قَالَ: أَنْبَأَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، وَيُكْنَى أَبَا عَبْدِ اللهِ، عَنِ ابْنٍ لأَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ[١١١٥]، قَالَ: قَالَ الْحُسَيْنُ: سَأَلْتُ أَبِي عَنْ سِيرَةِ النَّبِيِّ صلى الله عليه وسلم، فِي جُلَسَائِهِ، فَقَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، دَائِمَ الْبِشْرِ[١١١٦]، سَهْلَ الْخُلُقِ[١١١٧]، لَيِّنَ[١١١٨] الْجَانِبِ، لَيْسَ بِفَظٍّ[١١١٩] وَلا غَلِيظٍ، وَلا صَخَّابٍ وَلا فَحَّاشٍ، وَلا عَيَّابٍ وَلا مُشَاحٍ[١١٢٠]، يَتَغَافَلُ عَمَّا لا يَشْتَهِي[١١٢١]، وَلا يُؤْيِسُ[١١٢٢] مِنْهُ رَاجِيهِ وَلا يُجِيبُ[١١٢٣] فِيهِ، قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلاثٍ: الْمِرَاءِ، وَالإِكْبَارِ[١١٢٤]، وَمَا لا يَعْنِيهِ، وَتَرَكَ النَّاسَ مِنْ ثَلاثٍ: كَانَ لا يَذُمُّ أَحَدًا، وَلا يَعِيبُهُ[١١٢٥]، وَلا يَطْلُبُ عَوْرَتَهُ، وَلا يَتَكَلَّمُ إِلا فِيمَا رَجَا ثَوَابَهُ، وَإِذَا تَكَلَّمَ أَطْرَقَ جُلَسَاؤُهُ، كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَإِذَا سَكَتَ تَكَلَّمُوا لا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ، وَمَنْ تَكَلَّمَ عِنْدَهُ أَنْصَتُوا لَهُ حَتَّى يَفْرُغَ، حَدِيثُهُمْ عِنْدَهُ حَدِيثُ أَوَّلِهِمْ[١١٢٦]، يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ، وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ، وَيَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ[١١٢٧] فِي مَنْطِقِهِ وَمَسْأَلَتِهِ، حَتَّى إِنْ كَانَ أَصْحَابُهُ لَيَسْتَجْلِبُونَهُمْ[١١٢٨]، وَيَقُولُ: إِذَا رَأَيْتُمْ طَالِبَ حَاجَةٍ يَطْلُبُهَا فَأَرْفِدُوهُ، وَلا يَقْبَلُ الثَّنَاءَ إِلا مِنْ مُكَافِئٍ[١١٢٩] وَلا يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يَجُوزَ[١١٣٠] فَيَقْطَعُهُ بِنَهْيٍ أَوْ قِيَامٍ

(This is a portion from the lengthy ḥadīth mentioned under Ḥadīth 7 in the chapter pertaining to the Sanctified Prophet's ﷺ humility)

Ḥasan ibn ʿAlī ﷺ narrated, '(**My younger brother**) Ḥusain ibn

ʿAlī said, ‘I asked my father about the conduct of the Messenger of Allāh ﷺ with those who would attend his gatherings. He mentioned: He would always be smiling (**i.e. his radiant face would always bear a smile and energy**); easy-going (**i.e. if people required his approval, he would casually consent**); friendly. He was not coarse, nor was he harsh, and nor would he shout. He was not vulgar and he did not highlight [the] blemishes [of others]. (**At this point, this narration has been transmitted with three [different] words. Each have been translated here.**) He was not stingy, nor did he exaggerate praise, nor was he excessive in joking. He would ignore that which he did not like (**i.e. he would not turn away from it here and there but rather, it was as if he had not even heard it**). He would not cause one to become despondent from that which they desire and nor would he accept it [i.e. if he was called to that which he did not desire, he would not accept the invitation. Rather, he would reject it in a soft manner]. He separated himself completely from three things: quarrelling, egotism and that which did not concern him. He kept people away from three things: that they should not disgrace anyone, nor should they cite one’s faults, and nor should they seek one’s blunders. He would only converse in matters wherein reward was anticipated and when he would speak, the gathering would be captivated [i.e. they would sit with their necks lowered] to the extent that it was as if birds were perched upon their heads (**they would be motionless as a bird would fly away due to any movement**). Thereafter, when he would remain silent, they would speak (**nobody would converse whilst**

the Messenger of Allāh ﷺ was speaking. If they wanted to say something, they would do so after he became silent). They would not argue over any discussion in front of him and would remain silent when anybody would be conversing with him until they had finished. To him, all their discussions (**in regards to listening attentively**) were like the discussion of the first (**i.e. nobody would be listened to nonchalantly. Generally, it is seen that attentiveness during the beginning of a gathering is ample, thereafter, people begin to get restless and disinterested**). He would laugh at what they would laugh at and be astonished at that which they would be astonished at (**i.e. it was not as if he would remain quiet, isolated from everyone. Rather, he would participate in socialising and in discussions with [attendees of] his gathering**). He would endure the coarse speech of a wayfarer and his (**boorish**) queries (**i.e. the Sanctified Prophet ﷺ would not apprehend individuals who belonged to the villages due to their spontaneous, discourteous and random questions. He would tolerate them and it was due to this that they would ask every type of question**) to the extent that the Companions would seek to bring them [to his gatherings] (**so that they could also benefit from their questioning of all sorts and ascertain [the answers] of things that they could not ask themselves due to etiquette**). He ﷺ would also say, 'When you see the pursuer of a need seeking it, assist him.' He would not accept praise except when it was appropriate (**some scholars have translated this as he would accept praise provided it was not exaggerated. Thus, if it was**

within the limits he would remain silent; otherwise if it exceeded the limits he would interrupt them) and nor would he interrupt anyone's speech until they had transgressed limits in which case he would interrupt them by stopping them or standing up [i.e. leave the gathering] (**so that the individual would stop by himself**)."

Commentary

This ḥadīth is a part of 'Ḥadīth 7' of the last chapter—it is the lengthy narration in which all of Ḥusain's 🕋 questions are compiled. It is present in *Jamʿ al-Fawā'id* and Qāḍī ʿIyāḍ's 🕋 *ash-Shifā*. The author 🕋 has mentioned this ḥadīth partially in various chapters due to its relevance with them.

Ḥadīth 10

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: مَا سُئِلَ رَسُولُ اللهِ صلى الله عليه وسلم، شَيْئًا قَطُّ فَقَالَ[١١٣١]: لا

Jābir ibn ʿAbd Allāh 🕋 said, 'The Messenger of Allāh 🕋 was never asked for something [to which] he said, "No."'

Commentary

If it was in his possession, he would give it away, other wise he would promise to give it at another time, or he would supplicate that Allāh 🕋 gives it to them by other means.

Ḥadīth 11

حَدَّثَنَا عَبْدُ اللهِ بْنُ عِمْرَانَ أَبُو الْقَاسِمِ الْقُرَشِيُّ الْمَكِّيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ [١١٣٢]، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، أَجْوَدَ[١١٣٣] النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ[١١٣٤] مَا يَكُونُ فِي شَهْرِ رَمَضَانَ، حَتَّى يَنْسَلِخَ، فَيَأْتِيهِ جِبْرِيلُ، فَيَعْرِضُ[١١٣٥] عَلَيْهِ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، أَجْوَدَ بِالْخَيْرِ[١١٣٦] مِنَ الرِّيحِ الْمُرْسَلَةِ

ʿAbd Allāh ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ was the most charitable of people (**i.e. none could compete with his generosity; in that he would live a life in poverty himself and would embarrass kings with his giving. A woman presented him with a mantle and he wore it due to being in a dire state. Thereafter, when another requested it from him, he gave it away. He would take a loan in order to fulfil the needs of those who needed it; if wealth came from somewhere at the time of a creditor's dire need [i.e. of repayment] and something remained after the paying of the debt, he would not return home until it was distributed [among the poor]. Famous narrations of this nature are found in such an abundance that it cannot be comprehended**) with goodness. And most specifically in the month of Ramaḍān, he was the most generous until it had passed (**the generosity of the Messenger of Allāh ﷺ during the remaining eleven months would not equal his generosity during this month**).

Jibrīl would visit him and would present [verses of] the Qur'ān to the Prophet ﷺ. Indeed, when Jibrīl would meet him, the Messenger of Allāh ﷺ would become more generous in [disseminating] benefit than a swift wind (**that brings rain**).

Commentary

[The purpose of this] similitude is in order to highlight swiftness and speediness in that the winds are not as quick when compared with the Messenger of Allāh's ﷺ spreading of generosity. Alternatively, it could pertain to benefit being widespread as the benefit of rainfall does not spread as far as the Sanctified Prophet's ﷺ generosity does. The rain has been compared to his kindness in appearance otherwise what other link could there be?! Rainfall only gives growth to natural things [i.e. vegetation], whereas the rainfall of the Messenger of Allāh ﷺ completes one's esoteric and exoteric religious and worldly matters. The former gives life to earth, the latter gives life to hearts. It has been transmitted from Tirmidhī رحمه الله that ninety thousand dirhams, which is approximately more than twenty thousand rupees, were presented to the Messenger of Allāh ﷺ. He had it placed upon a mat and distributed it all, there and then. After it had finished, a person came to ask [for it] and the account of this is narrated under Ḥadīth 13. The Messenger of Allāh ﷺ informed him, 'I am not in possession of anything; take a loan from somebody and when [wealth] is in my possession, I will repay the debt.' This was the general habit of the Messenger of Allāh ﷺ and what can be said of [his actions in] the blessed month of Ramaḍān? It was the most virtuous of times when the angels brought down the Best Speech [the Qur'ān] upon the Most Excellent of mankind [the Messenger of Allāh ﷺ] from the King

of the kings [Allāh ﷻ].

Along with this, it was also because the Messenger of Allāh ﷺ would bear qualities of the mannerisms of Allāh ﷻ to a state of perfection. Indeed, true perfection is to bear qualities of Divine mannerisms. If one wants to observe examples of the manner in which the doors of mercy and bounties are opened, they should refer to this servant's treatise, *Faḍā'ile Ramaḍān*.

Ḥadīth 12

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، لا يَدَّخِرُ[١١٣٧] شَيْئًا لِغَدٍ

Anas ibn Mālik ﷺ narrated the Messenger of Allāh ﷺ would not store anything for the next day.

Commentary

He would eat and drink whatever was present thus finishing it. He would not store food with the thought that it will be needed the next day. This was the extent of his reliance upon Allāh ﷻ: the King who gave today will also give tomorrow. This was specific to himself for he would give his wives' expenses to them and allow them to spend it how they willed—whether by saving it or distributing it. However, such were his wives; once two satchels of dirhams were presented to ʿĀ'ishah ﷺ as a gift and they contained over a hundred thousand coins. She requested a tray be brought to her which she filled fully and then distributed. She was fasting and at the time of *ifṭār*, she broke her fast with a piece of

bread and olive oil. Her female attendant said, ‘If you had asked for some meat costing a single dirham, we could have broken our fast with it.’ She said, ‘What is the point of making an insinuation now? If you had reminded me earlier, I would have requested it.’ Some episodes of these true followers are highlighted in *Ḥikāyāte Ṣaḥābah*. Therefore, even if the meaning of the ḥadīth is that the Messenger of Allāh ﷺ did not have [enough food] to store for himself and his family, [then such an interpretation] would not be unsuitable.

Ḥadīth 13

حَدَّثَنَا هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الفَرْوِيّ[١١٣٨] الْمَدِينِيُّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلا جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَسَأَلَهُ أَنْ يُعْطِيَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: مَا عِنْدِي شَيْءٌ، وَلَكِنِ ابْتَعْ[١١٣٩] عَلَيَّ، فَإِذَا جَاءَنِي شَيْءٌ قَضَيْتُهُ فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، قَدْ أَعْطَيْتُهُ[١١٤٠] فَمَا كَلَّفَكَ اللَّهُ مَا لا تَقْدِرُ عَلَيْهِ، فَكَرِهَ النَّبِيُّ صلى الله عليه وسلم قَوْلَ عُمَرَ، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللهِ، أَنْفِقْ وَلا تَخَفْ مِنْ ذِي الْعَرْشِ إِقْلالا[١١٤١]، فَتَبَسَّمَ رَسُولُ اللهِ صلى الله عليه وسلم وَعُرِفَ فِي وَجْهِهِ الْبِشْرُ[١١٤٢] لِقَوْلِ الأَنْصَارِيِّ، ثُمَّ قَالَ: بِهَذَا أُمِرْتُ[١١٤٣]

ʿUmar ibn al-Khaṭṭāb ؓ narrated that a man came to the Prophet ﷺ and asked him to give him something. The Messenger of Allāh ﷺ said, ‘I have nothing, but go and purchase [something] in my name. Thereafter, when I receive something, I will pay his loan.’

ʿUmar ﷺ said, ‘O Messenger of Allāh! I will give him [something], Allāh has not made you responsible for something that is not in your means.’ The Prophet ﷺ disliked the statement of ʿUmar. Thereafter, a man from among the *Anṣār* said, ‘O Messenger of Allāh! Spend and do not fear any decrease from the Possessor of the Throne.’ (**i.e. what shortage in giving can there be from the Being who is the King of the Throne?**) The Messenger of Allāh ﷺ smiled and joy could be seen on his face due to the statement of the *Anṣārī*. He then said, ‘This is what I have been commanded.’

Commentary

The Messenger of Allāh ﷺ also said this statement: [‘Spend and do not fear any decrease from the Possessor of the Throne.’] to Bilāl ﷺ. Abū Hurairah ﷺ narrated that Messenger of Allāh ﷺ once saw a heap of dates beside Bilāl ﷺ. The Sanctified Prophet ﷺ enquired, ‘What is this?’ Bilāl ﷺ replied, ‘It is stored for future necessities.’ The Messenger of Allāh ﷺ said, ‘Are you not afraid that smoke of the Fire may touch you on the Day of Standing due to it?’ Thereafter, he said, ‘Spend Bilāl! Spend and do not fear any decrease from the Possessor of the Throne.’[6] Accounts pertaining to the generosity and kindness of the Sanctified Prophet ﷺ are abundant, is there anyone who can [truly] comprehend them? In order for [him to exercise] his generosity, it wasn’t required for the Sanctified Prophet ﷺ to be in possession of something. He would take a loan in order to spend upon the needy, this was his general practice which is mentioned in the above ḥadīth.

An individual asked Bilāl ﷺ regarding the expenses of the Sanctified

Prophet ﷺ.He responded, ‘Nothing would remain with the Messenger of Allāh ﷺ. I remained his overseer until the end [of his life]. It was his habit that if a Muslim came into his presence whilst being unclothed, he would instruct me to oversee them. I would take a loan from somewhere and then have clothes made for him and thereafter, arrange food. One day, a man from among the polytheists came to me and said, “I am incredibly rich, if you require a loan, take it from me. There is no need to go to someone else.” Thus, I started to take loans. One day, I was performing ablution to call out the *adhān* when that polytheist approached with a few merchants. Upon seeing me he said, “O Abyssinian!” I replied affirmatively. He then began to abuse me harshly and enquired as to how many days remained till the month finishes. I replied that the month is close to finishing. He said, “Four days remain! If you have not repaid the loan [you owe] by then, I will make you a slave in debt and you will shepherd sheep, just as you did previously when you were a slave.” After hearing his words, feelings stirred within me as they do in normal folk. After *ʿIshāʾ*, I came to the Messenger of Allāh ﷺ and narrated the entire account to him. Thereafter, I enquired as to how it would be possible to make provisions [i.e. to pay the debt off] in such a limited time? “Neither do you have any possessions, nor do I. . . I am to flee! When you pay the debt, I will return otherwise he will disgrace me severely!” After the Morning Prayer, a man came running saying that the Messenger of Allāh ﷺ was calling me. I came to him and he said, “Allāh has overseen you debt. These four laden camels are gifts from the ruler of Fadak.” I repaid the debt in the morning and informed the Messenger of Allāh ﷺ that Allāh ﷻ had relieved him of the debt. The Messenger of Allāh ﷺ asked as to whether any of the wealth remained? I

replied that some remained. He said, “Distribute it so that I am in peace.” By dusk, there was still some wealth that remained and so the Prophet ﷺ enquired [as to the wealth] after the *ʿIshāʾ* prayer. I said that those who are deserving of it did not even approach and that there is still some left. Subsequently, the Messenger of Allāh ﷺ spent that night in the mosque and did not return to his residence. The next day, he again enquired [as to the wealth] after the *ʿIshāʾ* prayer. I replied, “Allāh ﷻ has relieved you from its burden, it has been distributed entirely.” It was then that the Prophet ﷺ thanked Allāh ﷻ and returned to his residence.’[7]

Ḥadīth 14

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ[١١٤٤]، قَالَ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم، بِقِنَاعٍ مِنْ رُطَبٍ وَأَجْرٍ زُغْبٍ، فَأَعْطَانِي مِلْءَ كَفِّهِ حُلِيًّا وَذَهَبًا

Rabīʿ bint Muʿawwidh ibn ʿAfrāʾ ﷺ narrated, ‘I came to the Prophet ﷺ with a tray of dates and thinly sliced, small cucumbers. He gifted me a handful of jewellery and gold.’

Commentary

This ḥadīth has been mentioned previously in the chapter pertaining to fruits, under ḥadīth six and seven.

Ḥadīth 15

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ[1145]، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَقْبَلُ الْهَدِيَّةَ، وَيُثِيبُ عَلَيْهَا

ʿĀ'ishah ﵂ narrated that the Prophet ﷺ would accept gifts and would give something in return.

Commentary

It is the perfection of character to bear in mind the [potential] ill feelings of another due to [not] giving something in return for a gift; and also, because there is no benefit in not giving them a gift. Rather, sometimes, a man undertakes difficulty in order to give a gift [in return] due to being dominated by love. In such a situation, affection has been shown and he has not suffered any harm. In fact, he has received benefit. Thus, some ḥadīth mention the statement, 'He would give something better than it in return' in place of 'He would give something in return'. [8] This habit of the Messenger of Allāh ﷺ can be understood from other narrations wherein he would give more than what he received as a gift.

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1 *Ṣaḥīḥ al-Bukhārī* #6853

2 *Ṣaḥīḥ ibn Ḥibbān* #985

3 *Al-Muʿjam al-Kabīr* #137

4 *Ṣaḥīḥ ibn Ḥibbān* #985

5 *Ṣaḥīḥ al-Bukhārī* #3149

6 *Shuʿab al-Īmān* #1346

7 *Sunan Abī Dāwūd* #3055

8 *Sunan at-Tirmidhī* #1953

باب ما جاء في حياء[١١٤٦] رسول الله صلى الله عليه وسلم

THE MODESTY OF THE MESSENGER OF ALLĀH ﷺ

THIS TOPIC COULD have been mentioned in the previous chapter in that it is part of one's character. However, due to its great importance, it has been mentioned in a separate chapter. Modesty has an importance of its own in the relationship between the Creator and the creation. It has been documented in the ḥadīth, 'If you have no modesty, do as you please.'[1] The Messenger of Allāh's ﷺ state of perfection was impeccable. Whenever a chapter begins, it is difficult to describe the Sanctified Prophet's ﷺ qualities whilst giving it due credit. Accounts pertaining to his modesty are not [limited] to a few incidents but copious narrations bear testimony to it. ʿAbd Allāh ibn ʿUmar ؓ stated, 'The Messenger of Allāh ﷺ would not stare at someone's face due to his bashfulness.' This means that he would not stare directly into the eyes of others.

Imām Tirmidhī ؒ has narrated two ḥadīth in this chapter as examples of this. The scholars write that modesty is of various types. The first is called 'the modesty of kindness.' For example, when the Messenger of Allāh ﷺ conducted the *walīmah* of Zainab ؓ, a few people remained conversing with one another after having eaten their food. Their [extended] sitting had become burdensome upon the Sanctified Prophet ﷺ and he would at times leave the gathering and then return but

due to being shy, he did not instruct them to leave. This is indicated towards the end of *Sūrah al-Aḥzāb*. The second type is the shyness a lover feels [in the presence] of their beloved; As a result, they struggle to speak:

شوق افزوں مانعِ عرض تمنّا دابِ حُسن
بار ہا دل نے اُٹھائے ایسی لذت کے مزے

[My] intense desire was a barrier [which prevented me] from observing your true beauty, [However] my heart has already tasted the sweetness of this many times.

The third type of shyness relates to one's servitude as one considers themselves deficient and thus shies away from their master. The fourth type is the shyness one feels from within themselves. For example, a man vigorously initiates a task only for there to remain a deficiency, consequently he shies away from himself as he wasn't even able to complete the task. It is said that this is the highest stage of diffidence as the one who shies from himself would then of course, by way of virtue, shy away from others equally.

Ḥadīth 1

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي عُتْبَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا[١١٤٧]، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ[١١٤٨]

Abū Saʿīd al-Khudrī ﷺ narrated, ‘The Prophet ﷺ was far shyer than a virgin behind her veil and when he disliked something, we would see it in his face.’

Commentary

The scholars have written two meanings in regard to the statement, ‘. . .far shyer than a virgin behind her veil,’ a group of scholars have said that this relates to a concealed virgin [i.e. one who often remains within her quarters] as she is far more bashful. It is for this reason that the Sharia has permitted the silence of a virgin as being sufficient when her permission is sought for marriage as her natural disposition is one of shyness, and this is especially pertinent to a concealed virgin.

Some scholars have understood the statement to mean a girl who has been raised wearing a veil to the extent that she has even been veiled from other women. Consequently, to veil oneself from outgoing women is a prominent tradition in many families. Thus, the extent of this girl’s shyness is manifest. Some scholars have highlighted this phrase to be allegorical of the wedding night; the level of a virgin girl’s shyness on the wedding night is evident.

Ḥadīth 2

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ الْخَطْمِيِّ[١١٤٩]، عَنْ مَوْلًى لِعَائِشَةَ، قَالَ: قَالَتْ عَائِشَةُ: مَا نَظَرْتُ[١١٥٠] إِلَى فَرْجِ رَسُولِ اللهِ صلى الله عليه وسلم أَوْ قَالَتْ: مَا رَأَيْتُ فَرْجَ رَسُولِ اللهِ صلى الله عليه وسلم قَطُّ

ʿĀ’ishah ﷺ narrated, ‘I never looked towards the Messenger of Allāh’s ﷺ private parts.’ Or she may have said, ‘I never saw the Messenger of Allāh’s ﷺ private parts, ever.’

Commentary

If she, herself, was too shy to observe the Sanctified Prophet ﷺ due to his modesty, what would he have observed? It is a principle that in front of a bashful man, others are compelled to bashfulness. In another narration, this notion is negated with clarity, [ʿĀ’ishah ﷺ narrated], ‘The Messenger of Allāh ﷺ never saw my private parts and neither did I see his.’ ʿĀ’ishah ﷺ was the most informal with the Messenger of Allāh ﷺ from amongst his wives and the most dearest to him. If her mannerisms were such in this regard, what could be said about the others? Consequently, Umm Salamah ﷺ narrated that when the Messenger of Allāh ﷺ would sleep with one of his wives, he would close his eyes and lower his head. He would also encourage his wife to maintain calmness and dignity. ʿAbd Allāh ibn ʿAbbās ﷺ narrated that the Messenger of Allāh ﷺ would bathe behind the chambers [of his residence]—nobody ever saw the Messenger’s ﷺ private parts. When the Kaʿbah was being built, before the advent of Prophethood, the Messenger of Allāh ﷺ was also lifting stones. In accordance with Arab tradition, there was no importance regarding covering one’s private parts. The Sanctified Prophet ﷺ placed his sarong beneath a rock at which point he fell unconscious. Whereas, up to this point, no Sharia ruling had been bestowed upon him [i.e. due to which he had an obligation to follow].

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1 *Ṣaḥīḥ al-Bukhārī* #6120

باب ما جاء في حجامة[1151] رسول الله صلى الله عليه وسلم

THE CUPPING OF THE MESSENGER OF ALLĀH ﷺ

THE AUTHOR ﷺ has mentioned six ḥadīth in this chapter in which there are various narrations which highlight the use of horns. The purpose [of this chapter] is to highlight that healing of the body and the usage of medicine was from the prophetic traditions. To be [medically] treated does not contradict [the concept of] having reliance upon Allāh (*tawakkul*), for who could be greater in reliance in Allāh ﷻ than the Messenger of Allāh ﷺ? Despite this, it is transmitted in many ḥadīth that the Sanctified Prophet ﷺ utilised horn-cupping as a form of treatment and in truth, the utilisation of means does not contradict [the concept] of reliance upon Allāh ﷻ. Shāh Walī Allāh ﷺ has mentioned in his treatise wherein he has documented glad tidings he has received (*mubāsharāt*), spiritual unveilings (*mukāshafāt*), and the questions he has asked the Messenger of Allāh ﷺ in his dreams. He writes, ‘I once asked the Messenger of Allāh ﷺ a spiritual question as to whether it was superior to utilise means [of good i.e. instruments to remove hardship] or to discard its use. Thereafter, I received a spiritual blessing from him which resulted in me becoming detached from goods, children, and everything else. Thereafter, [such feelings] were removed from my disposition, the effect of which resulted in it being inclined towards [the

utilisation of] means whereas [my] soul was tilting towards submissiveness and entrusting oneself to Allāh ﷻ. In reality, this is true trust in Allāh ﷻ; to consider the utilisation of means completely ineffective as its effectiveness only comes from Allāh ﷻ. Without His desire, the utilisation of means cannot produce anything.'

از قضا سر کنگبیں صفرا فزود
روغنِ بادام خشکی مے نمود

By the decree of Allāh, the mixture of vinegar and honey became bile and the fluidity of almond oil became dry.[1]

It is mentioned in another treatise of Shāh Walī Allāh ؒ that the discussion pertaining to the utilisation of means is from among three counsels which the Messenger of Allāh ﷺ gave him and which resulted in him going against his natural inclination. The second matter of superiority was that of the *Shaykhayn* (Abū Bakr and ʿUmar ؓ) over ʿAlī ؓ. The third issue of superiority pertained to discarding the following (*taqlīd*) of an Imām. Shāh Walī Allāh ؒ was inclined towards discarding the following of an Imām but was compelled to [due to the counsel that was given]. Refer to the two publications of Shāh Walī Allāh ؒ entitled *'Faḍl Mubīn'* and *'Fuyūḍ al-Ḥaramain'* for further information—it is not warranted at this juncture.

Ḥadīth 1

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ، فَقَالَ: احْتَجَمَ رَسُولُ اللهِ صلى الله عليه وسلم، حَجَمَهُ أَبُو طَيْبَةَ[١١٥٢]، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ[١١٥٣]، وَقَالَ: إِنَّ أَفْضَلَ[١١٥٤] مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ[١١٥٥]، أَوْ إِنَّ مِنْ أَمْثَلِ دَوَائِكُمُ الْحِجَامَةَ

Anas ibn Mālik ﷺ was questioned in regards to [the ruling] of income through cupping. He said, 'The Messenger of Allāh ﷺ had cupping done; it was carried out by Abū Ṭaibah. The Messenger of Allāh ﷺ instructed that two *ṣāʿ* of food (**another narration mentions dates**) be given to him and he also spoke to his masters to decrease his quota [i.e. the amount which was required for him to earn every day]. He then said, "Indeed, the best medicine by which you treat [illness] is cupping."'

Commentary

When the Messenger of Allāh ﷺ had paid the fee [for the service] himself, the answer to the question [regarding the fee] presented itself. It is most likely that the purpose of the question [was to ask for clarification as] this profession has been discouraged in other narrations as it required the sucking of blood, which is an impure substance. It is for this reason that much importance is attached to keeping the mouth clean and to ensure that caution is given to it. Likewise, various other occupations have been warned against in various ḥadīth which has caused some individuals to object and be in doubt. However, the

understanding of the narrations are clear and well-defined in that wherever there is an honourable statement documented in regards to an occupation, there must certainly be something attached to it which requires attention and rectification for which the caution is intended.

In the ḥadīth in consideration, the term 'quota' refers to the condition upon which a slave is freed in that he must give a certain amount to his master daily. Whatever the surplus income, it belongs to the slave; such a slave is called *ʿabd ma'dhūn*. They were required to earn three *ṣāʿ* daily; due to the intervention of the Messenger of Allāh ﷺ, one *ṣāʿ* was lessened and two remained. The scholars have differed in [quantifying] a *ṣāʿ*; according to the Ḥanafīs, one *ṣāʿ* equals four *sīr* [one *sīr* equals approximately 2 pounds]. The Sanctified Prophet's ﷺ statement, 'Indeed, the best medicine by which you treat [illness] is cupping' is completely correct but his audience were the youth of the Ḥaramain and likewise, the citizens of every hot country. Due to their blood being thin, it flows towards the surface of the skin and in hot climates, this increases. It is for this reason that scholars have highlighted that cupping is not beneficial for one who is over forty years of age.

Ḥadīth 2

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ، عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي جَمِيلَةَ[١١٥٦]، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، احْتَجَمَ وَأَمَرَنِي فَأَعْطَيْتُ الْحَجَّامَ أَجْرَهُ

ʿAlī ﷺ narrated that the Prophet ﷺ had cupping done [to himself] and instructed me to give the *ḥajjām* (the one conducting the

cupping) his fee.

Commentary

There are two beneficial points in this ḥadīth: the permissibility of having cupping done and to pay a fee for it.

Ḥadīth 3

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ[١١٥٧]، عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ فِي الأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ

ʿAbd Allāh ibn ʿAbbās 🕸 narrated, 'Indeed, the Messenger of Allāh ﷺ had cupping done upon the sides of his neck and between his shoulder blades. He gave the *ḥajjām* his fee and if it [i.e. the occupation] was forbidden, he would not have paid him.'

Commentary

As mentioned previously, some ḥadīth have highlighted the ills of this occupation due to the requirement of sucking blood during the cupping process. Some narrations have referred to the fee earned from cupping as being filth; subsequently, some scholars have held its income as being unlawful. Imām Aḥmad ibn Ḥanbal 🕸 reconciled between the two narratives by stating that the narrations which indicate to prohibition relate to free men and those that highlight permissibility are in regards

to slaves. Hence, there is no objection in giving Abū Ṭaibah 🕋 payment as he was a slave. Ibn al-Jawzī 🕋 said that the word 'filth' was used [to describe the income] as this [cupping] was the need of a Muslim in which case it is an obligation for another to help him; thus, he should have performed the cupping without charging a fee. Quite simply, the scholars differ in this regard. Ibn ʿAbbās 🕋 draws upon the action of the Messenger of Allāh ﷺ in this ḥadīth to indicate its permissibility for if such an income was unlawful, why would he have given it [i.e. payment]?

Ḥadīth 4

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، دَعَا حَجَّامًا فَحَجَمَهُ وَسَأَلَهُ: كَمْ خَرَاجُكَ؟ فَقَالَ: ثَلاثَةُ آصُعٍ[١١٥٨]، فَوَضَعَ عَنْهُ صَاعًا وَأَعْطَاهُ أَجْرَهُ

ʿAbd Allāh ibn ʿUmar 🕋 narrated that the Prophet ﷺ summoned a *ḥajjām* who then performed cupping upon him. The Messenger of Allāh ﷺ asked him, 'What is your fee?' He said, 'Three *ṣāʿ*.' The Messenger of Allāh ﷺ reduced it by a *ṣāʿ* and then paid him his fee.

Commentary

It appears that this individual was Abū Ṭaibah whose account is mentioned in the first ḥadīth of this chapter. His daily income was three *ṣāʿ* which was reduced by one at the request of the Prophet ﷺ and so he

was left with two *ṣāʿ*.

Ḥadīth 5

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، وَجَرِيرُ بْنُ حَازِمٍ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَحْتَجِمُ فِي الأَخْدَعَيْنِ وَالْكَاهِلِ[١١٥٩]، وَكَانَ يَحْتَجِمُ لِسَبْعَ[١١٦٠] عَشْرَةَ، وَتِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ

> Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ would have cupping done upon his nape and upper back. He would have it performed on [dates corresponding to] the seventeenth, nineteenth and twenty-first.

Commentary

Many exclusivities have been mentioned about these days in other narrations; the view of medical experts also coincides with this. It has been narrated from Ibn Sīnā that it is not good to have cupping performed at the beginning and end of a month. Rather, it should be done in the middle of the month. This narration highlights that the Messenger of Allāh ﷺ would have cupping performed many times during various days. Likewise, it can be ascertained from the other ḥadīth mentioned in this chapter that cupping was performed at different times. The reason for this was because a Jew had given the Messenger of Allāh ﷺ lethal poison which was incredibly severe during [the Battle of]

Khaibar. The objective was to put an end to their conflict by the demise of the Prophet ﷺ. Even though the Messenger of Allāh ﷺ had not completely consumed the poisoned meat, the effects of the portion that was eaten resulted in its pain returning from time to time and especially during the summer. The Messenger of Allāh ﷺ would require to have cupping performed upon the side where the poison deepened. As poison sets in with blood, it passes through the entire body, and as a result, it affects the body during different times.

Ḥadīth 6

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم احْتَجَمَ وَهُوَ مُحْرِمٌ[١١٦١] بِمَلَلٍ[١١٦٢] عَلَى ظَهْرِ الْقَدَمِ

> Anas ibn Mālik ؓ narrated that the Messenger of Allāh ﷺ had cupping done upon the sole of his foot whilst he was in the state of *iḥrām* at Malal (**which is a place between Makkah and Madīnah**).

Commentary

Some scholars have held cupping whilst in *iḥrām* as being disliked. However, the Ḥanafī school of thought have held it to be permissible on the condition that hair is not removed.

These narrations show that cupping was performed in abundance and many ḥadīth belonging to other books narrate its usage by the actions and speech of the Messenger of Allāh ﷺ. However, phlebotomy has not

been mentioned despite it being considered more beneficial than cupping and the panacea of many illnesses by medical experts.[2] Generally, neither of the two are beneficial but there is a further context to them. The weather in Arabia is hot and as previously mentioned, cupping in such countries is far more appropriate. This is because an individual's demeanour changes due to the weather being hot or cold. In hot countries and likewise, during hot weather in other states, one's body heat reaches the surface of the skin and the effects of coolness are felt inwardly. Due to this there is a lot of sweating during the summer. Due to the coolness which is felt inwardly, it takes time to digest food and thus, many illnesses materialise. Likewise, during winter in other countries, an individual's body heat remains within oneself due to the cold climate; subsequently, food is easier to digest, urine emits with warmth and ailments diminish. Thus, Hippocrates stated that during the winter months, the inner self remains warm, sleep is better attained, and food is digested easily; hence heavy foods are simply consumed. Contrastingly, [such foods] are consumed with difficulty during the summer. It is for this reason that the people of Hejaz were not harmed by the consumption of foods such as honey and dates [i.e. foods which produce heat]. In Hejaz, due to blood being drawn from the surface of the skin where there would be more heat, cupping would be better suited. On the contrary, phlebotomy requires blood to be pulled from the inner body and veins; hence, such a practice would not be warranted there [i.e. in Hejaz]. Thus, the utilisation of such practices have not been transmitted from the Messenger of Allāh ﷺ.

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1 This is a couplet from a poem composed by Maulānā Jalāl ad-Dīn Rūmī رحمه الله. It discusses

the grievances of a king who fell in love with a slave girl whom he was attracted to greatly. However, he did not free her and kept her against her will. He gifted her with many riches and kept her like a queen but this only increased her sorrow as all she wanted was her freedom. Thus, Maulānā Rūmī 🙏 uses the example of a honey and vinegar mixture which was historically used to treat bile; in this context, its administering had only served to increase the illness it attempted to cure. [Trans. note]

2 Trans. note: Views surrounding medicine and medical practice change regularly. It should be remembered that this book was published in India during the early 1900s.

باب ما جاء في أسماء[1163] رسول الله صلى الله عليه وسلم

THE NAMES OF THE MESSENGER OF ALLĀH ﷺ

MANY EPITHETS have been used for the Messenger of Allāh ﷺ, the meanings of which denote reverence and praise. Consequently, Ibn al-ʿArabī ؒ has narrated a thousand names [belonging to the Messenger of Allāh ﷺ] in his commentary of *Sunan at-Tirmidhī*. ʿAllāmah Suyūṭī ؒ has written a separate treatise pertaining to the names of the Messenger of Allāh ﷺ wherein he has listed five hundred. In the ḥadīths, specific names have been mentioned at specific instances. The names are not found compiled in a single narration either. One narration states, ‘Seven of my names are mentioned in the Qur’ān: Muḥammad, Aḥmad, Yā Sīn, Ṭā Hā, Muzzammil, Muddathir, ʿAbd Allāh.’ An abundance of appellation often denotes the vastness of one’s nobility and honour. The author has mentioned various ḥadīth in every chapter as brief examples; thus, he has only mentioned two ḥadīth in this chapter which mention nine names.

Ḥadīth 1

عن سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ لِي أَسْمَاءً[١١٦٤]، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ[١١٦٥] النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ[١١٦٦] نَبِيٌّ

Jubair ibn Muṭʿim ﷺ narrated that the Messenger of Allāh ﷺ said, 'I have [several] names; I am Muḥammad, I am Aḥmad, I am Māḥī (the Eradicator), through me Allāh will eradicate disbelief. I am Ḥāshir (the Gatherer) (**Allāh ﷻ will initially resurrect the Messenger of Allāh ﷺ and then the rest of the *ummah* after that**), people will congregate at my feet. I am ʿĀqib (the Last) (**the Messenger of Allāh ﷺ came after all the Prophets**) after whom there is no other prophet.'

Commentary

An explanation has been provided for the last three names mentioned in the ḥadīth, whereas no explanation has been offered for the first two appellations. It appears this is the case as the first two are actual names whereas the remainder are all attributes. It could also be that the first two names have a variety of reasons or alternatively, the explanation behind them was obvious. The scholars have written that the name 'Muḥammad' is a magnification of *'ḥamd'* (praise); it means 'a lot of praise has been offered'. It could be the name of the Messenger of Allāh ﷺ as his praiseworthy qualities numbered many or alternatively, because

he was praised time and again. It may also be because Allāh ﷻ had praised him, as did the angels, previous Prophets, and saints. It could also be to reflect hope in that praise will be offered by the predecessors and the successors [of this *Ummah*] for the Messenger of Allāh ﷺ and they will all be under his banner on the Day of Standing which will also be named '*Liwāʾ al-Ḥamd*' (the Banner of Praise).

Aḥmad means, 'the one who praises in abundance' and perhaps it can also be translated as, 'the one who has been praised in abundance'—in such an instance, this name is a substitute of the first (Muḥammad). However, the first interpretation is far more popular; according to this translation, the Messenger of Allāh ﷺ is the one who praises Allāh ﷻ the most in this world and the hereafter. Thus, the Banner of Praise will be in his grasp on the Day of Standing, the Station of Praise will be assigned to him and at the time of intercession, he will glorify Allāh ﷻ in a manner which has never been done by anyone previously. The Messenger of Allāh ﷺ has stated himself, 'At that juncture, such praises will be disclosed to me which is presently unknown.'[1] The scholars have written that 'Muḥammad' is the exclusive name of the Messenger of Allāh ﷺ which had not been used by anyone prior to him. However, as the time of the Messenger of Allāh's ﷺ birth approached, many individuals named their children 'Muḥammad' in the hope that their child would become a recipient of the glad tidings that were mentioned in previous scriptures and thus become a prophet. However, 'Allāh knows best where to place His message. . .' (6:124).

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ[١١٦٧]، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: لَقِيتُ النَّبِيَّ صلى الله عليه وسلم، فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا نَبِيُّ الرَّحْمَةِ، وَنَبِيُّ التَّوْبَةِ، وَأَنَا الْمُقَفَّى[١١٦٨]، وَأَنَا الْحَاشِرُ، وَنَبِيُّ الْمَلاحِمِ[١١٦٩] حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، نَحْوَهُ بِمَعْنَاهُ، هٰكَذَا قَالَ حَمَّادُ[١١٧٠] بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ

Ḥudhaifah ﷺ said, ‘I met the Messenger of Allāh ﷺ on one of the streets of Madīnah. He said, ‘I am Muḥammad, I am Aḥmad, I am Nabī ar-Raḥmah (the Prophet of Mercy) and Nabī at-Tawbah (the Prophet of Repentance). I am Muqaffī (the Last Successor), I am Ḥāshir (the gatherer) and Nabī al-Malāḥim (the Prophet of War).’’

Commentary

These names have specifically been mentioned as they had been cited in previous scriptures as [part of] prophecies.

The People of the Book recognised the Messenger of Allāh ﷺ by these names and attributes. The first appellation mentioned is ‘Nabī ar-Raḥmah’ (the Prophet of Mercy); Allāh ﷻ had made the being and the characteristics of the Messenger of Allāh ﷺ as a means of mercy for Muslims and non-Muslims. Subsequently, Allāh ﷻ stated in the Qur’ān, ‘And We have not sent you but as a mercy for all the worlds.’ (21:107).

It is evident as to how the Messenger of Allāh ﷺ was a mercy for the

Muslims as he is the *wasīlah* [i.e. by whom success is achieved] in this world and the hereafter. He was a mercy for the disbelievers for due to his compassion and kindness, a divine encompassing calamity will not fall upon this *Ummah* as had befallen previous nations. In fact, the Qur'ān promises that the disbelievers will not be punished whilst the Messenger of Allāh ﷺ is alive! Thus, for as long as the Messenger of Allāh's ﷺ religion remains, the universe will also remain. When there is no longer a single person in the universe to mention the name of Allāh ﷻ, the Day of Standing will commence. Hence, the emergence of the Messenger of Allāh ﷺ was a means of mercy for the entire universe. This is not exclusive to a particular nation or group. Rather, he is a means of mercy for all and whosoever desires, they may enter into this mercy too.

Similarly, the Messenger of Allāh ﷺ taught people to be merciful and compassionate to one another. This is also a reason as to why he was the Prophet of Mercy. Furthermore, the doors of Allāh's mercy remain open because of the Messenger of Allāh ﷺ: he is the one who relates the glad tidings and mercy of Allāh ﷻ. From this perspective, the Messenger of Allāh ﷺ is the Prophet of Mercy, his religion encapsulates compassion, and his followers have been described in the Qur'ān as '. . .compassionate among themselves. . .' (48:29).

Another appellation given to the Messenger of Allāh ﷺ is 'Nabī at-Tawbah' (the Prophet of Repentance) as his *Ummah* can only be forgiven their sins after offering repentance along with its set conditions. Contrastingly, in some of the previous nations, the killing of an individual was a requirement for repentance to be accepted. Furthermore, the Messenger of Allāh ﷺ was to counsel his *Ummah* to repent in abundance and he too, would seek forgiveness profusely. Every

explanation from the aforementioned is such that it forms the basis as to why the Messenger of Allāh ﷺ was titled the Prophet of Repentance.

Likewise, the name 'Muqaffī' (the Last Successor after whom there is no Messenger) could also be interpreted as the one who emulates the previous Prophets. The scholars have narrated two interpretations. The summary of the second interpretation is that the Messenger of Allāh ﷺ was in harmony with other Prophets in regards to monotheism and the [key] principles of faith. Likewise, all the Prophets were similar to each other in faith, monotheism, and the perfection of mannerisms; they only differed in individual rulings (*furūʿāt*). Another name is 'Ḥāshir', the meaning of which has been explained in the previous ḥadīth.

Another appellation is, 'Nabī al-Malāḥim' (the Prophet of War)—the term '*malḥamah*' relates to such conflict wherein killing and fighting are plentiful. The reason for this title is obvious; *Jihād* was not prevalent in any other prophet's community as much as it was in the time of the Messenger of Allāh ﷺ and his *Ummah*. As a result, it will always remain in this *Ummah*. The Messenger of Allāh ﷺ prophesised that *Jihād* will remain a component of my *Ummah* until the Day of Standing to the extent that the final portion of the *Ummah* will wage war with *Dajjāl*.

Some scholars have written '*malḥamah*' to mean unity and healing; the unified fashion in which the Messenger of Allāh's *Ummah* has progressed, despite differences, has never been found with such continuity among other nations.

Furthermore, '*malḥamah*' can be interpreted as severe tribulations too. In that case, the Messenger of Allāh's ﷺ appellation is correct as many severe tribulations will materialise within the *Ummah* as the Day of Standing approaches. There will be such tribulations which bear no

comparisons; for example, the severity of the evils of *Dajjāl* will know no bounds. It is mentioned in the ḥadīth that from the time of Nūḥ ﷺ, every prophet has warned his community of the tribulation of *Dajjāl*. Likewise, Gog and Magog will emerge and other such calamities will materialise—the signs of which are already manifest.

O Allāh! Protect us from such tribulations by Your Grace and Virtue and by the rank of Your beloved Prophet ﷺ.

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1 *Sunan at-Tirmidhī* #3148

باب[1171] ما جاء في عيش رسول الله صلى الله عليه وسلم

THE DAY TO DAY LIVING OF THE MESSENGER OF ALLĀH ﷺ

THIS CHAPTER has appeared previously; in some editions [of this book], the narrations [pertinent to this topic] have been compiled within a single chapter and this seems correct. However, in our editions, this chapter is repeated. If those who have transmitted [this book] are not considered to have made a mistake, then perhaps Imām Tirmidhī ﷺ has repeated this chapter for a viable reason. After pondering, many practicable reasons become obvious. It is possible that Imām Tirmidhī ﷺ is subtly indicating towards the Messenger of Allāh's ﷺ choice to remain destitute from the beginning to the end. Thus, Imām Tirmidhī ﷺ indicated towards his early years in the previous chapter and is now representing this chapter closer to [the chapter regarding] his demise. Despite the victories at Khaibar, Ḥunain, and the copious war booty that was attained, he remained in a humble and impecunious state. In reality, when Allāh ﷻ distances enthusiasm [for wealth] and greed, even poverty and destitution become delectable. The Messenger of Allāh ﷺ stated, 'Allāh ﷻ informed me that He would turn the soil of Makkah into gold for me. I responded, 'I prefer to remain satiated for a day and be thankful to You and be hungry another day so that I may be humbled before You.''[1] The Messenger of Allāh ﷺ also stated that I do not fear poverty for you but I fear that the worldly [goods] spread among you in

the manner it was passed among the people before you; subsequently, I fear you become attached to it like the way those before you had become attached to it and thereafter, you are destroyed just as they were.[2] Thus, the Messenger of Allāh ﷺ would supplicate, 'O Allāh! Grant the offspring of Muḥammad sustenance which is in accordance to their needs.'[3]

The author ﷺ has transmitted nine ḥadīth in this chapter of which some have already been mentioned in the earlier chapter:

Ḥadīth 1

حَدَّثَنَا قُتَيْبَةُ[١١٧٢] بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ[١١٧٣]؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صلى الله عليه وسلم، وَمَا يَجِدُ مِنَ الدَّقَلِ، مَا يَمْلأُ بَطْنَهُ

> Nuʿmān ibn Bashīr ﷺ said, 'Are you not [in luxury] in regard to your food and drink?! Indeed, I saw your Prophet ﷺ [in such a state that] he would not be able to find anything other than dry dates to fill his stomach.'

Commentary

This ḥadīth has already been mentioned in the chapter regarding the broth of the Messenger of Allāh ﷺ.

Ḥadīth 2

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كُنَّا آلَ مُحَمَّدٍ[١١٧٤] نَمكُثُ شَهْرًا مَا نَسْتَوْقِدُ[١١٧٥] بِنَارٍ، إِنْ هُوَ إِلا التَّمْرُ وَالْمَاءُ

ʿĀ’ishah ﵂ narrated, ‘Verily, we, the family of Muḥammad ﷺ would live a month and we would not seek to light a fire [to cook]. [Our] food consisted of dates and water.’

Commentary

The phrase, ‘. . .we would not seek to light a fire,’ means that there was absolutely no food to cook for which fire would be lit. The scholars have written that water was also mentioned as they did not possess enough dates by which their stomachs would be satiated; thus, water would help them in this regard. In fact, after eating some dates, there is a limit to how much water can be drunk; it has been mentioned in one ḥadīth, ‘Two months would pass consecutively and the new moon for the third month would have been sighted but fire would not have been lit in the house of the Messenger of Allāh ﷺ.’[4] Another ḥadīth states, ‘Fire would not be lit in any of the residences of the Messenger of Allāh ﷺ.’[5]

ʿĀ’ishah’s ﵂ nephew, ʿUrwah ﵀, asked, ‘O Aunt! What did you live on?’ She replied, ‘Dates and water. However, there were some Anṣārī neighbours of the Messenger of Allāh ﷺ who possessed animals that gave milk. Some from among them would present milk as a gift to him and so he would feed us from that too.’ Another narration mentions, ‘Two and a half months would pass without fire being lit to give off light (i.e. a lantern) or to cook food.’[6]

In another ḥadīth, Abū Bakr aṣ-Ṣiddīq 🌺 presented the Messenger of Allāh ﷺ with a sheep's leg during the night. ʿĀ'ishah 🌺 began to cut it in the dark and so somebody asked, 'Is there not a lantern in the house?' She responded, 'If there was oil, it would be used to cook the food as opposed to lighting the lantern.'[7] The scholars have written that the Messenger of Allāh ﷺ and his family desired such a lifestyle despite the keys to all treasures being presented to him. Thereafter, the *Ummah* divided into four groups. Firstly, those who did not turn towards the world [i.e. materialistic gains] and neither did the world desire them;for example, Abū Bakr 🌺. Secondly, those who did not turn to the world but the world took interest in them; for example, ʿUmar al-Fārūq 🌺. Thirdly, those who turned towards the world and it took an interest in them; for example, the monarchs of Banū Umayya excluding ʿUmar ibn ʿAbd al-ʿAzīz 🌺. Fourthly, those who desired the world but it did not take an interest in them; for example, those who Allāh ﷻ has made poor but has placed a love for the world in their hearts. (Munāwī)

Ḥadīth 3

حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ[١١٧٦]، قَالَ: حَدَّثَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا سَهْلُ بْنُ أَسْلَمَ، عَنْ يَزِيدَ بْنِ أَبِي مَنْصُورٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ، قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، الْجُوعَ وَرَفَعْنَا عَنْ بُطُونِنَا[١١٧٧] عَنْ حَجَرٍ حَجَرٍ، فَرَفَعَ[١١٧٨] رَسُولُ اللهِ صلى الله عليه وسلم، عَنْ بَطْنِهِ عَنْ حَجَرَيْنِ قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي طَلْحَةَ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ[١١٧٩]، وَمَعْنَى[١١٨٠] قَوْلِهِ: وَرَفَعْنَا عَنْ بُطُونِنَا عَنْ حَجَرٍ حَجَرٍ، كَانَ أَحَدُهُمْ يَشُدُّ فِي بَطْنِهِ الْحَجَرَ مِنَ الْجُهْدِ[١١٨١] وَالضَّعْفِ الَّذِي[١١٨٢] بِهِ مِنَ الْجُوعِ

Abū Ṭalḥah said, ‘We complained to the Messenger of Allāh ﷺ about hunger and we raised our garments [above] our stomachs to reveal a stone. The Messenger of Allāh ﷺ lifted his garment above his stomach to reveal two stones (**the hunger of the Messenger of Allāh ﷺ was far more severe as he would have a greater time without food than us**).’

Commentary

It was the habit of the people of Madīnah to tie stones to their stomachs when the pain of their hunger would intensify so that they would not be hindered by it. Some scholars believe this practice was specific to a particular stone in Madīnah which was called, ‘*Mishbʿah*’; Allāh ﷻ has given it a cureative effect such that by tying it on, one’s hunger is comforted. However, the first opinion is preferred as even today, cloths are tightly tied around one’s stomach during intense hunger as it is

beneficial for dispelling weakness and starvation. Some scholars have stated that air possibly becomes trapped in an empty stomach and so the tying of a stone, or any other heavy object soothes it. Other scholars have written that when the stomach is completely empty, there is a fear that one's innards will become displaced. Quite specifically, by remaining active and binding the stomach, this fear is dispelled. Furthermore, a completely empty stomach results in the stooping of one's waist by which there may be a fear of becoming hunchbacked.[8]

There is a major objection to the ḥadīth: many narrations state that the Messenger of Allāh ﷺ would, at times, fast consecutively but would prohibit the Companions رضي الله عنهم from emulating him and thereafter state, 'I am not like you are [it is from among my specialities that I can fast without *ifṭār* (breaking the fast) for consecutive days], as Allāh ﷻ grants me food and drink.'[9] This is correct in its place, however, it is ascertained from this narration that the relinquishment of food and drink had no effect on the Messenger of Allāh ﷺ. In such an instance, there would be no need to tie a stone around one's waist as the narrations which highlight the above are plentiful. Thus, some scholars have rendered the transmissions regarding the stones to be weak in their authenticity under the rules employed by the scholars of ḥadīth. However, most of the scholars of ḥadīth have stated that there are many narrations besides these which present the same theme. Furthermore, there is not such a great contradiction between the two narratives which prevent them from being applied to different time periods. Therefore, there is no need to categorise these narrations as weak; thus, there are a variety of [reconciliatory] opinions in regard to these ḥadīth:

1. The narrations about the stones refer to the Messenger of Allāh's early years; however, it is evident that he developed further as time progressed and so the narrations regarding him being sustained by Allāh ﷻ are of a later time.
2. To be given food and drink was made exclusive to fasting; in fact, this can generally be observed in normal believers too, as the effects of starvation and fatigue brought by fasting are not felt as much as the hunger which is felt outside of fasting. Thus, what can be said of the Messenger of Allāh's ﷺ state when it had reached a state of perfection?
3. Depending on the situation, the Messenger of Allāh ﷺ exhibited both states. For example, scholars of *sulūk* (spiritual perfection) bear various states. According to this opinion, it is not necessary to base these narrations on Messenger of Allāh's ﷺ early years; even during the later years, his state would change in accordance to the varying circumstances.
4. Categorically, the effects of hunger would not afflict the Messenger of Allāh ﷺ. Despite this, the purpose of tying the stone was to show empathy with the actions of the poor and destitute. Likewise, generally when one's seniors are tested with hardship and adversity, youngsters disregard their own problems. Thus, what can be then said regarding the Companions ؓ?
5. The sustenance of food and drink from Allāh ﷻ was out of reverence and kindness, it was not an obligatory issue. At times, when adversity and destitution would come upon the Companions ؓ to the extent that they would have to tie a stone around their

stomach, the Messenger of Allāh ﷺ would not be beneficiary to that [form of divine] sustenance. A morsel of food remains stuck in the throat of a mother when her child is suffering due to [the pangs] of hunger. Thus, what can then be said regarding the compassion of the Messenger of Allāh ﷺ where the love of a thousand mothers cannot compete.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شَيْبَانُ[١١٨٣] أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم، فِي سَاعَةٍ لا يَخْرُجُ فِيهَا، وَلا يَلْقَاهُ فِيهَا أَحَدٌ، فَأَتَاهُ أَبُو بَكْرٍ، فَقَالَ: مَا جَاءَ بِكَ[١١٨٤] يَا أَبَا بَكْرٍ؟، قَالَ: خَرَجْتُ أَلْقَى رَسُولَ اللهِ صلى الله عليه وسلم وَأَنْظُرُ فِي وَجْهِهِ، وَالتَّسْلِيمَ[١١٨٥] عَلَيْهِ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ، فَقَالَ: مَا جَاءَ بِكَ يَا عُمَرُ؟، قَالَ: الْجُوعُ يَا رَسُولَ اللهِ، قَالَ صلى الله عليه وسلم: وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ[١١٨٦]، فَانْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ[١١٨٧] بْنِ التَّيِّهَانِ[١١٨٨] الأَنْصَارِيِّ، وَكَانَ رَجُلا كَثِيرَ النَّخْلِ وَالشَّاءِ، وَلَمْ يَكُنْ لَهُ خَدَمٌ[١١٨٩]، فَلَمْ يَجِدُوهُ، فَقَالُوا لامْرَأَتِهِ: أَيْنَ

صَاحِبُكِ؟ فَقَالَتِ: انْطَلَقَ يَسْتَعْذِبُ لَنَا الْمَاءَ، فَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقِرْبَةٍ يَزْعَبُهَا[١١٩٠]، فَوَضَعَهَا ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ صلى الله عليه وسلم وَيُفَدِّيهِ[١١٩١] بِأَبِيهِ وَأُمِّهِ، ثُمَّ انْطَلَقَ بِهِمْ[١١٩٢] إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بِسَاطًا، ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ[١١٩٣] فَوَضَعَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: أَفَلا تَنَقَّيْتَ لَنَا مِنْ رُطَبِهِ؟ فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا، أَوْ تَخَيَّرُوا[١١٩٤] مِنْ رُطَبِهِ وَبُسْرِهِ، فَأَكَلُوا وَشَرِبُوا مِنْ ذَلِكَ الْمَاءِ فَقَالَ صلى الله عليه وسلم: هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ[١١٩٥] عَنْهُ يَوْمَ الْقِيَامَةِ ظِلٌّ بَارِدٌ، وَرُطَبٌ[١١٩٦] طَيِّبٌ، وَمَاءٌ بَارِدٌ فَانْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا[١١٩٧] فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لا تَذْبَحَنَّ ذَاتَ دَرٍّ، فَذَبَحَ لَهُمْ عَنَاقًا[١١٩٨] أَوْ جَدْيًا[١١٩٩]، فَأَتَاهُمْ بِهَا فَأَكَلُوا، فَقَالَ صلى الله عليه وسلم: هَلْ لَكَ خَادِمٌ؟، قَالَ: لا، قَالَ: فَإِذَا أَتَانَا سَبْيٌ، فَأْتِنَا فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: اخْتَرْ مِنْهُمَا فَقَالَ: يَا رَسُولَ اللهِ، اخْتَرْ لِي فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ[١٢٠٠]، خُذْ هَذَا، فَإِنِّي رَأَيْتُهُ يُصَلِّي، وَاسْتَوْصِ[١٢٠١] بِهِ مَعْرُوفًا فَانْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ، فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَتِ امْرَأَتُهُ: مَا أَنْتَ بِبَالِغٍ[١٢٠٢] حَقَّ مَا قَالَ فِيهِ النَّبِيُّ صلى الله عليه وسلم إِلا بِأَنْ تُعْتِقَهُ، قَالَ: فَهُوَ عَتِيقٌ، فَقَالَ صلى الله عليه وسلم: إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلا خَلِيفَةً إِلا وَلَهُ بِطَانَتَانِ: بِطَانَةٌ[١٢٠٣] تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبِطَانَةٌ لا تَأْلُوهُ خَبَالا[١٢٠٤]، وَمَنْ يُوقَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ

Abū Hurairah ﷺ narrated, ‘The Messenger of Allāh ﷺ exited his residence at a time he would not usually leave and nor would anyone meet him during this period. Subsequently, Abū Bakr approached him and the Messenger of Allāh ﷺ enquired, ‘What has come upon you O Abū Bakr?’ He replied, ‘I have left my residence so that I meet the Messenger of Allāh ﷺ and look at his face.’ (**This was because of the complete congeniality Abū Bakr ﷺ bore. If the Messenger of Allāh ﷺ left his residence at an unusual time, it would have an effect on Abū Bakr ﷺ. According to this servant, this is the better opinion; it is for this reason that the Ṣiddīqī caliphate [tenure of Abū Bakr ﷺ] succeeded the prophetic era. If the caliph that succeeded the Messenger of Allāh ﷺ did not bear a complete likeness to him, there would most certainly be changes in routine rulings. This, along with the passing of the Messenger of Allāh ﷺ, would have presented another unbearable sadness and tribulation. However, Abū Bakr ﷺ bore such congeniality with the Messenger of Allāh ﷺ to the extent that their hearts were one; whatever the Messenger of Allāh’s ﷺ actions, Abū Bakr ﷺ would largely perform the same. Thus, the story of Ḥudaybiyyah is quite famous and has also been mentioned in *Ḥikāyāte Ṣaḥābah*. The Muslims had become subdued and were forced to accept such [stringent] conditions when arbitrating a truce with the disbelievers that some Companions ﷺ found it intolerable [to witness and adhere to]. ʿUmar ﷺ approached the Messenger of Allāh ﷺ**

passionately and exclaimed, 'Are you not the Messenger of Allāh?!' The Messenger of Allāh ﷺ replied affirmatively. ʿUmar رضي الله عنه continued, 'Are we not upon the truth, and our enemies upon falsehood?' The Messenger of Allāh ﷺ again replied affirmatively. ʿUmar رضي الله عنه then stated, 'Then why are we being disgraced regarding faith at the hands of the disbelievers?!' The Messenger of Allāh ﷺ said, 'I am the Messenger of Allāh and I cannot disobey him. He is my Helper.' ʿUmar رضي الله عنه then said, 'Did you not tell us that we would go to Makkah and perform the *Ṭawāf*?' The Messenger of Allāh ﷺ replied, 'Yes, but did I say that it will occur this year?' ʿUmar replied, 'No, you did not.' The Messenger of Allāh ﷺ said, 'You will assuredly go to Makkah and perform the *Ṭawāf*.' Thereafter, ʿUmar رضي الله عنه approached Abū Bakr رضي الله عنه with the same intensity and asked, 'Is he not the Messenger of Allāh?!' Abū Bakr رضي الله عنه replied affirmatively. ʿUmar رضي الله عنه continued, 'Are we not upon the truth, and our enemies upon falsehood?' Abū Bakr رضي الله عنه again replied affirmatively. ʿUmar رضي الله عنه then stated, 'Then why are we being disgraced regarding faith at the hands of the disbelievers?!' Abū Bakr رضي الله عنه said, 'O man! He is the Messenger of Allāh and he cannot disobey Him. He is his Helper, hold close to his lead.' ʿUmar رضي الله عنه then said, 'Did he not tell us that we would go to Makkah and perform the *Ṭawāf*?' Abū Bakr رضي الله عنه replied, 'Yes, but did he say that it will occur this year?' ʿUmar replied, 'No, he did not.' Abū Bakr رضي الله عنه said, 'You will assuredly go to Makkah and perform the *Ṭawāf*.' This narration has been mentioned in

detail in *Ṣaḥīḥ al-Bukhārī*. [10] **There are many other astonishing narrations such as this to the extent that when the Messenger of Allāh ﷺ would err in an individual opinion, Abū Bakr ؓ would also be partner to that. For example, [this is exemplified] in the captives of Badr which has been mentioned toward the end of *Sūrah Anfāl*.**

Nevertheless, Abū Bakr's ؓ appearance at a time which was contrary to his practice was because of the Messenger of Allāh's ﷺ pure heart having an effect on his; he too was feeling hungry. Some scholars write that Abū Bakr's ؓ arrival was due to hunger too but after seeing the illuminated face of the Messenger of Allāh ﷺ, he forgot about his need. This is why he did not mention it when the Messenger of Allāh ﷺ enquired him about his appearance.

یاد سب کچھ ہیں مجھے ہجر کے صدمے ظالم
بھول جاتا ہوں مگر دیکھ کے صورت تیری

O unjust one! I remember everything from the shock of [your] separation, [however] I forget everything, the moment I see you. . .

Some scholars have said that Abū Bakr's ؓ appearance was due to hunger but he did not make mention of it as he did not want to burden the Messenger of Allāh ﷺ as often, a friend's hardship overtakes one's own).

After some time, ʿUmar ؓ approached. The Messenger of Allāh ﷺ said, 'What has come upon you O ʿUmar?' He replied, 'Hunger, O Messenger of Allāh.' The Messenger of Allāh ﷺ said, 'I

too, possess a portion of that [i.e. I too am hungry].' Thus, they proceeded to the house of Abū al-Haitham at-Taihān al-Anṣārī, a man who possessed many date trees and sheep. [However] he did not possess an attendant and so they could not locate him. They asked his wife, 'Where is your spouse?' She replied, 'He has gone to collect sweet water for us.' After a little time had passed, Abū al-Haitham returned carrying a utensil (**with difficulty that**) he had filled. He placed it and then proceeded to embrace the Prophet ﷺ whilst proclaiming his love for him to be greater than what he possessed for his parents.[11] (**He was rejoicing in his good fortune and his jovial state proclaimed:**

ہم نشیں جب میرے ایام بھلے آئیں گے
بن بلائے میرے گھر آپ چلے آئیں گے

O my companion! When my good days arrive, you will proceed to my house without an invitation.

Thereafter, he took them to an orchard and placed a spreading for them. He then proceeded towards a date-palm tree and returned with a bunch of dates (**which consisted of a variety ranging from ripe and unripe dates**) which he placed [for them]. The Prophet ﷺ said, 'Could you not select the ripe dates for us? (**i.e. what was the need for taking an entire bunch as now the unripe dates will be wasted.**)' Abū al-Haitham replied, 'O Messenger of Allāh! Verily, I wished for you to choose [the narrator] said, [or he said,] pick between the ripe and dry dates.'

Thus, they ate the dates and drank from the water. (**The Prophet's ﷺ every second was a moment of education for the Ummah.**) The Messenger of Allāh ﷺ said, 'By the One in whose Hand my soul lies, this is from the blessings regarding which you will be questioned on the Day of Standing: cool shade, excellent dates, and chilled water.' (**Allāh ﷻ has mentioned towards the end of *Sūrah Takāthur*, 'Then you will be asked about all the pleasures** (**you enjoyed in the world**)**.' *O Allāh! We cannot enumerate Your praise; You are as You have praised Yourself.***) Abū al-Haitham returned so that he may prepare a meal for them. The Prophet ﷺ instructed him, 'Do not sacrifice an animal which gives plenty of milk.' Subsequently, he sacrificed a young she-goat or a billy goat. He brought it for them and they ate [it]. The Messenger of Allāh ﷺ then said, 'Do you have an attendant?' He said, 'No.' The Prophet ﷺ said, 'When a captive is brought to us, come to us.' Thus, two captives were brought to the Messenger of Allāh ﷺ, they did not have a third. Abū al-Haitham approached the Prophet ﷺ who said, 'Choose from the two.' He replied, 'O Messenger of Allāh, choose for me.' (**Besides piety, there is no other trait worthy of being distinguished**) The Prophet ﷺ said, 'Indeed, one who has been consulted is [should be] trustworthy [i.e. in a position of trust]. Take this one, for I have seen him pray. Deal with him kindly.' Abū al-Haitham proceeded to his wife and informed her regarding the counsel of the Messenger of Allāh ﷺ. His wife said to him, 'You will not be fulfilling the statement of the Prophet ﷺ regarding this attendant unless you free him.' He replied, 'Then, he is freed (**he did not even**

consider his own hardship).' (**When the Messenger of Allāh ﷺ was informed of what unfolded with Abū al-Haitham, he exclaimed out of happiness and whilst praising his wife**), The Prophet ﷺ said, 'Verily, Allāh does not send a prophet, nor a deputy except that he has two confidantes: one that instructs him towards goodness and forbids him from wrongdoing and another that does spare no effort to do him mischief. Whoever is saved from an evil confidante has indeed been protected.''

Commentary

Abū al-Haitham's ﷺ wife was in the position of an excellent adviser. By her advice, a great deed was enacted in that an attendant who prays was freed and she did not think about her own difficulties. Nor was she bothered by the hardship undertaken to secure the attendant. [She did not even let him work for a few days] thereby taking rest with the intention of freeing him later!

Ḥadīth 5

حدثنا عمر بن إسماعيل بن مجالد[١٢٠٥] بن سعيد، حدثني أبي عن بيان[١٢٠٦] حدثني قيس بن حازم، قال: سمعت سعد بن أبي وقاص يقول: إني لأَوَّل رَجل أَهْرَقَ دَمًا فِي سَبِيلِ اللهِ، وَإِنِّي لأَوَّل رَجلٍ رَمَى بِسَهْمٍ فِى سَبِيلِ اللهِ لَقَدْ رَأَيْتُنِي أغزو فِي الْعِصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم مَا نَأْكُلُ إلاَّ وَرَقَ الشَجَرِ وَالْحُبْلَةَ[١٢٠٧] حَتَّى تَقَرَّحَتْ أَشْدَاقُنَا[١٢٠٨] حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ وَالبَعِير وَأَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونَنِى فِي الدِّينِ، لَقَدْ خِبْتُ إِذَنْ وَخَسِرْت وَضَلَّ عَمَلِي

Saʿd ibn Abī Waqqāṣ ﵁ narrated, ‘I was the first man to draw blood in the path of Allāh. I was the first man to fire an arrow in the path of Allāh. Verily, I saw myself wage war as part of a band made up from the Messenger of Allāh’s ﷺ Companions. We only ate tree leaves and [its] legume until the sides of our mouth were wounded. Verily, one of us would defecate like a sheep or camel would [i.e. due to the lack of food]. Banū Asad have begun to criticise me regarding the faith—[if the situation is as they say] indeed, I have become wasted and ruined and my deeds have become void.’

Commentary

As Imām Tirmidhī’s ﵀ purpose was only to show the destitution of the time, he has shortened the entire story. The objective is only to highlight that due to poverty and hardship, those waging *Jihād* did not even receive proper meals; this contingent would eat leaves and then fight. However, in this transmission, Saʿd ﵁ has highlighted his achievements

and accolades as well as being an early Muslim. These statements were made as Saʿd 🕋 was the governor of Kūfah during the reign of ʿUmar 🕋. Individuals from Kūfah had criticised him (Saʿd 🕋) and even alleged that he does not perform his prayers properly. ʿUmar 🕋 summoned him and informed him that his people have made many criticisms regarding him to the extent that they have even questioned his prayer. In his rebuttal, Saʿd 🕋 highlighted his early acceptance of Islām, and after mentioning the hardships he endured he asked, 'Are they vilifying me regarding my prayer? I do not deviate even slightly from the manner in which I have seen the Messenger of Allāh 🕋 pray.' Upon this, ʿUmar 🕋 sent two men with him to Kūfah to further investigate the criticisms made regarding Saʿd 🕋. They entered into every mosque in Kūfah and questioned its congregants regarding Saʿd's 🕋 state. They all praised him. Consequently, one individual said, 'As you are being questioned under oath, tell the truth: Saʿd does not leave for *Jihād* as his life is too dear to him. Secondly, he does not distribute wealth equally and thirdly, he does not rule justly.' Saʿd 🕋 responded, 'He has made three [false] criticisms and so I will make three supplications against him accordingly. O Allāh! If this man is false, and has only stood up in want of fame and as a public display of vilifying a senior figure, grant him an old age, increase him in poverty, and busy him in tribulation.' Thereafter, witnesses testified that they saw this man age to the extent his eyebrows protruded over his eyes and that he had become destitute. He would harass women in alleyways and if someone asked him regarding his state, he would say, 'I was afflicted by Saʿd's supplication.'[12] *O Allāh! We seek refuge from Your anger, Your Messenger's anger and the anger of Your friends.*

Saʿd ﷺ indicated towards three instances in this ḥadīth:

1. ‘I was the first man to draw blood in the path of Allāh. . .’—this refers to an incident that occurred before the Migration. The people of Makkah [i.e. Muslims] were in a calamitous state and they would secretly offer their prayers away from the disbelievers. On one occasion, Saʿd and a group of individuals were offering their prayers in a valley when suddenly, a group of disbelievers approached. They began to harass them [the Muslims] and violence erupted. Saʿd ﷺ picked a camel’s jawbone which was lying there and struck a disbeliever due to which he began to bleed. This is what is intended by his statement, ‘I was the first man to draw blood in the path of Allāh.’
2. ‘I was the first man to fire an arrow in the path of Allāh.’—This incident took place during the first year after the Migration and was the first military excursion in Islām. This was the first contingent that was deployed by the Messenger of Allāh ﷺ after the Migration under the leadership of ʿUbaidah ibn Ḥārith ﷺ towards Rābigh. In this excursion, a conflict ensued with the disbelievers and arrows were fired from both sides. Saʿd ﷺ was the first person to fire an arrow from among Muslims.
3. The third incident relates to a battle which Saʿd ﷺ has indicated towards by recalling the consumption of tree leaves. Arguably, this account refers to the excursion of Khabaṭ which occurred on 8th Rajab 5AH. In short, the Messenger of Allāh ﷺ deployed three hundred men from the Muhājirīn (migrants of Makkah) and Anṣār (residents of Madīnah) under the leadership of Abū ʿUbaidah ibn

al-Jarrāḥ 🕋 from Madīnah Munawwarah. They were sent to a coastal region which required five days travel to fight the Juhainah tribe. During that expedition, three camels were sacrificed daily [for consumption] but when there was a fear of shortage, their leader prohibited them from sacrificing camels. Thus, they distributed dates for some time but there were not enough. This led to one date per soldier being distributed daily. Subsequently, they would suck on it and drink water. However, when the dates finished, they would shake off tree leaves and consume them. The term 'Khabaṭ' means to shake off leaves. It is for this reason that this expedition became known as Sariyyah Khabaṭ (The Expedition of Khabaṭ). The detailed narrative of this account initially shows incredible hardship and immense grace. This can be referred to in lengthy books of Islamic history and a concise account which has been written by this servant can also be found in the third chapter of *Ḥikāyāte Ṣaḥābah*.

Ḥadīth 6

حدثنا محمد بن بشار، حدثنا صفوان بن عيسى، حدثنا محمد بن عمرو بن عيسى أبو نعامة[١٢٠٩] العدوي، قال: سمعت خَالِدَ بْنَ عُمَيْرٍ، وشويسًا[١٢١٠]، أبا الرقاد قالا: بعث عمر بن الخطاب عُتْبَةَ[١٢١١] بْنَ غَزْوَانَ وقَالَ انطلق أنت ومن معك، حتى إذا كنتم في أقصى أرض العرب، وأدنى بلاد أرض العجم، فأقبلوا[١٢١٢] حتى إذا كانوا بالمربد[١٢١٣] وجدوا هذا الكذّان[١٢١٤]، فقالوا[١٢١٥]: ما هذه؟ قالوا[١٢١٦] هذه البصرة[١٢١٧]. فساروا حتى إذا بلغوا حيال الجسر[١٢١٨] الصغير، فقالوا: هاهنا أمرتم، فنزلوا فذكروا[١٢١٩] الحديث[١٢٢٠] بطوله. قال: فقال عتبة بن غزوان: لَقَدْ رَأَيْتُنِي وَإِنِّي لسَابِعُ سَبْعَةٍ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم مَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الشَّجَرِ حَتَّى تَقَرَّحَتْ أَشْدَاقُنَا فالْتَقَطْتُ بُرْدَةً[١٢٢١] قسمتهَا بَيْنِي وَبَيْنَ سَعْدٍ[١٢٢٢] بن أبي وقاص فَمَا مِنَّا من أُولَئِكَ السَبْعَة أَحَد إِلاَّ وَهُوَ أَمِيرُ مِصْرٍ مِنَ الأَمْصَارِ وَسَتَجْرَبونَ الأُمَرَاءَ بَعْدَنَا

Khālid ibn ʿUmair and Shuwais narrated, ‘‘Umar ibn al-Khaṭṭāb deployed ʿUtbah ibn Ghazwān (**with three hundred men towards *ʿAjam*** (**non-Arab lands**)) and instructed him, ‘You, and those who are with you are to proceed until you reach the last of the Arab lands and the closest of the non-Arab lands (**the purpose of their expedition was because information was received in the court of ʿUmar that the *ʿAjam* were planning an attack on the Arabs. According to some transmissions, Yazdegerd had sought allies from the *ʿAjam* who were to use this path. Thus, ʿUmar ﷺ deployed this contingent as a blockade.**)’ Thereafter, they continued until they reached Mirbad.

[There] they found whitish rocks and some exclaimed in amazement, ‘What is this?’ [Others replied], ‘This is Baṣrah.’ (**Lexically, the term Baṣrah refers to whitish rocks. Thereafter, it was the name given to a city. Therefore, they replied that Baṣrah is a type of rock.**) Thus, they proceeded (**in accordance with ʿUmar’s 🕋 guidance**) until they reached close to a small bridge (**near the Tigris river**), and said, ‘This is where you have been commanded [to camp].’ Thus, they camped there.

At this juncture, the narrator related the entire account in detail (**i.e. the arrival of the forces of Khorosan and ʿUtbah’s 🕋 conquest. However, as Imām Tirmidhī’s 🕋 purpose is only to highlight the poverty which is mentioned in the last portion of the ḥadīth, he has shortened the entire narration and only transmitted this [forthcoming] passage. After the conquest, ʿUtbah 🕋 delivered a sermon in which he highlighted the transient nature of the world and the perpetuity of the hereafter. After praising Allāh 🕋 and invoking blessings upon the Messenger of Allāh 🕋, he said, ‘The world is ending and turning its face as it leaves. What remains [with us] from it is like the example of a vessel in which water finishes, and leaves but a few drops. You all will be leaving this world and progressing to such a place which will never end. Thus, it is necessary that you leave with the best of deeds. This is why we have been informed that Jahannam** (**which is the abode of the disobedient**) **is so deep that if a rock was to be thrown from around its banks, it would not reach its bottom even after seventy years. This**

place is to be crammed with men— this requires a moment of ponderance. Likewise, we have also been told that Jannah (which is the abode of the obedient) is so expansive that the width of its doors take forty years to traverse. It too will be filled with men. Therefore, perform such deeds which will save you from the first abode and will enter you in to the abode which Allāh 🕋 is pleased with.' Thereafter, ʿUtbah 🕋 narrated his previous condition): ʿUtbah ibn Ghazwān narrated, 'I saw myself, and indeed I was one of seven with the Messenger of Allāh 🕋. We did not have any food but tree leaves, which we could consume until they would lacerate the sides of our lips. I coincidentally came in possession of a mantle which I shared with Saʿd ibn Abī Waqqāṣ (**despite being in such hardship, Allāh 🕋 blessed them with [the] reward [of sharing]**). Each one of us from among the seven became governors of a city from among the [Muslim] cities. You will soon experience the governors [who will come] after us (**as these individuals became leaders after bearing great hardships, their rapport with their people was excellent, i.e. they will realise this during the tenure of forthcoming leaders**)."

Commentary

It seems that ʿUtbah 🕋 had two purposes by narrating such conditions. Firstly, the reward for hardships which are undertaken for the sake of faith are also largely received in the world. Thus, you will receive the fruits of the endeavours that you have undertaken *inshāʾ Allāh* (God willing). Secondly, tolerate the command of your present governors even

if you dislike it. This is a great fortune compared to the conditions that are about to come upon you.

Ḥadīth 7

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا رَوْحُ[١٢٢٣] بْنُ أَسْلَمَ أَبُو حَاتِمٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَقَدْ أُخِفْتُ فِي اللهِ وَمَا يَخَافُ[١٢٢٤] أَحَدٌ، وَلَقَدْ أُوذِيتُ فِي اللهِ وَمَا يُؤْذَى أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلاثُونَ مِنْ بَيْنِ لَيْلَةٍ[١٢٢٥] وَيَوْمٍ، وَمَا لِي وَلِبِلالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ[١٢٢٦]، إِلا شَيْءٌ يُوَارِيْهِ إِبطُ بِلالٍ[١٢٢٧]

> Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ said, ‘Indeed, I have been threatened regarding [the religion of] Allāh, more than anyone else. Verily, I have been harmed because of [the religion of] Allāh, more than anyone else. Indeed, thirty [consecutive] nights and days passed by me and there was no such food—that could be consumed by a human being—for myself or Bilāl [to eat] except that which he had hidden under his armpit.’

Commentary

As mentioned by the author in his *Jāmiᶜ*, this incident occurred when the Messenger of Allāh ﷺ had travelled outside of Makkah al-Mukarramah during a time other than the Migration. Bilāl ﷺ was not with the Messenger of Allāh ﷺ when he migrated. Thus, this incident had

occurred at another time. The Messenger of Allāh ﷺ statement, ‘Indeed, I have been threatened regarding [the religion of] Allāh. . .’ means that during the early years [of Islām], he was alone without a friend or companion; during that time, he was hurt, distressed, and threatened greatly. It is a norm that calamity is lessened when one is part of a group and greater when one is alone.

Ḥadīth 8

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، لَمْ يَجْتَمِعْ عِنْدَهُ غَدَاءٌ وَلا عَشَاءٌ مِنْ خُبْزٍ وَلَحْمٍ، إِلا عَلَى ضَفَفٍ[١٢٢٨] قَالَ عَبْدُ اللهِ[١٢٢٩]:، قَالَ بَعْضُهُمْ: هُوَ كَثْرَةُ الأَيْدِي

> Anas ibn Mālik ﷺ narrated that the Messenger of Allāh’s ﷺ breakfast and supper would not consist of both bread and meat; this would only happen when people would gather [i.e. when he would host others].

Commentary

The scholars have various opinions regarding the term *ḍafaf*. This has been discussed in detail in the last ḥadīth of the chapter regarding the lifestyle of the Messenger of Allāh ﷺ. It appears that this means that when the Messenger of Allāh ﷺ was alone, he would eat whatever was available whether it was only bread or meat. However, when guests

were present, he would ensure that both foods were available; thus, meat and bread would only be gathered during a banquet.

Ḥadīth 9

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُسْلِمِ بْنِ جُنْدُبٍ، عَنْ نَوْفَلِ بْنِ إِيَاسٍ الْهُذَلِيِّ، قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لَنَا جَلِيسًا، وَكَانَ نِعْمَ الْجَلِيسُ، وَإِنَّهُ انْقَلَبَ[١٢٣٠] بِنَا ذَاتَ يَوْمٍ، حَتَّى إِذَا دَخَلْنَا بَيْتَهُ وَدَخَلَ فَاغْتَسَلَ، ثُمَّ خَرَجَ وَأُتِينَا[١٢٣١] بِصَحْفَةٍ فِيهَا خُبْزٌ وَلَحْمٌ، فَلَمَّا وُضِعَتْ بَكَى عَبْدُ الرَّحْمَنِ، فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، مَا يُبْكِيكَ؟ فَقَالَ: هَلَكَ رَسُولُ اللهِ صلى الله عليه وسلم، وَلَمْ يَشْبَعْ هُوَ وَأَهْلُ بَيْتِهِ مِنْ خُبْزِ الشَّعِيرِ فَلا أَرَانَا[١٢٣٢] أُخِّرْنَا لِمَا هُوَ خَيْرٌ لَنَا

Nawfal ibn Iyās al-Hudhalī ﷺ narrated, ‘ʿAbd ar-Raḥmān ibn ʿAwf (**a companion from among the ten Companions who were given glad tidings of Jannah**) was a fellow of ours and what a great Companion he was! One day, he returned with us [from a place] until [we reached and] entered his household. He entered and bathed. Thereafter, he left [us] and a platter upon which there was bread and meat was brought to us. When it was placed [i.e. presented it before his guests], ʿAbd ar-Raḥmān wept. I asked him, ‘O Abū Muḥammad![13] Why do you weep?’ He said: ‘The Messenger of Allāh ﷺ passed away whilst neither he, nor his family [ever] ate barley bread to their stomachs fill. I do not see

our remaining behind in riches beneficial for us.”

Commentary

In such moments, the Companions ﷺ feared - God forbid - let it not be the case that they fall within mention of the Qur’ānic verse: *You have consumed your good things in your worldly life, and have enjoyed them. So you will be punished today with the torment of humiliation for the arrogance you used to show on earth with no right (to do so) and for the sins you used to commit.* [Qur’ān 46:20]

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1 *Sunan at-Tirmidhī* #2347

2 *Ṣaḥīḥ al-Bukhārī* #6425

3 *Mishkāt al-Maṣābīḥ* #5164

4 *Ṣaḥīḥ al-Bukhārī* #6459

5 *Sunan ibn Mājah* #4283

6 *Ṣaḥīḥ al-Bukhārī* #6459

7 *Ḥayāt aṣ-Ṣaḥābah* 1/366

8 This book was published in 1925 and therefore, medical and scientific advancements had not yet been made in India. Subsequently, such statements were drawn from the texts of classical Muslim physicians and scholars. In light of current research, such a prognosis would be inaccurate. [Trans. note]

9 *Sunan at-Tirmidhī* #778

10 *Ṣaḥīḥ al-Bukhārī* #2731, 2732

11 Literally, the term ‘fidā’ means to sacrifice. The phrase, ‘May my mother and father be sacrificed for you’ was a term the Arabs would use to show how beloved a person is to them. The objective being that one is on par with the greatest of worldly loves—one’s love for their parents. [Trans. note]

12 *Ṣaḥīḥ al-Bukhārī* #755

13 This was his cognomen. [Trans. note]

باب ما جاء في سن رسول الله[١٢٣٣] صلى الله عليه وسلم

THE AGE OF THE MESSENGER OF ALLĀH ﷺ

THERE ARE THREE narrations regarding the noble age of the Messenger of Allāh ﷺ; the soundest, according to the majority of ḥadīth scholars and historians, is that the [final] age of the Prophet ﷺ was sixty-three. Another transmission mentions the age of sixty which suggests that at times, numbers are rounded up or down. Hence, [the age] sixty was mentioned. The third narration states that his age was sixty-five in which case the year of his birth and demise will be counted as separate years. The author رحمه الله has transmitted six ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَكَثَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ ثَلاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ[١٢٣٤]، وَبِالْمَدِينَةِ عَشْرًا، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاثٍ[١٢٣٥] وَسِتِّينَ

ʿAbd Allāh ibn ʿAbbās رضي الله عنهما said, ‘The Messenger of Allāh ﷺ remained in Makkah for thirteen years [after] the Revelation was initiated upon him and [he remained] in Madīnah for ten years. He passed away when he was sixty-three years of age.’

Commentary

There are many narrations regarding the age of the Messenger of Allāh ﷺ, many of which have briefly been mentioned in the beginning of the book. According to the scholars of ḥadīth and historians, this narration is the most authentic in this regard.

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ جَرِيرٍ، عَنْ مُعَاوِيَةَ، أَنَّهُ سَمِعَهُ[١٢٣٦] يَخْطُبُ، قَالَ: مَاتَ رَسُولُ اللهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ[١٢٣٧] ثَلاثٍ وَسِتِّينَ سنة

> Jarīr ؓ narrated that he heard Muʿāwiyah ؓ delivering a sermon saying, ‘The Messenger of Allāh ﷺ passed away when he was sixty-three years of age. Abū Bakr and ʿUmar passed away while they were sixty-three years of age and [at present] I am sixty-three years of age.’

Commentary

[His purpose was to say] Is it not possible that I may also be granted this fate? The scholars of ḥadīth have written that Muʿāwiyah’s ؓ wish was not fulfilled as he passed away approximately at the age of eighty. ʿUthmān ؓ has not been mentioned in this transmission even though he possessed many specialities. The reason is evident, he was over eighty years of age at the time of his death. Imām Tirmidhī’s ؒ purpose in

transmitting this narration is to further strengthen the point that the Messenger of Allāh ﷺ passed away at the age of sixty-three years and that *Shaykhayn* (Abū Bakr and ʿUmar ﷺ) were also granted this.

Ḥadīth 3

حَدَّثَنَا حُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، مَاتَ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ سَنَةً

ʿĀ'ishah ﷺ narrated that the Prophet ﷺ passed away when he was sixty-three years of age.

Commentary

This narration also serves to strengthen the point mentioned in the first. The Messenger of Allāh's ﷺ age being sixty-three at the time of his demise has been proved by many narrations. Therefore, narrations which contradict this are incorrect or bear another meaning than what they purport.

Ḥadīth 4

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ[١٢٣٨] بْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، قَالَ: أَنْبَأَنَا عَمَّارٌ[١٢٣٩] مَوْلَى بَنِي هَاشِمٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم، وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ[١٢٤٠]

ʿAbd Allāh ibn ʿAbbās ﷺ said, ‘The Messenger of Allāh ﷺ passed away when he was sixty-five years of age.’

Commentary

This narration contradicts the other ḥadīth in this chapter—it has been discussed earlier and will be elaborated upon later.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ أَبَانَ، قَالا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ دَغْفَلِ[١٢٤١] بْنِ حَنْظَلَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، قُبِضَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ، قَالَ أَبُو عِيسَى: وَدَغْفَلٌ، لا نَعْرِفُ لَهُ سَمَاعًا[١٢٤٢] مِنَ النَّبِيِّ صلى الله عليه وسلم، وَكَانَ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم

Daghfal ibn Ḥanẓalah narrated that the Messenger of Allāh ﷺ was taken [by Allāh ﷻ] when he was sixty-five years of age. Abū ʿĪsāʾ [Tirmidhī ﷺ] said, ‘Regarding Daghfal, we are not aware of his hearing [ḥadīth] from the Prophet ﷺ although he was alive during his era.’

Commentary

After narrating this ḥadīth, Imām Tirmidhī ﷺ stated that Daghfal was alive during the era of the Prophet ﷺ and was elderly. However, there is nothing that proves that he met the Messenger of Allāh ﷺ. This also indicates towards the fact that he had heard this from someone else.

Ḥadīth 6

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ[١٢٤٣]، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلا بِالْقَصِيرِ، وَلا بِالأَبْيَضِ الأَمْهَقِ، وَلا بِالآدَمِ، وَلا بِالْجَعْدِ الْقَطَطِ، وَلا بِالسَّبْطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، نَحْوَهُ

Anas ﷺ narrated, ‘The Messenger of Allāh ﷺ was not extremely tall, nor was he short [dwarf-like, but rather he was of medium height]. He was not intensely fair, nor was he incredibly tanned. His hair was not exceptionally curly nor was it completely straight [rather, it was slightly wavy]. Allāh ﷻ sent him as a prophet at the age of forty; [thereafter] he remained a resident in Makkah for ten years and [then] in Madīnah for ten years. Allāh took his soul at the age of sixty at which time he did not possess more than twenty white hairs on his head and beard.

Commentary

This ḥadīth of Anas ﷺ appeared in the very beginning of the book. In its commentary, the three narratives [surrounding this topic] have also been mentioned and in some narrations, various explanations were also

highlighted. The scholars agree that the transmission stating the Messenger of Allāh's ﷺ blessed age as sixty-three is sound. Differing narrations may [be interpreted to] return to this notion. It is also possible that there was a mistake made by the latter transmitters of the ḥadīth. Subsequently, Anas' ؓ ḥadīth can be explained as sometimes, numbers are rounded down. ʿĀ'ishah's ؓ nephew, ʿUrwah ibn az-Zubair ؒ, had rendered the narration of Ibn ʿAbbās ؓ, which suggests the Prophet's ﷺ age as being sixty-five, as being incorrect. Mullā ʿAlī al-Qārī ؒ has written about this in detail.

باب ما جاء في وفاة[١٢٤٤] رسول الله صلى الله عليه وسلم

THE DEMISE OF THE MESSENGER OF ALLĀH ﷺ

HISTORIANS AGREE that the Messenger of Allāh ﷺ passed away on a Monday but they disagree as to the exact date. Most historians assert that it happened on the twelfth of Rabīʿ al-Awwal. However, there is a strong objection against this opinion as on the ninth of Dhū al-Ḥijjah 10AH, the Messenger of Allāh ﷺ proceeded to ʿArafah during the Ḥajj period—this was a Friday and there is no disagreement regarding this, neither from the scholars of ḥadīth, nor from historians. Likewise, there is great clarity in the ḥadīth that the Messenger of Allāh ﷺ performed his Ḥajj on Friday, the ninth of Dhū al-Ḥijjah. Thereafter, the months of Dhū al-Ḥijjah, Muḥarram, and Ṣafar consisted of thirty days, or twenty-nine days, or it is possible that some [of these] months were thirty and the others twenty-nine. Regardless, in any scenario, the twelfth of Rabīʿ al-Awwal cannot have been a Monday! Subsequently, the scholars of ḥadīth have given preference to another opinion which suggests that he passed away on the second of Rabīʿ al-Awwal. The Messenger of Allāh's ﷺ [final] illness began with a headache. On that day, he was staying at ʿĀ'ishah's ؓ residence. Thereafter, during Maimūnah's ؓ allotted day, his illness grew in severity. In this manner, the Messenger of Allāh ﷺ continued to fulfil his wives' allotted days but when his illness

intensified further, his wives, as per his indication, agreed to assign their allotted days to ʿĀ'ishah ﵂ so that he could stay there during his sickness. Thus, the Messenger of Allāh ﷺ passed away at ʿĀ'ishah's ﵂ residence. The entire illness lasted twelve to fourteen days and he passed away on Monday, mid-morning. There is no disagreement that he passed away on a Monday mid-morning. Narrations which differ require explanations.

Ḥadīth 1

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، كَشْفُ السِّتَارَةِ[١٢٤٥] يَوْمَ الاثْنَيْنِ[١٢٤٦]، فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةُ مُصْحَفٍ[١٢٤٧]، وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ، فَكَادَ النَّاسُ أَنْ يَضْطَرِبُوا، فَأَشَارَ إِلَى النَّاسِ أَنِ اثْبُتُوا، وَأَبُو بَكْرٍ يَؤُمُّهُمْ وَأَلْقَى السِّجْفَ[١٢٤٨]، وَتُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ آخِرِ ذَلِكَ الْيَوْمِ[١٢٤٩]

Anas ibn Mālik ﵁ narrated, 'The last sight I had of the Messenger of Allāh ﷺ was [when] the curtains [of his residence] were removed on Monday (**i.e. in his final illness, the curtains to his residence were raised during Monday's morning prayer so that he could see his community praying for the last time**). I looked at his blessed face which was [shining] as if it were a page of the Qur'ān. At that moment, the people were [praying] behind

Abū Bakr and began to shuffle (**the Companions began to step aside as they thought that perhaps the Messenger of Allāh would proceed forward. It had happened previously during his illness that whilst Abū Bakr would be leading the prayers, he would regain consciousness and attend the congregation**), he indicated to them that they should remain standing in their place. Abū Bakr [continued to] lead them in prayer and the Messenger of Allāh lowered the curtain. The Messenger of Allāh passed away towards the end of that day.'

Commentary

This was the last observation on Monday by which the Messenger of Allāh gauged that the arrangement of the Sharia had been established and that his old friend, Abū Bakr, would fulfil the responsibility of a deputy and take care of the *Ummah's* affairs. It was so that even the world had witnessed that the affliction caused by the Prophet's death had rendered all worldly calamities non-existent. Alongside this, there was also the tribulation of apostasy [committed by parts of the Muslim community] and [on-going] conflict with many others. However, this unyielding mountain [i.e. Abū Bakr] withstood it all. He was firmer than a rock and destroyed every upheaval. The reality is that he fulfilled the responsibility of being a deputy. [Such was his propensity for leadership that] when a resolute pillar like ʿUmar, whose courage, braveness and strength, was recognised by friend and foe requested Abū Bakr to show clemency, the latter accused him of cowardice.

Ḥadīth 2

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ مُسْنِدَةً[١٢٥٠] النَّبِيَ صلى الله عليه وسلم، إِلَى صَدْرِي أَوْ قَالَتْ: إِلَى حِجْرِي فَدَعَا بِطَسْتٍ[١٢٥١] لِيَبُولَ فِيهِ، ثُمَّ بَالَ[١٢٥٢]، فَمَاتَ[١٢٥٣]

ʿĀ'ishah ﵂ narrated, '[During the Messenger of Allāh's ﷺ final illness] the Messenger of Allāh ﷺ leaned towards my chest' The narrator said, 'Or perhaps she said, "towards my thigh."' 'He called for a vessel so that he could relieve himself in it. Thereafter he relieved himself and [later] passed away.'

Commentary

It is from the boasts of ʿĀ'ishah ﵂ that the final embrace belonged to her. When the Messenger of Allāh ﷺ left this world, and was received by Allāh ﷻ, his blessed head was in her lap.

Ḥadīth 3

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ مُوسَى بْنِ سَرْجِسَ[١٢٥٤]، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، وَهُوَ بِالْمَوْتِ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ، وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ يَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى مُنْكَرَاتِ[١٢٥٥] الْمَوْتِ أَوْ قَالَ: عَلَى سَكَرَاتِ الْمَوْتِ

ʿĀ’ishah ﵂ narrated, ‘I saw the Messenger of Allāh ﷺ at the time of his demise and there was a vessel of water beside him. He would dip his fingers in to the vessel and then wipe his face with the water. He would recite: *O Allāh! Assist me with the troubles of death* or *the pangs of death.*’

Commentary

In some respects, this is a lesson for the *Ummah* and from another point of view, it is an example of firm reliance and in turning to Allāh ﷻ when the soul is being extracted from the body. To be in pain is natural—at that point, ease can only be asked for from Allāh ﷻ.

Ḥadīth 4

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ، قَالَ: حَدَّثَنَا مُبَشِّرٌ[١٢٥٦] بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلاءِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، قَالَتْ: لا أَغْبِطُ[١٢٥٧] أَحَدًا بِهَوْنِ مَوْتٍ[١٢٥٨] بَعْدَ الَّذِي رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُولِ اللهِ صلى الله عليه وسلم قال أبو عيسى: سألت أبا زرعة فقلت له من عبد الرحمن بن العلاء هذا؟ فقال هو عبد الرحمن[١٢٥٩] بن العلاء بن اللجلاج[١٢٦٠].

ʿĀ’ishah ﵂ narrated, ‘I do not favour anybody with an easy demise after what I had witnessed from the Messenger of Allāh’s ﷺ pangs of death.’

Commentary

The severity of an illness results in the expiation of sins and the ascension in ranks. Likewise, it is also a means by which one can seek forgiveness in abundance and in turn, prepare for death.

Ḥadīth 5

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وَهُوَ ابْنُ[١٢٦١] الْمُلَيْكِيِّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا قُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم، اخْتَلَفُوا[١٢٦٢] فِي دَفْنِهِ، فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، شَيْئًا مَا نَسِيتُهُ، قَالَ: مَا قَبَضَ اللَّهُ نَبِيًّا إِلا فِي الْمَوْضِعِ[١٢٦٣] الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ، ادْفِنُوهُ فِي مَوْضِعِ فِرَاشِهِ

ʿĀ’ishah ﵂ narrated, ‘When the Messenger of Allāh ﷺ was taken [i.e. passed away], people differed regarding his burial (**some had wished for the burial to be inside Masjid an-Nabawī, others had desired al-Baqīʿ so that he would be close to his other Companions ﵃. Some had suggested that his blessed body be transported to the resting place of his great grandfather, Ibrāhīm ﵇, whilst some had said that he should be returned to his city of birth, Makkah al-Mukarramah—simply, there were various opinions**). Abū Bakr said, “I have heard the Messenger of Allāh ﷺ saying something that I will have not forgotten! He said: ‘Allāh seizes the soul of a prophet in the place where He desires that they be buried. Lay him to rest where

his bed is positioned.’”’

Commentary

As all matters were decreed to be acted upon at the hands of Abū Bakr ﷺ after the demise of the Messenger of Allāh ﷺ, he was distinctly aware of rulings of this nature. As an example, various ḥadīth[1] [in this regard] have been presented succinctly below:

1. A prophet does not meet his demise until he is led in prayer by one from his community.
2. Matters about utilising Zakāh and its *niṣāb*.
3. The area between my grave and the pulpit is a garden from the gardens of Jannah.
4. The Prophets have no inheritors.
5. When Allāh ﷻ grants a prophet sustenance, its overseer is his deputy.
6. Allāh ﷻ curses one who becomes a caliph or ruler and then appoints a deputy negligently. Negligence assumes that the rights of the position are not adhered to.
7. The ḥadīth regarding the ordinance of fornication.
8. The ḥadīth regarding consultation during *Jihād*.
9. The foundation of the Faith is upon [the statement]: *There is no God but Allāh*.
10. The caliphate will be among the Quraish.
11. The virtues of the Anṣār and good counsel to caliphs regarding them.

12. The punishment of stealing.
13. A just and humble leader is Allāh's shade upon the earth.
14. Whoever wishes to be saved from the fire and remain in the shade of Allāh should not be harsh to a believer. They should show mercy toward them.

Besides the aforementioned, there are many narrations which relate to the Messenger of Allāh's ﷺ demise and matters surrounding procedures thereafter.

Ḥadīth 6

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وعياش العنبرى[١٢٦٤]، وسوار بن عبد الله، وغير واحد، قالوا: أخبرنا يحيى بن سعيد، عن سفيان الثوري، عن موسى بن أبي عائشة، عن عبيد الله[١٢٦٥]، عن ابن عباس وعائشة: أن أبا بكر قبّل[١٢٦٦] النبي صلى الله عليه وسلم بعدما مات

Ibn ʿAbbās ﷺ and ʿĀ'ishah ﷺ narrated, 'Abū Bakr kissed the Messenger of Allāh ﷺ [upon his forehead] after he had passed away.'

Commentary

This ḥadīth is abridged. It will be presented in great detail soon. The commentators of ḥadīth have written that Abū Bakr's ﷺ kiss was benedictory. According to this servant, the kiss was to bid farewell as he was now permanently being separated from his beloved.

Ḥadīth 7

حدثنا نصر بن علي الجهضمي، حدثنا مرحوم بن عبد العزيز العطار الجَوْني[١٢٦٧]، عن يزيد بن بابنوس[١٢٦٨]، عن عائشة أن أبا بكر دخل على النبي صلى الله عليه وسلم بعد وفاته فوضع فمه بين عينيه، ووضع يديه على ساعديه، وقال: وانبياه[١٢٦٩]، واصفياه، واخليلاه

ʿĀ’ishah ﵂ narrated that Abū Bakr ﵁ entered upon the Prophet ﷺ after his demise. He placed his lips between his eyes and his hands upon his arms. He said, ‘O Prophet! O chosen friend! O dear friend!’

Commentary

The phrase, ‘O Prophet! O chosen friend! O dear friend!’ was said in lamentation. Thus, it cannot be objected to. The narration in *Musnad Aḥmad* states that Abū Bakr ﵁ proceeded towards the head of the Messenger of Allāh ﷺ, lowered his own head towards him and then kissed his forehead. He said, ‘O Prophet’ and raised his head before lowering it and kissing him a second time whilst saying, ‘O dear friend!’[2]

Ḥadīth 8

حَدَّثَنَا بِشْرُ بْنُ هِلالٍ الصَّوَّافُ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللهِ صلى الله عليه وسلم الْمَدِينَةَ أَضَاءَ[١٢٧٠] مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا أَيْدِينَا مِنَ التُّرَابِ، وَإِنَّا لَفِي دَفْنِهِ صلى الله عليه وسلم، حَتَّى أَنْكَرْنَا قُلُوبَنَا[١٢٧١]

Anas ﷺ narrated, 'Everything in the city of Madīnah was illuminated the day when the Messenger of Allāh ﷺ entered it (**when there is an abundance of light, this type of illumination can be felt. At times during the dark nights of Ramaḍān, illumination can be felt due to an abundance of light**). On the day he passed away, everything in the city darkened. We had not yet dusted our hands from the soil of his burial except that we perceived a change in our hearts.'

Commentary

This does not mean that there was a change in deeds or beliefs, rather it was perceived by [the withdrawal of] radiance that would be felt due to his company and by observing him at all times: it no longer remained. Thus, even *sālikīn* (those who tread the path of spiritual rectification) are able to discern between the illumination felt in their Sheikh's presence and absence [i.e. its withdrawal]. Hence, at present, it is encouraged to endeavour in the remembrance of Allāh ﷻ and spend time in *murāqabah* (contemplation) in order to achieve such spiritual illumination. This was not necessary during the era of the Messenger of Allāh ﷺ, a mere witnessing of his countenance was superior to a hundred illuminations.

It would bring about the peak of belief and perfection which cannot be produced by hundreds of warriors. After being nurtured, the Companions ﷺ were such that they had become followers of Allāh ﷻ and His Messenger ﷺ wholeheartedly. Their life and wealth would become valueless [in comparison to it]. The lives of the Companions ﷺ bear testimony to this.

Ḥadīth 9

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، قَالَ: حَدَّثَنَا عَامِرُ بْنُ صَالِحٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمَ الاثْنَيْنِ

ʿĀ'ishah ﷺ narrated that the Messenger of Allāh ﷺ passed away on a Monday.

Commentary

It has already been mentioned that the scholars of ḥadīth and historians have reached a consensus regarding the Messenger of Allāh ﷺ passing away on a Monday.

Ḥadīth 10

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: قُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمَ الاثْنَيْنِ فَمَكَثَ ذَلِكَ الْيَوْمَ وَلَيْلَةَ الثُّلاثَاءِ[١٢٧٢]، وَدُفِنَ مِنَ اللَّيْلِ[١٢٧٣]، وَقَالَ سُفْيَانُ: وَقَالَ غَيْرُهُ: يُسْمَعُ صَوْتُ الْمَسَاحِي[١٢٧٤] مِنْ آخِرِ اللَّيْلِ[١٢٧٥]

Muḥammad Bāqir ﷺ narrated, 'The Messenger of Allāh ﷺ was taken [i.e. passed away] on a Monday and remained [unburied] (**due to arrangements**) for the remainder of that day and the night preceding Tuesday. He was then buried during [some portion of] the night.' Sufyān (a narrator) of this ḥadīth said, 'Others have narrated, "the sound of spades could be heard towards the end of the night."'

Commentary

The grave was dug during the last part of the night. An issue which arises from this ḥadīth is as to why there was such a delay in the burial of the Messenger of Allāh ﷺ despite there being numerous narrations which discuss a swift burial. In reality, there was no great delay when one considers the hindrances that presented themselves. Firstly, none were able to maintain their senses except Abū Bakr ﷺ. In fact, the burial was conducted swiftly. Some had fainted, others were in shock to the extent that they had become mute, others were in denial due to severe sadness at the demise of the Messenger of Allāh ﷺ. An individual of the calibre, courage, and strength of ʿUmar ﷺ was irrepressible. After this, matters pertaining to the procedure of the funeral rites presented themselves one after the other. This was because the most important

matter at that moment surrounded the appointment of a caliph. His presence was necessary as there were disagreements at every stage [regarding the funeral rites]. Likewise, as it was the Messenger of Allāh's ﷺ burial, it was necessary to know the [legal] ruling at each stage.

Hence, it was mentioned previously that some desired that the blessed body should be returned to Makkah al-Mukarramah, whilst another wanted to proceed towards the resting place of Ibrāhīm ﷺ, and so on. Likewise, there was a difference of opinion regarding the preparation of the Messenger of Allāh's ﷺ blessed body, the shroud, and the *Janāzah* prayer. They had buried many common folk but the prospect of burying a prophet had never arisen. How should he be bathed? How should the prayer be offered? It was necessary to ascertain a ḥadīth for every ruling. Subsequently, the Messenger of Allāh ﷺ was bathed whilst being clothed and his funeral prayer was offered by people individually as will be mentioned later. It is apparent that time would have been required for all the Muslims to individually offer their prayers.

Likewise, there was also an issue in that the allegiance of the Anṣār came into consideration and intensified—if an unworthy individual came into leadership, it would have been difficult to preserve the faith and would open the doors to rebellion in order to remove him. Thus, the preservation of the faith hinged itself firmly upon the appointment of an [acknowledged] caliph. Subsequently, the matter of allegiance was resolved by the evening. After a general pledge of allegiance was conducted the next day, the Messenger of Allāh's ﷺ funeral rites were conducted with ease in accordance with the instructions of Abū Bakr aṣ-Ṣiddīq ﷺ.

Ḥadīth 11

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: تُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمَ الاثْنَيْنِ، وَدُفِنَ يَوْمَ الثُّلاثَاءِ[١٢٧٦] قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ

Abū Salamah ﷺ narrated that the Messenger of Allāh ﷺ passed away on a Monday and he was buried on Tuesday.

Commentary

The Messenger of Allāh ﷺ was buried the night before Wednesday which is sometimes customarily referred to as Tuesday but also as Wednesday.[3] Thus, this narration does not contradict the earlier narration. Some scholars have said that after resolving the issue regarding the caliphate, the preparation of the Messenger of Allāh's ﷺ blessed body and its shrouding occurred during the day of Tuesday. It was completed later that night.

Ḥadīth 12

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ نُبَيْطٍ[١٢٧٧]، أُخْبِرْنا[١٢٧٨] عَنْ نُعَيْمِ بْنِ أَبِي هِنْدَ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ[١٢٧٩]، عَنْ سَالِمِ بْنِ عُبَيْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: أُغْمِيَ[١٢٨٠] عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، فِي مَرَضِهِ فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِلالا فَلْيُؤَذِّنْ[١٢٨١]، وَمُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ لِلنَّاسِ أَوْ قَالَ: بِالنَّاسِ، قَالَ: ثُمَّ أُغْمِيَ عَلَيْهِ، فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِلالا فَلْيُؤَذِّنْ، وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ[١٢٨٢]، إِذَا قَامَ ذَلِكَ الْمَقَامَ بَكَى فَلا يَسْتَطِيعُ، فَلَوْ أَمَرْتَ غَيْرَهُ، قَالَ: ثُمَّ أُغْمِيَ عَلَيْهِ فَأَفَاقَ فَقَالَ: مُرُوا بِلالا فَلْيُؤَذِّنْ، وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ أَوْ صَوَاحِبَاتُ يُوسُفَ، قَالَ: فَأُمِرَ بِلالٌ فَأَذَّنَ، وَأُمِرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ

Sālim ibn ʿUbaid ﷺ, who was a companion, narrated, ‘The Messenger of Allāh ﷺ repeatedly fell unconscious in his final illness and then regained his consciousness. He asked, “Has the [time of] prayer arrived?” The Companions ﷺ replied, “Yes.” He said, “Go to Bilāl and tell him to recite the call to prayer and then go to Abū Bakr so that he may lead the people [in prayer].” (**Abū Bakr ﷺ was naturally soft-hearted and his softness would often come over him and such was his relationship with the Messenger of Allāh ﷺ that his daughter knew that he would not be able to see his position vacated.**) Thereafter, he lost

consciousness and then regained it. He asked, “Has [the time of prayer] approached?” They replied, “Yes.” He said, “Go to Bilal and tell him to recite the call to prayer and go to Abu Bakr so that he may lead the people [in prayer].” [Upon hearing this] ʿĀ’ishah exclaimed, “Indeed my father is a grief-stricken man. When he stands in that position, he weeps. He does not possess the strength [i.e. to take on this responsibility]. . .would you but instruct someone else?” He then fell unconscious and then regained consciousness and said, “Go to Bilāl and tell him to recite the call to prayer and then go to Abū Bakr so that he may lead the people [in prayer]. Indeed, you women are [like] the women of Yūsuf.” Thus, Bilāl was given the instruction and so he performed the call to prayer. Abū Bakr 🕋 was given the instruction and so led the people in prayer.

Commentary

The scholars have mentioned various opinions regarding the statement, ‘Indeed, you women are [like] the women of Yūsuf.’ Firstly, the comment ‘you women’ was made towards ʿĀ’ishah 🕋 and the ‘women of Yūsuf’ relates to Zuleikhā. The plural has been used as it bears honorific connotations. According to this opinion, [it is said]:

1. The likeness is in regard to their constant unwarranted chatter. In the same way that Zuleikhā was relentlessly approaching Yūsuf 🕋 with inappropriate and undue comments, ʿĀ’ishah 🕋 was also insistent in her suggestion.
2. The similarity is in the fact that the purpose is something else.

Zuleikhā had invited her critics to a banquet but her objective was not to host a meal. Rather, her true intention was that they witness the beauty of Yūsuf ﷺ and pardon her indiscretions. In the same way, ʿĀ'ishah ﷺ openly stated, 'Indeed my father is a grief-stricken man. When he stands in that position, he weeps. He does not possess the strength [i.e. to take on this responsibility]' but in her heart, as has been narrated from ʿĀ'ishah ﷺ elsewhere, she stated, 'The reason why I felt the need to approach the Messenger of Allāh ﷺ time and again was because I felt that people would dislike the person who would stand in the position of the Prophet ﷺ and consider him unfortunate.'

The second opinion is that the term, 'you women' relates to ʿĀ'ishah and Ḥafṣah ﷺ and the words 'women of Yūsuf ' relate to the women who were called to the banquet by Zuleikhā. According to this opinion, [it is said]:

1. The likeness is in regard to their constant unwarranted chatter. Both ʿĀ'ishah and Ḥafṣah ﷺ were persistent in this regard. Some narrations mention that Ḥafṣah ﷺ was also insistent upon this suggestion.
2. The similarity is in that they remained insistent on something when their hearts intended something else. In ʿĀ'ishah's ﷺ mind, she did not wish for people to see Abū Bakr ﷺ in the Prophet's ﷺ position for fear that people will start rumours of misfortune. She had even united with Ḥafṣah ﷺ, the daughter of ʿUmar ﷺ, upon this. However, Ḥafṣah ﷺ had desired for her father's

advancement in that he may be able to become the deputy of the Messenger of Allāh ﷺ. Thus, the Prophet ﷺ compared them to the women of Yūsuf 's ﷺ story as they had all appeared to be in agreement with Zuleikhā but inwardly, they were all plotting to draw Yūsuf ﷺ toward themselves.

Some scholars have mentioned other similarities but because the ḥadīth is lengthy, I wrote a short commentary at this juncture. The translation of the remaining part of the ḥadīth with its commentary will now follow:

ثُمَّ إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم، وَجَدَ خِفَّةً، فَقَالَ: انْظُرُوا لِي مَنْ أَتَّكِئُ عَلَيْهِ، فَجَاءَتْ بَرِيرَةُ[١٢٨٣]، وَرَجُلٌ آخَرُ[١٢٨٤]، فَاتَّكَأَ عَلَيْهِمَا فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِينْكُصَ[١٢٨٥] فَأَوْمَأَ[١٢٨٦] إِلَيْهِ أَنْ يَثْبُتَ مَكَانَهُ، حَتَّى قَضَى[١٢٨٧] أَبُو بَكْرٍ صَلاتَهُ.

(**In some narrations, it is also transmitted at this point that the Messenger of Allāh ﷺ stated that the Muslims will not accept anyone else other than Abū Bakr ﷺ.**) Thereafter, the Messenger of Allāh ﷺ felt slightly better; he said, 'See for me, who I may lean upon?' Barīrah came forth and a man. He lent upon them [and proceeded]. When Abū Bakr ﷺ saw him, he motioned so that he could step back but the Messenger of Allāh ﷺ gestured towards him that he should remain in his place. [This remained the situation] until Abū Bakr ﷺ completed the prayer. (**He led seventeen prayers until the Messenger of Allāh ﷺ passed away as the narration in consideration occurred on Thursday**

evening. On Thursday, the Messenger of Allāh's ﷺ health deteriorated greatly and this [ḥadīth] is a discussion regarding the time of the ʿIshāʾ prayer. Abū Bakr ؓ began to lead the prayers from the ʿIshāʾ prayer of that day and the following Monday, the Messenger of Allāh ﷺ passed away during the mid-morning period. Thus, Abū Bakr ؓ led seventeen consecutive prayers during the Prophet's ﷺ severe illness. According to this valueless servant, as the illness had started some time before this, Abū Bakr ؓ would occasionally lead prayers during this period too.)

ثُمَّ إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم قُبِضَ، فَقَالَ عُمَرُ: وَاللَّهِ لا أَسْمَعُ[١٢٨٨] أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قُبِضَ إِلا ضَرَبْتُهُ بِسَيْفِي هَذَا، قَالَ: وَكَانَ النَّاسُ أُمِّيِّينَ لَمْ يَكُنْ فِيهِمْ نَبِيٌّ قَبْلَهُ، فَأَمْسَكَ النَّاسُ، فَقَالُوا: يَا سَالِمُ، انْطَلِقْ إِلَى صَاحِبِ رَسُولِ اللهِ صلى الله عليه وسلم فَادْعُهُ، فَأَتَيْتُ أَبَا بَكْرٍ وَهُوَ فِي الْمَسْجِدِ[١٢٨٩] فَأَتَيْتُهُ أَبْكِي دَهِشًا، فَلَمَّا رَآنِي، قَالَ[١٢٩٠] لي: أَقُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قُلْتُ: إِنَّ عُمَرَ يَقُولُ: لا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قُبِضَ إِلا ضَرَبْتُهُ بِسَيْفِي هَذَا، فَقَالَ لِي: انْطَلِقْ، فَانْطَلَقْتُ مَعَهُ، فَجَاءَ هُوَ وَالنَّاسُ قَدْ دَخَلُوا عَلَى رَسُولِ اللهِ صلى الله

عليه وسلم، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَفْرِجُوا لِي، فَأَفْرَجُوا لَهُ فَجَاءَ حَتَّى أَكَبَّ عَلَيْهِ وَمَسَّهُ، فَقَالَ: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ، ثُمَّ قَالُوا: يَا صَاحِبَ رَسُولِ اللهِ صلى الله عليه وسلم، أَقُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: نَعَمْ، فَعَلِمُوا أَنْ قَدْ صَدَقَ[١٢٩١]، قَالُوا: يَا صَاحِبَ رَسُولِ اللهِ صلى الله عليه وسلم، أَيُصَلَّى عَلَى رَسُولِ اللهِ؟ قَالَ: نَعَمْ، قَالُوا: وَكَيْفَ؟ قَالَ: يَدْخُلُ[١٢٩٢] قَوْمٌ فَيُكَبِّرُونَ[١٢٩٣] وَيُصَلُّونَ، وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، ثُمَّ يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، حَتَّى يَدْخُلَ[١٢٩٤] النَّاسُ، قَالُوا: يَا صَاحِبَ رَسُولِ اللهِ صلى الله عليه وسلم، أَيُدْفَنُ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: نَعَمْ، قَالُوا: أَينَ؟ قَالَ: فِي الْمكَانِ الَّذِي قَبَضَ اللَّهُ فِيهِ رُوحَهُ، فَإِنَّ اللَّهَ لَمْ يَقْبِضْ رُوحَهُ إِلا فِي مَكَانٍ طَيِّبٍ فَعَلِمُوا أَنْ قَدْ صَدَقَ، ثُمَّ أَمَرَهُمْ أَنْ يَغْسِلَهُ بَنُو أَبِيهِ[١٢٩٥]، وَاجْتَمَعَ الْمُهَاجِرُونَ يَتَشَاوَرُونَ، فَقَالُوا: انْطَلِقْ بِنَا إِلَى إِخْوانِنَا مِنَ الأَنْصَارِ نُدْخِلُهُمْ مَعَنَا فِي هَذَا الأَمْرِ، فَقَالَتِ الأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: مَنْ لَهُ[١٢٩٦] مِثْلُ هَذِهِ الثَّلاثِ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا مَنْ هُمَا[١٢٩٧]؟ قَالَ: ثُمَّ بَسَطَ يَدَهُ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ بَيْعَةً حَسَنَةً جَمِيلَةً[١٢٩٨]

Thereafter, the Messenger of Allāh ﷺ was taken [i.e. passed away]. (**It is evident how strenuous and arduous the situation was upon the Companions ﷺ: [they dealt with] the tribulation of the Hypocrites and other adversaries, the preservation of the Messenger of Allāh's ﷺ orchard which he**

had maintained for twenty-three years, separation from such a pure soul was evident. Along with this, many found it inconceivable that their beloved, for whom they had lost their houses, families and close relations—who had showed signs of consciousness this morning—had passed away despite receiving news of his demise.) ʿUmar ﷺ(**who was so great and strong-willed was not able to withstand this news, despite his excellence, strength and courage. He stood whilst holding his sword and**) proclaimed, 'I swear by Allāh! I will not hear anyone repeat that the Messenger of Allāh ﷺ has passed away except that I will strike him with my sword!' People remained mute as there had not been a prophet among them previously (**they remained quiet as none from among them had experienced the death of a prophet previously**). Some people said, 'O Sālim! Go to the companion of the Messenger of Allāh ﷺ [i.e. Abū Bakr ﷺ] (**only he would be able to stabilise the ship during this flood. He had seen the Messenger of Allāh ﷺ conscious earlier that morning and had sought permission from him to meet his family at his residence which was a mile away**) and call him.' I came to Abū Bakr ﷺ crying in confusion whilst he was in the mosque. When he saw me he said, 'Has the Messenger of Allāh ﷺ been taken?' I replied, 'Indeed, ʿUmar is saying, "I swear by Allāh! I will not hear anyone repeat that the Messenger of Allāh ﷺ has passed away except that I will strike him with my sword!"' Abū Bakr said to me, '[Let's] go' and so I went with him. He approached whilst the people had entered upon the Messenger of Allāh ﷺ. He said, 'O people! Part

for me.' The people moved out of the way and he approached [the Messenger of Allāh ﷺ]. He leant over him (**removed the mantle which was upon him and kissed his forehead**) and stroked him. He recited: *Verily, you are to die and they are to die.* [Qur'ān 39:30] The people asked him, 'O companion of the Messenger of Allāh ﷺ! Has the Messenger of Allāh truly been taken?' He replied, 'Yes.' Thus, they realised him to have spoken the truth. They asked, 'O companion of the Messenger of Allāh ﷺ! Will the Messenger of Allāh ﷺ be prayed upon?' He replied, 'Yes.' They asked, 'How?' (**the entire city is eager**) He replied, 'Let a group enter, perform their *takbīrs*, offer their prayers, let them supplicate and then leave. Thereafter, let another group enter, perform their *takbīrs*, offer their prayers, let them supplicate and then leave until [all] the people have entered.' They asked, 'O companion of the Messenger of Allāh ﷺ! Will the Messenger of Allāh ﷺ be buried?' He replied, 'Yes.' They asked, 'Where?' He said, 'In the place where Allāh took his soul, for indeed, Allāh took his soul in a sanctified place.' They understood him to have spoken the truth. Thereafter, he instructed them that [members of] the tribe of his father should bathe him [i.e. ʿAlī, ʿAbbās and his offspring رضي الله عنهم]. (**In this manner, they had initiated a form of leadership to preserve the faith and to dispel disagreements. In one ḥadīth it is stated that when ʿUmar stood with his sword at hand stating that he would kill anyone who says that the Prophet ﷺ has passed away, Abū Bakr رضي الله عنه cautioned him on his speech. He then recited the [following] verse in his speech: *And Muḥammad is but a messenger, indeed there***

have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allāh in the least. Allāh shall soon reward the grateful. **[Qur'ān 3:144] He then said, 'Whoever worships Muḥammad, inform them that he has passed on. However, let the one who worships Allāh know that Allāh lives, and will forever live on.' Upon hearing Abū Bakr 🕋 sermon, everyone turned towards the pulpit. Another narration mentions that in this speech, Abū Bakr 🕋 stated that leadership is necessary for the preservation of the faith and that the people should give their opinion in this regard. The *Muhājirūn* consulted one another and then agreed that the Anṣār should also be included in this matter.**[4]) The *Muhājirūn* (emigrants) gathered to seek consultation. They said, 'Come with us to our brothers from among the *Anṣār*. Let us include them with us in this matter.' The people of the *Anṣār* said, 'Let there be a leader from among us and a leader from among you.' (**Upon hearing this, Abū Bakr 🕋 transmitted the narration, 'The leaders will be from the [tribe of] Quraish.'**)[5] 'Umar ibn al-Khaṭṭāb stated, 'Who has similar qualities to the three [mentioned regarding Abū Bakr 🕋. He then recited]: . . .*and he was the second of the two, when they were in the cave, and he was saying to his companion, "Do not grieve. Allāh is surely with us."*[Qur'ān 9:40] (**Who is there that has had three of his virtues mentioned due to a single incident? Thereafter, these three virtues are such that each of them are indicative of his complete superiority; firstly, he was in complete concurrence with the Messenger**

of Allāh ﷺ. He aided the Messenger of Allāh ﷺ in a moment of loneliness about which Allāh ﷻ said, '. . .and he was the second of the two, when they were in the cave. . .' Secondly, Allāh ﷻ referred to him as his companion and friend. Thirdly, he was at one with Allāh's ﷻ [help] at that moment, it was only Abū Bakr ؓ and the Prophet ﷺ in the cave, and it was about them both that the latter said, 'Allāh is surely with us.') Who compares to these two?' (**i.e. who could match the Messenger of Allāh ﷺ and Abū Bakr ؓ? Aside from this, there were also other things that were mentioned which are transmitted in other narrations. In one ḥadīth it is said that ʿUmar ؓ said, 'O assembly of Anṣār! You are aware that the Messenger of Allāh ﷺ appointed Abū Bakr over the prayer responsibilities and during his illness, he led prayers under his instruction. Who from among you dares to remove such an individual from leading the prayers who the Messenger of Allāh ﷺ appointed himself ?!' The people of the Anṣār replied, 'We seek refuge in Allāh! We cannot surpass Abū Bakr!'**) Thereafter, he put out his hand and pledged allegiance [to Abū Bakr ؓ] and so did the people, an agreeable and pleasant commitment.'

Commentary

This was the initial *bayʿah* (pledge of allegiance) which took place in the gathering of the Anṣār; subsequently, a general *bayʿah* took place the following day in Masjid an-Nabawī wherein ʿUmar ؓ delivered a speech in which he spoke of the excellence of Abū Bakr ؓ and various other

issues. Then, Abū Bakr ﷺ delivered a lengthy speech in which he said, ‘By Allāh! I had never desired to become the caliph! Never did I aspire to it, nor did I privately or publicly supplicate for it. I have accepted it out of fear that my refusal of it may cause disruption within the *Ummah*. I take no solace in this. The [weight of the] task which has been put upon me is beyond my strength. It can only be done with Allāh’s help.’

Ḥadīth 13

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الزُّبَيْرِ، شَيْخٌ بَاهِلِيٌّ قَدِيمٌ بَصْرِيٌّ قَالَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا وَجَدَ رَسُولُ اللهِ صلى الله عليه وسلم، مِنْ كَرْبِ الْمَوْتِ مَا وَجَدَ، قَالَتْ فَاطِمَةُ: وَاكَرْبَاهُ[١٢٩٩]، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لا كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ، إِنَّهُ قَدْ حَضَرَ مِنْ أَبِيكِ مَا لَيْسَ[١٣٠٠] بِتَارِكٍ مِنْهُ أَحَدًا الْمُوافَاةُ يَوْمَ الْقِيَامَةِ[١٣٠١]

> Anas ibn Mālik ﷺ narrated, ‘When the Messenger of Allāh ﷺ received from the distress of death that which he could withstand, Fāṭimah exclaimed, ‘O the agony [of my father]!’ The Prophet ﷺ said, ‘Your father will never experience agony after this day. Indeed, the inevitability of what has come to me today [i.e. death] will not discard anyone until the Day of Standing.’’

Commentary

The [vocative] term ‘O the agony!’ is used in Arabic to express anguish—its purpose is to show sorrow.

Ḥadīth 14

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ، وَنَصْرُ بْنُ عَلِيٍّ، قَالا: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ بَارِقٍ الْحَنَفِيُّ، قَالَ: سَمِعْتُ جَدِّي أَبَا أُمِّي سِمَاكَ بْنَ الْوَلِيدِ يُحَدِّثُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يُحَدِّثُ أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: مَنْ كَانَ لَهُ فَرَطَانِ[١٣٠٢] مِنْ أُمَّتِي أَدْخَلَهُ اللَّهُ تَعَالَى بِهِمَا الْجَنَّةَ، فَقَالَتْ عَائِشَةُ: فَمَنْ كَانَ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: وَمَنْ كَانَ لَهُ فَرَطٌ يَا مُوَفَّقَةُ[١٣٠٣] قَالَتْ: فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: فَأَنَا فَرَطٌ لأُمَّتِي، لَنْ يُصَابُوا بِمِثْلِي

ʿAbd Allāh ibn ʿAbbās ﷺ said that he heard the Messenger of Allāh ﷺ saying, ‘Allāh will enter in to paradise whoever that has consigned two of his children [i.e. bears the death of two of their children] from among my *Ummah*.’ ʿĀ’ishah ﷺ said, ‘What of an individual that has consigned one child from among your *Ummah*?’ He replied, ‘O congruent one! And for one who bears the death of a single child.’ She asked, ‘What of the one who hasn’t borne the loss of a child from your *Ummah*?’ He replied, ‘I will be the deposited consignment for my *Ummah*—they will not be afflicted with a loss that is equivalent to mine.’ (**i.e. the anguish felt at my loss will be greater than that felt for one’s family and children.**)

Commentary

Undoubtedly, separation from the Prophet ﷺ is such that it cannot be

equalled by the death of one's parents, dear ones, spouse or children. Thus, it has been mentioned in one ḥadīth, 'When any such individual is afflicted with a calamity, let him take comfort from the distress caused by my separation (i.e. let him think, "If I was able to remain patient upon the demise of the Messenger of Allāh ﷺ, then what weight does this calamity bear?").'[6]

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1 Tārīkh al-Khulafāʾ li aṣ-Suyūṭī pg. 174–186

2 *Musnad Aḥmad* #26365

3 Trans. note: In some customs, a new day commences upon sunset. Therefore, Tuesday evening would be considered Wednesday. Likewise, in other customs, a new day commences at midnight.

4 *Ṣaḥīḥ al-Bukhārī* #1241, 1242

5 *Musnad Aḥmad* #18

6 *Al-Muʿjam al-Kabīr* #6579

باب ما جاء في ميراث[١٣٠٤] رسول الله صلى الله عليه وسلم

THE BEQUEST OF THE MESSENGER OF ALLĀH ﷺ

THE AUTHOR HAS narrated seven ḥadīth in this chapter. They all dictate that the Messenger of Allāh's ﷺ inheritance will be considered charity and will not be distributed among his inheritors. There is a scholarly consensus upon this matter. The scholars from among the *Ahl as-Sunnah wa al-Jamāʿah* all agree that the Prophet ﷺ did not have heirs to his inheritance.

However, there is a disagreement as to whether this ruling was specific to the Messenger of Allāh ﷺ or whether it had been applicable to all of the Prophets ﷺ. The majority of scholars are of the opinion that this ruling was applied to all the Prophets—they did not have any heirs to their inheritance. The scholars have mentioned numerous opinions regarding the reason for this. There is no objection upon the multiple explanations for this. For brevity, a few of these explanations will be written down:

1. The Prophets ﷺ are alive in their graves and so, ownership of their possessions remains with them. Hence, nobody married the wives of the Messenger of Allāh ﷺ after his demise and verses prohibiting this are clearly found in the Qur'ān.

2. The Prophets ﷺ are not proprietors of wealth during their lifetime. They only act as guardians in transaction. There is a famous maxim among Sufis, 'The Sūfī does not possess [goods]'. This does not mean that they do not possess legal ownership of anything but rather, it means that they do not consider such things as their belongings.
3. Everything in the world is within the ownership of Allāh ﷻ: a prophet performs transactions as His deputy.
4. If inheritance was to be distributed from a prophet's wealth, there would be a possibility that an unfortunate individual may attempt to assassinate him out of greed for his wealth. Alternatively, he may wish for their end—in both instances, it would be the cause of his own ruin.
5. [It was not distributed so that] people would not draw inferences that the purpose of Prophethood was to collect wealth and then leave one's family members rich.
6. [It was not distributed] in order to protect their sanctified personalities from [being tainted by] the filth of wealth.
7. A prophet is like a father to his *Ummah*. Subsequently, his wealth is [like] the wealth of his child.

The wisdoms behind the commands of Allāh ﷻ are infinite. Man merely articulates explanations in accordance with his understanding. Besides this, there is no knowing how many wisdoms are within the knowledge of Allāh ﷻ.

Ḥadīth 1

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَخِي جُوَيْرِيَةَ لَهُ صُحْبَةٌ، قَالَ: مَا تَرَكَ رَسُولُ اللهِ صلى الله عليه وسلم إِلا سِلاحَهُ[١٣٠٥]، وَبَغْلَتَهُ[١٣٠٦]، وَأَرْضًا جَعَلَهَا صَدَقَةً[١٣٠٧]

ʿAmr ibn Ḥārith ﷺ who was the brother of Juwairiyyah ﷺ, **(the Mother of the Believers**) and who achieved companionship narrated, 'The Messenger of Allāh ﷺ did not leave anything behind [as inheritance] apart from his weaponry, his mule, and a plot of land which he passed on to charity.'

Commentary

As these items were given in charity, the rules of inheritance were not applied to them. Due to the used clothing of the Messenger of Allāh ﷺ being considered inconsequential, they were not included in the inheritance.

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ، فَقَالَتْ: مَنْ يَرِثُكَ؟ فَقَالَ: أَهْلِي[١٣٠٨] وَوَلَدِي، فَقَالَتْ: مَا لِي لا أَرِثُ أَبِي؟ فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: لا نُورَثُ[١٣٠٩]، وَلَكِنِّي أَعُولُ مَنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَعُولُهُ، وَأُنْفِقُ[١٣١٠] عَلَى مَنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُنْفِقُ عَلَيْهِ

Abū Hurairah ﷺ narrated, ‘Fāṭimah ﷺ approached Abū Bakr ﷺ and asked, ‘Who will inherit from you?’ He replied, ‘My family and children.’ She said, ‘What of me? Will I not inherit from my father?’ Abū Bakr said, ‘I have heard the Messenger of Allāh ﷺ saying, ‘We do not leave inheritance.’ However, I will be a carer for who the Messenger of Allāh ﷺ was a carer for and I will spend on whom the Messenger of Allāh ﷺ spent on.’’

Commentary

It appears that Fāṭimah ﷺ thought that due to being a king [i.e. ruler], the Messenger of Allāh’s ﷺ wealth would not be deemed inheritance, thus she queried Abū Bakr ﷺ as to whether he would have any inheritors. Abū Bakr ﷺ answered in accordance to the Sharia ruling, otherwise his own wealth would be distributed like the Messenger of Allāh’s ﷺ inheritance which had been distributed in accordance to this bequest as he had said, ‘Return this wealth to the *Bait al-Māl*.’

The statement of the Messenger of Allāh ﷺ, ‘We do not leave

inheritance' is a famous ḥadīth which has been narrated with different wordings. In some narrations, only this statement has been mentioned. In other narrations it is mentioned, 'We, the Prophets, do not have inheritors.' Shāh Walī Allāh ad-Dehlawī 🕋 has stated the following in *al-Musawwā*, 'The topic pertaining to the Messenger of Allāh 🕋 not having any inheritors has been narrated by more than ten Companions.'

Ḥadīth 3

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ[١٣١١]، أَنَّ الْعَبَّاسَ، وَعَلِيًّا، جَاءَا إِلَى عُمَرَ يَخْتَصِمَانِ، يَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ: أَنْتَ كَذَا، أَنْتَ كَذَا، فَقَالَ عُمَرُ، لِطَلْحَةَ، وَالزُّبَيْرِ، وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدٍ: أَنْشُدُكُمْ بِاللَّهِ أَسَمِعْتُمْ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: كُلُّ مَالِ نَبِيٍّ صَدَقَةٌ، إِلا مَا أَطْعَمَهُ، إِنَّا لا نُورَثُ؟ وَفِي الْحَدِيثِ قِصَّةٌ[١٣١٢]

Abū al-Bakhtarī 🕋 narrated that ʿAbbās and ʿAlī approached ʿUmar [during his tenure as caliph] whilst they were arguing. Each of them would say to the other, 'You are like this and this!' ʿUmar said to Ṭalḥah, Zubair, ʿAbd ar-Raḥmān ibn ʿAwf and Saʿd, 'I implore in the name of Allāh! Have you heard the Messenger of Allāh 🕋 saying, 'All of the wealth of a prophet is [i.e. belongs to] charity except that which feeds [i.e. his family]. Verily, we do not leave inheritance.''

Commentary

This ḥadīth bears a narrative; Imām Tirmidhī's 🕋 purpose is only to highlight that inheritance would not be distributed. This has been achieved [by the above transmission], subsequently he did not narrate the entire incident due to it being lengthy. Abū Dāwūd 🕋 has narrated this in detail and after transmitting a portion of it, he defers [its discussion] to the ḥadīth of Mālik ibn Aws 🕋 which is forthcoming (Ḥadīth 6). The narration of Mālik ibn Aws 🕋 is famous and has been narrated in many books of ḥadīth. It has been mentioned in detail in *Ṣaḥīḥ al-Bukhārī*,*Ṣaḥīḥ Muslim* and *Sunan Abī Dāwūd*. To narrate a single story in its entirety at every juncture would cause elongation.

The translation of Abū Dāwūd's 🕋 narration is as follows[1]: Abū al-Bakhtarī 🕋 narrated, 'I heard a saying from an individual that I liked so I said, 'Write it down for me.' He came with an inscribed paper (**according to Ḥāfiẓ ibn Ḥajar r this man was most likely Mālik ibn Aws 🕋). [At this juncture] ʿAbbās and ʿAlī approached ʿUmar whilst Ṭalḥah, Zubair, ʿAbd ar-Raḥmān and Saʿd were in his presence. They (ʿAbbās and ʿAlī 🕋) were arguing with each other when ʿUmar asked Ṭalḥah, Zubair, ʿAbd ar-Raḥmān and Saʿd, 'Are you not aware that the Messenger of Allāh** 🕋 said, 'A prophet's entire wealth is [i.e. belongs to] charity except for that which he feeds his family and clothes them with. Verily, we do not leave inheritance'?' They replied affirmatively. ʿUmar continued, 'The Messenger of Allāh 🕋 spent upon his family and gave in charity out of his generosity and thereafter passed away. Abū Bakr assumed the position for two years and did as the Messenger of Allāh 🕋 had done thereafter.'' Abū Dāwūd mentioned a similar narration of Mālik ibn Aws 🕋 which is forthcoming.

Ḥadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا نُورَثُ مَا تَرَكْنَا[١٣١٣] فَهُوَ صَدَقَةٌ

ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ said, 'We do not leave as inheritance that which we have left [behind]. Thus, it is a charity.'

Commentary

'Thus, it is a charity,' i.e. it will be spent on charitable causes.

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: لا يَقْسِم[١٣١٤] وَرَثَتِي دِينَارًا[١٣١٥] وَلا دِرْهَمًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ[١٣١٦] عَامِلِي[١٣١٧] فَهُوَ صَدَقَةٌ

Abū Hurairah ﵁ narrated from the Prophet ﷺ that he said, 'Let my inheritance with legacy not be distributed in dinars and dirhams. Whatever I have left behind—after my spouses' expenditure and the costs of the *ʿāmil* [i.e. the caliph after me]—is [for] charity.'

Commentary

ʿĀmil refers to the individual who would bear the caliphate after the Messenger of Allāh ﷺ. It has also been attributed to the one who collects the produce of the earth, i.e. the one responsible for looking after lands. It is possible that both meanings are intended as it is the *Bait al-Māl's* responsibility to pay the salary of the caliph and likewise, the one who is responsible over the land has the right to take dues for his labour from such a trust (i.e. *Bait al-Māl*). Dinars and dirhams are not intended to be specified. They are mentioned as examples; for instance, if it is said, 'do not distribute the wealth and rupees', other such items are also understood to be included within the prohibition.

Ḥadīth 6

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ[١٣١٨]، قَالَ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ[١٣١٩]، قَالَ: دَخَلْتُ عَلَى عُمَرَ فَدَخَلَ عَلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَطَلْحَةُ، وَسَعْدٌ، وَجَاءَ عَلِيٌّ، وَالْعَبَّاسُ، يَخْتَصِمَانِ، فَقَالَ لَهُمْ عُمَرُ: أَنْشُدُكُمْ[١٣٢٠] بِالَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا نُورَثُ، مَا تَرَكْنَاهُ صَدَقَةٌ، فَقَالُوا: اللَّهُمَّ[١٣٢١] نَعَمْ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ

Mālik ibn Aws ؓ narrated, 'I came to ʿUmar when ʿAbd ar-Raḥmān ibn ʿAwf, Ṭalḥah and Saʿd entered; ʿAlī and ʿAbbās approached whilst disputing with each other. ʿUmar said to them, "I implore you by He, by whose permission the heavens and the

earth are raised! Are you all aware that the Messenger of Allāh ﷺ said, 'Verily, we do not leave inheritance. Whatever we have left behind is charity'?" They replied, 'By Allāh, yes.'' This ḥadīth bears a lengthy story.

Commentary

This bears the same story indicated toward by Abū al-Bakhtarī's narration in Ḥadīth 3. The story itself is lengthy and has been narrated in approximately all books of ḥadīth with brevity or in length. The following translation will be from Bukhārī's ﷺ narration with added commentary from *Fatḥ al-Bārī* when necessary[2]:

Mālik ibn Aws ﷺ stated, 'I was at home and the day had passed a little when ʿUmar's messenger came to call me. I attended to him and found him to be sitting on a sack which did not have a sheet spread upon it. I greeted him and sat down. ʿUmar said, "Some disadvantaged people from your community came [to me]. I asked for them to be given something. Take this and distribute it among them." I said, "It would have been better if you had chosen someone else to distribute it among them." He replied, "No, you distribute it."' During this discussion, ʿUmar's attendant, Yarfaʾ, entered and said, '"Uthmān, ʿAbd ar-Raḥmān ibn ʿAwf, Zubair, and Saʿd ibn Abī Waqqāṣ are seeking permission to enter (in some narrations, Ṭalḥah ﷺ is also mentioned).' ʿUmar permitted them and so they entered, conveyed their greetings and then sat down. After some time, Yarfaʾ entered once more and said, '"ʿAbbās and ʿAlī seek permission to enter.' ʿUmar granted them permission and the two of them approached, conveyed their greetings and sat down. ʿAbbās exclaimed, 'Judge between me and this oppressor!' (ʿAbbās ﷺ

had used other harsh words besides 'oppressor' to address ʿAlī ﷺ too.) They both began to abuse one another when ʿUthmān and those who were seated with him insisted that ʿUmar adjudicate between them and save them from each other (the narration of Muslim states that Mālik ibn Aws had said, 'I deduced from their insistence that these two had sent the others ahead of themselves to support them [i.e. that they be judged]!' ʿUmar said, 'Wait.' He then turned over to the group present and said, 'I implore you by He, by whose permission the heavens and the earth are raised! Are you all aware that the Messenger of Allāh ﷺ said, 'Verily, we do not leave any inheritors. Whatever we have left behind is charity'?' They replied, 'By Allāh, yes.' Thereafter, ʿUmar turned towards ʿAbbās and ʿAlī and imploring them to answer the same question by Allāh. They too agreed and so ʿUmar exclaimed, 'Verily, I will inform you regarding this matter. Indeed, Allāh ﷻ has made exclusive to the Messenger of Allāh ﷺ such treasure (the wealth of orchards etc.), which had not been given to anyone besides him. However, the Messenger of Allāh ﷺ did not make it exclusive for himself. Rather, he distributed it among you and took only a small portion to meet his and his family's needs. From whatever remained, he would spend in the path of Allāh. I implore you testify, was this not the case?' He first took an oath from the group of five and sought their testimony. Thereafter, he took an oath from the latter two and sought their testimony too.

Thereafter, ʿUmar continued, 'Then, the Messenger of Allāh ﷺ passed away and Abū Bakr became the caliph. He distributed the produce [of this earth] in the same way the Messenger of Allāh ﷺ did. By Allāh! Abū Bakr was truthful, always acting upon good, upright, and a follower of the truth in this regard. You [ʿAbbās ﷺ] have come to seek your

nephew's [i.e. the Prophet's ﷺ] inheritance and you [ʿAlī ؓ] have come seeking your wife's [Fāṭimah's ؓ] portion. Abū Bakr had informed you of the statement of the Messenger of Allāh ﷺ, "We do not leave any inheritors." And you understood him to be truthful. Thereafter, Abū Bakr passed away and I became the caliph. In the first two years of my caliphate, I have acted in the same manner as the Messenger of Allāh ﷺ and Abū Bakr regarding that wealth. Most assuredly, Allāh ﷻ knows that I am honest in this regard. I am acting upon good, upright, and a follower of the truth. Thereafter, you two have come to me with the same words (regarding your nephew's ﷺ inheritance and your wife's portion from it) [i.e. quarrelling regarding inheritance]. I have informed you of the Messenger of Allāh's ﷺ statement, 'We do not leave any inheritors.' However, I have decided that it is suitable for me to make you guardians over this wealth and to take a covenant from you that you will act as the Messenger of Allāh ﷺ, Abū Bakr and I had done, for two years of my caliphate, regarding it. You have accepted the covenant and thus, I have placed it [i.e. the inheritance] in your care. I ask you to testify, have I not handed it over to you?' The group replied affirmatively, as did the other two.

ʿUmar then said, 'Now, in spite of this [knowledge], you wish for me to judge contrary to it. I swear by He, by whose permission the heavens and the earth are raised, I will not give a ruling contrary to this! If you are not able to look after this land, return it and I shall take care of it myself!"

This is the lengthy narration which Imām Tirmidhī ؒ indicates towards in his statement, 'This ḥadīth bears a lengthy story.' There are a few issues in this ḥadīth which are worthy to draw one's attention to:

1. ʿAbbās 🦪 had referred to ʿAlī 🦪 as an oppressor and with other such words. The pair shared stern words with each other. This seems inappropriate but after all, ʿAbbās 🦪 was also ʿAlī's 🦪 uncle. Therefore, in such a scenario, he has the right to caution him. Secondly, when he sees ʿAlī 🦪 to be wrong, the details of which are forthcoming, he would certainly consider the latter's actions to be oppressive.
2. Why did ʿAlī and ʿAbbās 🦪 approach Abū Bakr and ʿUmar 🦪 when they were aware of the Messenger of Allāh's 🌹 statement [i.e. 'we do not leave inheritance.'] as can be seen from their response to ʿUmar's 🦪 question? And if it is agreed that they weren't aware of this ḥadīth previously, they were certainly informed about it when they approached Abū Bakr 🦪. Thus, when he had rejected their claim due to this ḥadīth, why did they then approach ʿUmar? The answer is that they were categorically aware of this ḥadīth but they understood it to be exclusive. For example, they thought it was exclusive in regard to dirhams and dinars as has been mentioned in an earlier ḥadīth. However, others were of the opinion that it included everything [i.e. all forms of wealth] as is found in many ḥadīth—the words 'Whatever we have left behind, it is charity' have been transmitted.

   In this case, their initial questioning of Abū Bakr 🦪 was due to the fact that they felt he shared their opinion regarding the Prophet's 🌹 inheritance being exclusive [to dirhams and dinars]. Thereafter, during the time of ʿUmar 🦪, they questioned him as they felt that he may perhaps share the same view as them.

However, after seeking the inheritance, they ascertained that ʿUmar ﷺ shared the same view as everyone else and this can be seen literally from the ḥadīth. The ḥadīth is inclusive of all wealth and does not specify anything.

At this juncture, there is also an incredibly important point that should be understood. When we accept *Shaykhayn* (Abū Bakr and ʿUmar ﷺ) to be powerless and excused from distributing the inheritance despite the insistence of others, it is also imperative that we do not regard the latter negatively because [it appeared] they had continuously sought their wealth and thus wanted to act against the clear instruction of the Messenger of Allāh ﷺ. [To think in such a way] is the peak of poor etiquette. Their insistence regarding the wealth was because they viewed it as their legal entitlement and this is why they challenged those who had rejected their view. This is clear from ʿUmar's ﷺ statement, 'You had thought Abū Bakr duped.'

3. When these individuals [ʿAbbās and ʿAlī ﷺ] had agreed to take guardianship of the land after Abū Bakr's and ʿUmar's ﷺ refusal, and due to the Messenger of Allāh's ﷺ statement, 'We do not leave any inheritors', why were they still quarrelling with each other to the extent that it extended to strong language between the two? Furthermore, why did they request the inheritance to be distributed at this juncture when its distribution had continually been rejected? It was because these two had accepted that it would not be distributed as inheritance. According to my father, both [ʿAbbās and ʿAlī ﷺ] differed regarding their expenditure. ʿAbbās ﷺ was very orderly and pensive and would deposit his

wealth. ʿAlī 🕋 on the other hand was incredibly generous, ascetic, and heavily reliant upon Allāh 🕋. Like the Messenger of Allāh 🕋, he would immediately distribute whatever wealth came his way and not a single dirham would remain. Therefore, they would always differ with each other.

Ḥāfiẓ ibn Ḥajar 🕋 has transmitted Dārquṭnī's 🕋 narration in *Fatḥ al-Bārī* which suggests that their disagreement wasn't regarding the inheritance. Rather, it was about guardianship and its expenditure, i.e. how should such produce be sold. Abū Dāwūd 🕋 has written that the pair had requested that the estate be split between them evenly and not that inheritance was to be distributed even after the statement of the Messenger of Allāh 🕋.

4. What stopped ʿUmar 🕋 [from administering the estate] when they had wanted to acquire guardianship individually, and not inheritance? There doesn't appear to be a clear objection regarding this as both would have been given their allotment individually and would be free to distribute their produce swiftly or to defer it. The scholars have written that the reason for this [rejection] is that it was possible it would later be considered inheritance and possibly be used as a precedent. Thus, ʿUmar 🕋 retracted his original ruling, as by distributing it evenly between the two, it would be reminiscent of inheritance allotments, as half is given to the daughter and the other half to remaining relatives [who in this case was ʿAbbās 🕋, the Prophet's 🕋 uncle]. Hence, if ʿUmar 🕋 had acknowledged this, it would become a precedent and evidence for others regarding the inheritance of one's estate.

5. Despite those who were *Ahl al-Bait* [i.e. the family of the Prophet ﷺ] initially considering the estate to pass through inheritance, which led them to seek its distribution from *Shaykhayn*, they too, ultimately agreed with ʿAbū Bakr and ʿUmar ؓ. Subsequently, ʿAlī ؓ had left the matter as it was during his tenure as caliph. Had he still thought it to be distributable wealth, he would have distributed it during his caliphate. Initially, ʿAbbās and ʿAlī ؓ were joint guardians but during ʿUthmān's ؓ caliphate, the former (ʿAbbās ؓ) parted company with him (ʿUthmān ؓ). Consequently, ʿAlī ؓ became its sole guardian. It was then passed to Ḥasan ؓ, and then Ḥusain ؓ. Thereafter, it was passed onto ʿAlī ibn Ḥusain ؓ.

These few points of discussion were briefly mentioned as they bore a relationship to the story. Besides these, there are other issues connected to this ḥadīth which have been omitted here due to brevity.

Ḥadīth 7

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ ابْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ[١٣٢٢]، عَنْ عَائِشَةَ، قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ صلى الله عليه وسلم دِينَارًا وَلا دِرْهَمًا وَلا شَاةً وَلا بَعِيرًا، قَالَ[١٣٢٣]: وَأَشُكُّ فِي الْعَبْدِ وَالأَمَةِ

ʿĀ'ishah ؓ narrated, 'The Messenger of Allāh ﷺ did not leave behind dinar or dirhams. Nor [did he leave] sheep and camel.' The narrator mentions, 'I am uncertain regarding male and female

servants [i.e. that he left them behind].'

Commentary

One of the narrators of the ḥadīth had become uncertain regarding the transmission and therefore, they indicated it. In another narration, it is made clear that he did not leave behind a male or female servant.

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1 *Sunan Abī Dāwūd* #2975

2 The exact narration alluded to by Sheikh Muḥammad Zakariyyā 🕋 can be found in the chapter, *Ṣaḥīḥ al-Bukhārī, #3094*. The English translation above has been translated from Sheikh's Urdu translation which bears commentary from *Fatḥ al-Bārī* and similar narrations. The Urdu translation is fairly accurate and therefore, I have not felt the need to retranslate it into English from the Arabic source. [Trans. note]

باب ما جاء في رؤية[١٣٢٤] رسول الله صلى الله عليه وسلم

SEEING THE MESSENGER OF ALLĀH ﷺ IN A DREAM

WHAT IS A DREAM? Is there any real substance to it or is it mere thoughts? There have been lengthy discussions regarding this but to mention it at this juncture is not warranted. For example, clinicians believe dreams are the effect of dominant qualities that reside within a person. For instance, one who was of a phlegmatic composition [i.e. phlegm humor] would see water, and things like it, such as the sea; or he would see himself running on water and so on. One who was of a choleric composition [i.e. yellow bile] would see fire and things linked to it or he would see himself flying. This would be the same for individuals of a melancholic [i.e. black bile humor] and sanguine [i.e. blood humour] composition.[1]

According to philosophers, the likeness of occurrences that manifest themselves in the world are stored like a photo and then projected in the realm of dreams. Subsequently, when such a likeness presents itself before one's soul, it reflects [the worldly occurrence]. The opinions are varied. According to *Ahl as-Sunnah [wa al-Jamāʿah]*, these are all representations which are either put into the heart of a servant by Allāh ﷻ, produced by an angel, or influenced by Shayṭān. The scholars have written that dreams are of three types:

1. Dreams which are influenced by angels who are appointed [to this responsibility]. Such dreams are true.
2. Dreams which are influenced by Shayṭān who conjures pictures and representations.
3. Dreams which are influenced by inner thoughts: whatever thoughts an individual thinks about during wakefulness pass through their hearts as they sleep.

The Prophet's ﷺ statement also supports this. His statement in *Sunan Abī Dāwūd* mentions that dreams are of three types: a righteous dream—these are glad tidings from Allāh. The second is a dream from Shayṭān which attempts to afflict one with sorrow. The third type of dream is [the result of] inner thoughts and whisperings.[2]

The scholars of dream interpretation state that the angel appointed with the responsibility of projecting dreams is known as 'Ṣiddīqūn'. He displays dreams to an individual by representations: this is synonymous with general dreams. If the Messenger of Allāh ﷺ is seen in a dream, it is [assuredly] free from any satanic influence. The Messenger of Allāh ﷺ himself has stated in numerous ḥadīth, which are forthcoming, that whoever sees me in a dream, he has indeed seen me as Shayṭān is not able to impersonate me. Despite this, if somebody sees the Prophet ﷺ in a state which is not befitting of his stature, for example: if his appearance contradicts his noble portrayal which has been mentioned in the beginning of the book, or if one exhibits that he is ill or distressed, or if he instructs an individual to act out a deed which contradicts the Sharia or Prophethood—this is due to an individual's mistakes and sins. Commentators and scholars have likened it to a mirror. If something is

seen through a rose-tinted mirror, it will appear red—the same is the case for a green, black or white; a tall or short mirror. Simply, differences will be perceived. Likewise, in a dream, the Messenger of Allāh ﷺ himself is seen but the circumstances and qualities linked to him are influenced by the dreamer's thoughts and understandings. Whatever the dreamer's circumstances, they will see the Messenger of Allāh ﷺ with the same qualities. For example, some Sufis have written that whoever sees the Messenger of Allāh ﷺ encouraging him to acquire worldly goods, this in fact portrays the darkness in which this individual is entrenched. He is unintentionally busy in the performance of a disliked deed.

The author has mentioned eight ḥadīth in this chapter:

Ḥadīth 1

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: مَنْ رَآنِي[١٣٢٥] فِي الْمَنَامِ[١٣٢٦] فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لا يَتَمَثَّلُ[١٣٢٧] بِي

ʿAbd Allāh ibn Masʿūd ؓ narrated that the Prophet ﷺ said, 'Whoever has seen me in his sleep has indeed seen me; verily, Shayṭān cannot impersonate me.'

Ḥadīth 2

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حُصَينٍ[١٣٢٨]، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لا يَتَصَوَّرُ أَوْ قَالَ: لا يَتَشَبَّهُ بِي

Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ said, 'Whoever has seen me in his sleep has indeed seen me for indeed, Shayṭān cannot take [my] appearance.' Or he said, 'Shayṭān cannot imitate me.'

Commentary

Just like the way Allāh ﷻ had protected the Messenger of Allāh ﷺ from Shayṭān's influence during his life, likewise, he also did not allow Shayṭān the ability to conjure the appearance of the Messenger of Allāh ﷺ after his demise. This matter is categorical. Thereafter, a question arises as to whether the Messenger of Allāh's ﷺ blessed appearance [in a dream] is his exact likeness [or not], i.e. is a dreamer able to muster such strength that he is able to see the exact appearance of the Messenger of Allāh ﷺ, or is it an observation of his likeness?

Its example is like an individual who is behind a screen and places a mirror ahead of him by some distance. A person on the other side of the screen will be able to see a reflection of the one sitting in front of the mirror. It is a reflection and not the exact person. According to the Sufis, one can see the Messenger of Allāh ﷺ in both ways. Some see his exact appearance and some see a representation of him. Subsequently, sometimes the Messenger of Allāh's ﷺ appearance is seen to be

duplicated by other people. In reality, they are but a mirror image of the Messenger of Allāh ﷺ.

Ḥadīth 3

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، قَالَ أَبُو عِيسَى: وَأَبُو مَالِكٍ هَذَا هُوَ: سَعْدُ بْنُ طَارِقِ[١٣٢٩] بْنِ أَشْيَمَ[١٣٣٠]، وَطَارِقُ بْنُ أَشْيَمَ هُوَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم، وَقَدْ رَوَى عَنِ النَّبِيِّ صلى الله عليه وسلم أَحَادِيثَ سَمِعْتُ[١٣٣١] عَلِيَّ بْنَ حُجْرٍ، يَقُولُ: قَالَ خَلَفُ بْنُ خَلِيفَةَ: رَأَيْتُ عَمْرَو[١٣٣٢] بْنَ حُرَيْثٍ صَاحِبَ النَّبِيِّ صلى الله عليه وسلم، وَأَنَا غُلَامٌ صَغِيرٌ

Ṭāriq ibn Ashyam ؓ narrated that the Messenger of Allāh ﷺ said, 'Whoever has seen me in his sleep has indeed seen me.'

Commentary

An objection is made regarding these narrations. How is it possible for the Messenger of Allāh ﷺ to be present in the dreams of various people in different cities and countries, all at one time? It is not necessary for the Messenger of Allāh ﷺ to be present in multiple places. Rather, it is possible that people can observe him from one place. For example, the sun remains in its position but people from distant cities can see it. Thereafter, even though the sun bears a single appearance, it will appear differently if an individual wears glasses [i.e. sunglasses] of green, red or

black tint.

Ḥadīth 4

حَدَّثَنَا قُتَيْبَةُ هُوَ ابْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، قَالَ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لا يَتَمَثَّلُنِي[١٣٣٣]، قَالَ أَبِي: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ، فَقُلْتُ: قَدْ رَأَيْتُهُ، فَذَكَرْتُ الْحَسَنَ بْنَ عَلِيٍّ، فَقُلْتُ: شَبَّهْتُهُ بِهِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّهُ كَانَ يُشْبِهُهُ[١٣٣٤]

> Kulayb ﷺ narrated that he heard Abū Hurairah ﷺ saying, ‘The Messenger of Allāh ﷺ said, “Whoever has seen me in his sleep has indeed seen me; verily, Shayṭān cannot impersonate me.”’ Kulayb ﷺ said, ‘I related this ḥadīth to Ibn ʿAbbās and informed him that I had seen the Messenger of Allāh ﷺ [in a dream]. I recalled Ḥasan ibn ʿAlī’s appearance and said that I found that he bore a resemblance with the Messenger of Allāh ﷺ.’ ʿAbd Allāh ibn ʿAbbās ﷺ said, “Indeed, he did share a resemblance with him [i.e. the Messenger of Allāh ﷺ].”

Commentary

It is mentioned in some narrations that Ḥasan ﷺ resembled the Messenger of Allāh ﷺ in his upper body and that Ḥusain’s ﷺ lower body shared a greater likeness to him [i.e. the Prophet ﷺ].[3]

Ḥadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ، عَنْ يَزِيدَ الْفَارِسِيِّ وَكَانَ يَكْتُبُ[١٣٣٥] الْمَصَاحِفَ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي الْمَنَامِ زَمَنَ ابْنِ عَبَّاسٍ، قَالَ: فَقُلْتُ لابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم فِي النَّوْمِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللهِ كَانَ يَقُولُ: إِنَّ الشَّيْطَانَ لا يَسْتَطِيعُ أَنْ يَتَشَبَّهَ بِي، فَمَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، هَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ هَذَا الرَّجُلَ الَّذِي رَأَيْتَهُ فِي النَّوْمِ؟ قَالَ: نَعَمْ، أَنْعَتُ لَكَ رَجُلا[١٣٣٦] بَيْنَ الرَّجُلَيْنِ، جِسْمُهُ وَلَحْمُهُ أَسْمَرُ إِلَى الْبَيَاضِ، أَكْحَلُ الْعَيْنَيْنِ، حَسَنُ الضَّحِكِ، جَمِيلُ دَوَائِرِ الْوَجْهِ، مَلأَتْ لِحْيَتُهُ مَا بَيْنَ هَذِهِ[١٣٣٧] إِلَى هَذِهِ، قَدْ مَلأَتْ نَحْرَهُ، قَالَ عَوْفٌ: وَلا أَدْرِي[١٣٣٨] مَا كَانَ مَعَ هَذَا النَّعْتِ، فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَأَيْتَهُ فِي الْيَقَظَةِ مَا اسْتَطَعْتَ أَنْ تَنْعَتَهُ فَوْقَ هَذَا.

قَالَ أَبُو عِيسَى[١٣٣٩]: يزيد الفارسي هو يزيد بن هُرمز[١٣٤٠]، وهو أقدم من يزيد الرّقاشي، وروى يزيد الفارسي عن ابن عباس أحاديث، و يزيد الرّقاشي لم يُدرك ابن عباس وهو يزيد بن أبان الرقاشي، وهو يروي عن أنس بن مالك، ويزيد الفارسي ويزيد الرقاشي كلاهما من أهل البصرة، وعوف[١٣٤١] بن أبي جميلة هو: عوف الأعرابي

حدثنا أبو داود سليمان بن سلم البلخي، حدثنا النضر بن شميل. قال: قال عوف الأعرابي: أنا أكبر[١٣٤٢] من قتادة.

Yazīd al-Fārisī ﵀, who would write the Qur’ān, said, ‘I saw the Prophet ﷺ in my sleep during the lifetime of Ibn ʿAbbās. I said to

him, “I have seen the Messenger of Allāh ﷺ in my sleep.” He said, “The Messenger of Allāh ﷺ would say, ‘Indeed, Shayṭān does not have the ability to impersonate me. Thus, whoever sees me in a dream has indeed seen me.’ [Ibn ʿAbbās ؓ continued] Are you able to describe the man that you have seen in your sleep?” [Yazīd al-Fārisī ؒ] replied, “Yes. I can describe to you a man who was of a medium stature (**i.e. he was not too plump, nor was he too slim. Likewise, he was not too tall, nor was he too short; he was of a medium stature**). His skin was [of a] rosy [complexion] which leant towards fairness, his eyes were deep black. He had a handsome smile and a beautifully shaped face. His beard covered from here to here [Mullā ʿAlī al-Qārī ؒ stated, From one ear to the other ear. This indicates towards its breadth]. It covered the upper portion of his chest.”’ ʿAwf, who is a narrator of this ḥadīth states, ‘I do not know what else [he mentioned] besides these descriptions.’ Ibn ʿAbbās ؓ said [to Yazīd al-Fārisī ؒ], ‘Had you seen him in wakefulness, you would not be able to describe him beyond this description [i.e. he is as you have dreamt him ﷺ].’

Commentary

The first chapter of the *Shamā’il*, which discusses the Messenger of Allāh’s ﷺ appearance mentions these very qualities in detail.

Ḥadīth 6

حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ أَخِي[١٣٤٣] ابْنِ شِهَابٍ الزُّهْرِيُّ، عَنْ عَمِّهِ[١٣٤٤]، قَالَ: قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي، يَعْنِي[١٣٤٥] فِي النَّوْمِ، فَقَدْ رَأَى[١٣٤٦] الْحَقَّ.

Abū Qatādah ﷺ said that the Messenger of Allāh ﷺ said, 'Whoever has seen me i.e. in their sleep, they have seen the truth.'

Commentary

This means that they indeed have seen the Messenger of Allāh ﷺ and not Shayṭān or something else. Some scholars have interpreted it as meaning that they have seen a true dream and not a collation of thoughts.

Ḥadīth 7

حَدَّثَنَا عَبْدُ اللهِ[١٣٤٧] بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ: حَدَّثَنَا مُعَلَّى[١٣٤٨] بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لا يَتَخَيَّلُ[١٣٤٩] بِي وَقَالَ: وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ

Anas ibn Mālik ﷺ narrated that the Messenger of Allāh ﷺ said, 'Whoever has seen me in his sleep has indeed seen me; verily, Shayṭān cannot impersonate me.' He also said, 'The believer's dream (**which is influenced by an angel**) is a portion from the

forty-six portions of Prophethood.'

Commentary

The scholars have chosen to interpret this statement ('The believer's dream is a portion from the forty-six portions of Prophethood') in various ways. Especially Ḥāfiẓ ibn Ḥajar 🕋 who has mentioned, in his commentary of *Ṣaḥīḥ al-Bukhārī,* many scholarly opinions regarding this in detail. Likewise, the author of *Tabrez* has mentioned this in much detail. However, Mullā ʿAlī al-Qārī 🕋 and others have written that the science of Prophethood should be understood to be specific to the Prophets 🕋. This is because dreams have been described as a portion of Prophethood, and Prophethood is exclusive to them. Simply, it is enough to acknowledge that blessed and good dreams are glad tidings which constitute a portion of the many portions of Prophethood—understanding this is enough to recognise its respectability and greatness. The remaining portions out of the forty six can only properly be understood by a prophet.

The discussion pertaining to seeing the Messenger of Allāh 🕋 in a dream ceases here. Imām Tirmidhī 🕋 concluded his book upon two narrations which are counsel and pertinent advices. Firstly, one should not decide upon something fitfully. Rather, the foundation of faith lies in the following of the Messenger of Allāh 🕋. Thus, one should follow the Messenger of Allāh 🕋 when they decide regarding something. Secondly, one should not listen to information presented by random individuals. Rather, one should accept information presented by a devout person. A faithless person is not worthy of being followed. Truly, these two counsels are highly important.

Narration 1

حدثنا محمد بن علي، قال سمعت أبي يقول: قال عبد الله بن المبارك:
إذا ابتليت[١٣٥٠] بالقضاء فعليك[١٣٥١] بالأثر

ʿAbd Allāh ibn al-Mubārak ﷺ (**who is an authority in the field of ḥadīth, counted among the jurists and Sufis, worshipper and ascetic, considered among the memorisers of ḥadīth, and about whom many qualities have been written in history books**) stated, 'The following of narrations is incumbent upon you when you are tasked with a decision.'

Commentary

The point is, one should not become conceited by their own opinion and intelligence but rather, they should follow the discourse of the elders, the ḥadīth, and the opinions of the Companions ﷺ. This is the advice of ʿAbd Allāh ibn al-Mubārak ﷺ, which is well-known. This pertains to every decision, whether it be of a legal nature or otherwise. Imām Tirmidhī ﷺ has narrated this statement as general counsel and this is the opinion of mainstream commentators of the *Shamā'il*. According to this servant, it may have a specific link with the heading of this chapter. The interpretation of a dream is also a judgement and so one should not conjure his own opinion regarding this. Rather, he should look at the interpretations of the pious predecessors. Dream interpretations have been narrated copiously from the Prophet ﷺ, Companions ﷺ and Successors ﷺ. The scholars of dream interpretation have written that it is necessary for the interpreter to be wise, god-fearing, cautious, well-versed in the book of Allāh ﷻ and the Sunnah of the Messenger of Allāh

, knowledgeable regarding the Arabic language and other tongues, etc. There are many conditions which have been written in books regarding the etiquette of dream interpretation.

Narration 2

حدثنا محمد بن علي، حدثنا النضر بن عون، عن ابن سيرين قال: هذا الحديث[١٣٥٢] دين، فانظروا عمن تأخذون دينكم[١٣٥٣]

> Ibn Sīrīn said, 'This [knowledge of] ḥadīth (**and other such religious sciences**) is a matter of faith. Thus, examine the one from whom you are acquiring your faith.'

Commentary

Ibn Sīrīn was also a leading authority and a famous Successor (*tābiʿī*) during his lifetime. He had acquired knowledge from many Companions and was also an authority in the field of dream interpretation. In this science, his interpretations are [considered to be] factual evidence. The objective of his statement is—investigate the religiousness, piety, practice, and methodology of the one from whom you are taking [knowledge of] faith. It should not be the case that you act on anything anyone says irrespective of how irreligious they may be. The reason for this is that their irreligiousness will have a [negative] effect.

In some ḥadīth, this concept is strengthened by the Messenger of Allāh himself. As mentioned in the earlier narration, this statement is general counsel and may also be linked with the chapter title as dream interpretation is also an important science. When dreams are considered

to be a portion out of the forty-six portions of Prophethood, and so likewise, its interpretation accordingly holds that same importance. This is obvious. Therefore, one should observe the one from whom one seeks dream interpretations. Are they credible or not? It is perhaps due to this link that Imām Tirmidhī 🕋 mentioned this statement. However, Ibn Sīrīn's 🕋 statement does not specifically relate to dream interpretation, but incorporates all sciences. However important the science is, that is the extent to which one must scrutinise [the one from whom they are acquiring knowledge]. In our day and age, which is close to the Day of Standing, a person is considered an *ʿAllāmah* or *Maulānā* (learned scholar) regardless of how ignorant and irreligious they are, and only after a few speeches and publications. They present themselves as Sufis and leaders whilst wearing colourful clothing. Initially, the general public turn towards them due to a misconception and they are then preyed upon due to their own lack of understanding. That misunderstanding stems from the statement: Look at what is being said and not at who is saying it. It has found its way into the hearts of the public. Even though this statement is true, it applies to one who can discern what is being said, i.e. that what was said was true, or false, or fabricated. However, individuals who are lost due to their lack of understanding and are not able to discern between right and wrong should not listen to the opinions of every other man. This only results in damage and loss. In our age, it is because of this [misconception] that if one claims sainthood, leadership, Prophethood and even divinity—there is always a group that will immediately follow them.

And to Allāh is our grievance, and He is the One that assists.

All praise and favour is to Allāh; the [Urdu] translation of this book

was completed on the night preceding Friday, 8th Jumāda al-Ukhrā 1344 AH.

ZAKARIYYĀ KĀNDHELAWĪ
(may Allāh ﷻ forgive him)
A resident of Maẓāhir ʿUlūm, Sahāranpūr

AS THIS POWERLESS ONE is fully aware of his inability, I handed this translation to my honourable elder *al-Fāḍil*, *al-ʿAllāmah*, Maulānā ʿAbd ar-Raḥmān, the leader of the teachers at Madrasah Maẓāhir al-ʿUlūm, Sahāranpūr for proofreading. Despite his highly busy schedule and lack of time, he proofread this in its entirety and even rectified it in many places. May Allāh ﷻ reward him with a better return. At the end, he wrote the following text: All praise is to Allāh, this weak one completed its proofreading on 27th Rajab 1344.

This translation was originally written in 1344; thereafter, it was printed numerous times but there was an increase in mistakes every time. Even now, due to the publication being successful, there is a requirement for it to be printed. My sincere, righteous Molwī Naṣīr ad-Dīn, who is the administrator of the library, has insisted that it is proofread again due to the printing mistakes. Due to my business, I kept rejecting this suggestion but the reason for it was strong—there were several major publishing errors. Thus, I commenced its proofreading. Unintentionally, there has been some omissions and additions in the author's proofreading. I had tried to keep it [additions] as succinct as possible but even then, there have been additions in many places. All praise is for Allāh and thereafter, all praise is for Allāh; today, the night preceding Monday, 24th Dhū al-Ḥijjah 1360, I have completed the

proofreading. May Allāh ﷻ grant some portion of His beloved's ﷺ manners to this sinful one by virtue of these ḥadīth so that he is not left distant from His kindness and grace.

And our last proclamation is that all praise belongs to Allāh, Lord of all the worlds. May peace and blessings be upon the best of His creation, our Master, our Prophet, our Leader—Muḥammad—and upon his family and all his Companions.

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1 Greek physician Hippocrates (ca. 460 BCE–370 BCE) is often credited with developing the theory of the four humors—blood, yellow bile, black bile, and phlegm—and their influence on the body and its emotions. Organized around the four elements of earth, water, air, and fire; the four qualities of cold, hot, moist, and dry; and the four humors, these physical qualities determined the behaviour of all created things including the human body. [Trans. note]

2 *Sunan Abī Dāwūd* #5019

3 *Sunan at-Tirmidhī* #3779

ARABIC *ḤĀSHIYAH*

١ خلق: بفتح فسكون يستعمل في الإيجاد والمخلوق والمراد ههنا صورة الإنسان الظاهرة المدركة بالبصر كالبياض والطول والخلق بضمتين صورة الإنسان الباطنة المدركة بالبصيرة كالعلم والحلم وإنما قدم المصنف الكلام على الأول مع أن الثاني أشرف لأن الصفات الظاهرة أول ما يدرك من صفات الكمال ولأنها كالدليل على الباطنة فإن الظاهر عنوان الباطن ورعاية للترقي من غير الأشرف إلى الأشرف وللترتيب الوجودي إذا الظاهر مقدم في الوجود على الباطن وإنما كانت الصفات الباطنة أشرف من الظاهرة لأن مناط الكمال إنما هو الباطن.

٢ الحمد: اختلفت النسخ في وجود هذه الخطبة فتوجد في بعضها ولا توجد في بعض والأولى إبقاؤها لما يوجد في بعض النسخ فلا يبقى إذا حاجة، الجواب عن الإشكال المشهور إلا أنه يورد على هذه الخطبة بعض الإيرادات مثل انفراد السلام عن الصلاة على مذهب من كره ذلك واستقلال السلام على غير الأنبياء إن اريد العموم بعباده الذين اصطفى، وهذا المختصر لا يتحملها.

٣ الشيخ: من كان أستاذا كاملا في فن يصح أن يقتدى به ولو كان شابا ولا يختص بسن دون سن، هو مصدر شاخ يشيخ حمل عليه مبالغة أو صفة على زنة سيد قاله المناوي والحافظ في اصطلاحهم من أحاطه علمه بمائة الف حديث متنا وسندا وهو أحد المراتب الخمسة المحدثين أولها الطالب وهو المبتدي ثم الحدث وهو من تحلم روايته ثم الحافظ وقد ذكر ثم الحجة وهو من أحاط ثلاث مائة حديث ثم الحاكم وهو من أحاط بجميع الأحاديث المروية.

٤ أبو عيسى: وقد ورد النهي عن التكني به فيحمل على أنه لم يبلغه أو لم يصححه أو رجح الجواز لما ورد أن المغيرة بن شعبة كناه بذلك النبي صلى الله عليه وسلم.

٥ الترمذي: قال النووي فيه ثلاثة أوجه كسر التاء والميم وهو الأشهر وضمها وفتح التاء وكسر الميم وقال المناوي في الراجح من هذه اللغات خلاف نسبة إلى بلدة قديمة بطرف نهر بلخ المسمّى بجيحون.

٦ أنه سمعه: أي سمع ربيعة أنسا والغرض أن ربيعة أخذ هذا الحديث بطريق التحديث لا بالإخبار قاله القاري، قيل ويحتمل أن لضمير بن لمالك وقتيبة قاله المناوي، قلت ولكن فيه بعد

٧ البائن: بالهمزة دون الياء من بان بمعنى ظهر أو بمعنى بعد وفي تخصيص الطول بالبائن دون القصر بمقابله إشارة إلى أنه عليه السلام كان ربعة لكنه إلى الطول أقرب.

٨ ولا: عطف على قوله بالطويل ولا زائدة لتأكيد النفي.

٩ الأمهق: أي شديد البياض فالنفي راجع إلى القيد فقد ورواية المصنف في جامعه أمهق

ليس بأبيض مقلوبة كما ذهب إليه الحافظ أو وهم كما قاله عياض أو مؤول بأن المهقة قد يطلق على الخضرة أيضا.

١٠ بالآدم: أصله أأدم بهمزتين على وزن أفعل أبدلت الثانية ألفا أي شديد الأدمة أي السمرة فالمنفي الشدة فلا ينافي إثبات السمرة في الخبر الآتي ومما يؤيد ذلك رواية البيهقي كان أبيض بياضه إلى السمرة. بيجوري

١١ ولا بالجعد القطط: هذا وصف له صلى الله عليه وسلم باعتبار شعره والجعد بفتح فسكون والقطط بفتحتين على الأشهر شديد الجعودة وفي التهذيب القطط شعر الزنج قال الزمخشري الغالب على العرب جعودة الشعر وعلى العجم سبوطته وقد أحسن الله لرسوله الشمائل وجمع فيه ما تفرق في غيره من الفضائل.

١٢ ستين: وفي رواية توفي وهو ابن خمس وستين سنة وفي أخرى ثلاث وستين وهي أصحها وأشهرها كما سيأتي في باب مستقل في آخر الكتاب.

١٣ ربعة: بفتح الراء وسكون الموحدة ويجوز فتحها؟؟؟ الطويل والقصير والتأنيث باعتبار النفس يقال رجل ربعة وامرأة ربعة. قاري

١٤ حسن الجسم: تعميم بعد تخصيص أو المراد بحسنه في غلبة السمن والهزال قال بعضهم الحسن عبارة عن كل مبهج مرغوب فيه حسا أو عقلا. مناوي

١٥ إذا مشى يتكفأ: إذا طرفية لا شرطية والعامل فيها الفعل بعدها وبتكفا بتشديد الفاء بعده همز وقد يترك همزه تخفيفا أيتمايل إلى قدام وفسره بعضهم بكونه يسرع في مشيه والأول أظهر ويؤيده ما في الخبر الآتي كإنما ينحط من صبب فهو من قولهم كفأت الإزاء إذا قلبته وفي بعض النسخ إذا مشى يتوكأ أي يعتمد على رجليه. ق ب

١٦ العبدي: نسبة إلى عبد قيس قبيلة مشهورة من ربيعة.

١٧ رجلا: قال البيجوري بضم الجيم في جميع الروايات خبر صورة توطئة لما هو خبر حقيقة إذ هو المقصود بالإفادة كقوله تعالى ذلك بأنهم قوم لا يفقهون وهذا مبني على أن المراد بالرجل المعنى المتبادر وهو الذكر البالغ وفيه أنه لا يليق بصحابي أن يصفه بذلك ولم يسمع من أحد منهم وصفه به فالأحسن كما قاله بعضهم إن المراد وصف شهره بالرجولة وهي التكسر القليل يقال شعر رجل بضم الجيم كما يقال بفتحها وكسرها وسكونها أي فيه تكسر قليل اهـ وضبطه القاري بفتح الراء وكسر الجيم ثم قال ووقع في الروايات المعتمدة بضم الجيم فيحتمل أن يكون المراد منه المعنى المتبادر وهو المقابل للمرأة ويحتمل أن يراد به شهره الأطهر إذ الرجل بسكر الجيم وفتحها وضمها وسكونها بمعنى واحد وهو الذي في شعره تكسر يسير كما يفهم من كلام الحافظ ابن حجر في شرح البخاري ويؤيده ما صح في بعض النسخ بكسر الجيم وكان هذا المعنى أصوب إذ لا يليق بحال الصحابي وصفه صلى الله عليه وسلم بالرجل.

١٨ الجمة: بضم الجيم وتشديد الميم ما وصل من شعر الرأس إلى المنكبين وعلى هذا يشكل قوله إلى شحمة أذنيه فقيل المراد بالجمة الوفرة مجازا وقيل الجار والمجرور متعلق بعظيم لا بجمية والمعنى العظيم من جمة يصل إلى شحمة اذنيه وما نزل عنها إلى المنكبين يكون خفيفا على العادة من أن الشعر كلما نزل خف. ب

١٩ حلة حمراء: قال البيجوري أخرج ابن الجوزي من طريق ابن حبان وغيره أن النبي صلى الله

عليه وسلم اشترى حلة بسبع وعشرين ناقة فلبسها.

٢٠ شيئا: قال شيئا دون إنسانا ليشمل غير البشر كالشمس والقمر وعبر بقط إشارة إلى أنه كان لذلك من المهدي إلى اللحد لأن معنى قط الزمن الماضي ولا يستعمل إلى في النفي وهو بفتح القاف وضم الطاء المشددة وقد تخفف الطاء المضمومة وقد تضم القاف اتباعا لضمة الطاء المشددة أو المخففة وجاءت لساكنة الطاء فهذه خمس لغات أشهر الأولى وقد صرحوا بأن من كمال الإيمان اعتقاد أنه لم يجمع في بدن إنسان من المحاسن الظاهرة ما اجتمع في بدنه صلى الله عليه وسلم ومع ذلك فلم يظهر تمام الحسن وإلا لما طاقت الأعين رويته صلى الله عليه وسلم اهـ قلت أو غيرة منه تبارك وتعالى كما حكاه الشاه ولي الله الدهلوي في الدر الثمين عن سنام والده.

٢١ لمة: بكسر اللام وتشديد الميم قال القاضي الوفرة والشعر إلى شحمتي الأذن واللمة دون الجمة سميت بذلك لأنها ألمت بالمنكبين والجمة بضم الجيم وتشديد الميم من شعر الرأس ما سقط على المنكبين انتهى وسيأتي في باب شعره صلى الله عليه وسلم من البسط وقال البيجوري هذه الثلاثة قد اضطرب أهل اللغة في تفسيرها. وأقرب ما وفق به أن فيها لغات وكل كتاب اقتصر على شيء منها كما يشير إليه كلام القاموس في مواضع.

٢٢ نعيم: بضم نون وفتح عين مهملة فضل بن دكين مصغرا.

٢٣ المسعودي: هو عبد الرحمن بن عبد الله بن عقبة بن عبد الله بن مسعود ولذلك نسب إليه.

٢٤ هرمز: بضم أوله وثالثه وسكون ثانيه وبالزاء المعجمة يصرف ولا يصرف.

٢٥ شثن: بالرفع خبر مبتدأ محذوف والشثن بالمثلثة كما في الشروح وضبطه السيوطي بالمثناة الفوقية وفسره الأصمعي كما سيأتي عند المصنف بغليظ الأصابع من الكفين والقدمين وفسره ابن حجر بغليظ الاصابع والراحة وهو المتباد، قاله البيجوري.

٢٦ الكراديس: جمع كردوس كعصفور رأس العظم وقيل مجمع العظام كالركبة والمناكب.

٢٧ تكفؤا: إما بالهمز فيهما فيقرأ المصدر بضم الفاء كتقدم تقدما أو بلا همز فيقرأ بكسرها كتسمى تسميا وعلى كل فهو مصدر مؤكد وقوله كإنما إلخ مبالغة في التكفؤ.

٢٨ وهو: الضمير للحسين أو ابنه محمد مختلف عند الشراح وكتب الرجال يؤيد الأول وكذا يؤيده ما في جامع المصنف بلفظ حدثنا أبو جعفر محمد بن الحسين بن أبي حليمة وصفه به لأن محمد بن الحسين أبا جعفر رجل أخر أيضا في الرواة كما يظهر من كتب الرجال وهو ايضا من هذه الطبقة فنبه المصنف ليتيمز عنه.

٢٩ إبراهيم بن محمد: إبراهيم هو ابن محمد ابن الحنفية وهي أمة لعلى بن أبي طالب من سبي بني حليفة هو إبراهيم هذا لم يسمع من علي بظاهره ولذا قال المصنف في جامعه بعد إيراد الحديث إسناده ليس بمتصل.

٣٠ الممّغط: بضم الميم وفتح الثانية مشددة وبكسر الغين المعجمة بعدها طاء مهملة وأصله المنمغط قلبت النون ميما وأدغمت في الميم والمغط مد شيء لين كذا في القاموس وفي جامع الأصول المحدثون يشددون الغين أي مع تخفيف الميم الثانية فهو اسم مفعول من الممغيط.

٣١ رجلا: بكسر الجيم وقد يضم كما مر سابقا.

٣٢ بالمطهم: الرواية فيه بلفظ اسم المفعول فقط.

٣٣ مشرب: أي بحمرة كما في رواية وهو بالتخفيف من الأشراب وهو خلط لون بلون وفي نسخة بالتشديد من التشريب وكان الشعر على مواضع من بدنه كما ترى فالا جردته باعتبار أغلب المواضع وهو مبالغة في الأشراب.

٣٤ المشاش: بالضم بمعجمتين بينهما ألف جمع مشاشه بالضم وبتخفيف وهي رؤس العظام والكتد بمثناة فوقية بفتح وتكسر مجمتع الكتفين قاله المناوي.

٣٥ الأجرد: أي بغير الشعر وهو من ميم الشعر سائر بدنه فالأجرد خلافه وليس المعنى أنه لم يكن على بدنه شعر لأنه كث اللحية طويل المسربة.

٣٦ عشيرة: على وزن قبيلة ومعناه وفي بعض النسخ عشرة بكسر اولها وسكون ثانيها أي صحبته ويؤيده ما سينقله المصنف عن الأصمعي وكلا المعنيين صحيح في حقه عليه السلام لأن قبيلة اشرف ومخالطته أكرم.

٣٧ ناعته: الناعت اسم فاعل من نعت إذا وصفه قال الحافظ أبو موسى النعت وصف الشيء بما فيه من حسن ماله الجليل ولا يقال في المذموم إلا بتكلفه وتكلف فيقول نعت سوء فأما الوصف فيقال فيهما أي في المحمود والمذموم.

٣٨ قال: أي الأصمعي ووهم من زعم أن فاعله أبو جعفر وأبعد من جوز احتمال الرجوع إلى المصنف قاله القاري وهذا استدلال الأصمعي فيما قاله قبل.

٣٩ كلامه: يعني بقول الأعرابي في أثناء كلامه تمغط فلان في نشابته أي مدها والنشابة بضم النون وتشديد الشين المعجمة وموحدة وبناء التأنيث ودونها السهم وإضافة المد إليها مجاز لأنها لا تمد وإنما يمد وتر القوس واعترض على المصنف بأنه ليس في الحديث لفظ التمغط حتى يتعرض له وإنما فيه لفظ الانمغاط وأجيب بأنه من توضيح الشيء بتوضيح نظيره.

٤٠ صبوب: أي مكان منحدر وهو بفتح الصاد المهملة وضمها أيضا ويقال بالضم جمع صبب بفتحتين ولم يدغم الصبب لئلا يشتبه بالصب الذي بمعنى العاشق.

٤١ عمير: بالتصغير فيهما على ما اختاره الحافظ ابن حجر في تقريبه قال القاري ووقع في نسخ الشمائل مكبرا وكذا أورده المزي في تهذيبه والذهبي في ميزانه اهـ وكذا في شفاء قاضي عياض على ما في بعض الحواشي وكتبه في تهذيب التهذيب لفظ عمر بلا واو وكذا في أكثر نسخ الشمائل قال القاري في مواضع من شرحه صوابه عمير.

٤٢ إملاء: أي القاء وهو مصدر حدثنا من غير لفظه أو تميز أو حال بمعنى ممليا علينا قاله المناوي والإملاء إلقاء المحدث على الكاتب ليكتب والإملاء قد يكون من حفظه وقد يكون بالكتاب وفيه زيادة الاحتياط فقيده بذلك.

٤٣ ابن: اسمه هند كاسم أبيه واسم جده فهذا ممن يوافق اسمه اسم أبيه فهذا ممن يوافق اسمه اسم أبيه وجده كذا في الشروح لكن المحدثين تكلموا على هذا الإسناد.

٤٤ أطول: من المربوع، أي الحقيقي فلا ينافي ما سبق من أنه عليه السلام كان مربوعا وهذا دليل على أنه عليه السلام كان مائلا إلى الطول.

٤٥ المشذب: على صيغة المفعول من التشذيب، اصله النخلة الطويلة التي شذب عنها جريدها أي قطع.

٤٦ عقيقته: أي شعر رأسه وأصل العقيقة الشعر الذي يكون على رأس المولود عند الولادة، وبه سميت الذبيحة عقيقة، قال القاري العقيقة الشعر الذي يولد عليه المولود قبل أن يحلق في اليوم السابع فإذا حلق ونبت ثانيا فزال عنه اسم العقيقة، وربما سمي الشعر عقيقة بعد الحلق أيضا على المجاز وبهذا جاء هذا الحيث لئلا يلزم أن يكون شعره باقيا من حين ولادته فإنه مستبعد جدا اللهم إلا أن يقال: إنه من الكرامات الإلهية لئلا يذبح باسم الآلهة الصناعية وقد ورد أنه عق عن نفسه بعد النبوة.

٤٧ وإلا: أي وإن لم تتفرق بنفسها فلا يفرقها بل يتركها على حالها، ثم استأنف بقوله يجاوز شعره.

٤٨ أزج: الزجج بزاي وجيمين قدة الحاجبين مع طول كما في القاموس أو دقة الحاجبين مع سبوغهما كما في الفائق وإنما قال أزج الحواجب دون مزجج الحواجب لأن الزجج خلقة والتزجيج صنعة والخلقة أشرف.

٤٩ يدره: من الإدرار على الرواية الصحيحة أي يجعله الغضب ممتلئا قاله القاري أي يصير العرق ممتلئا غضبا كما يصير الضرع ممتلئا لبنا.

٥٠ أقنى العرنين: قال المناوي: بكسر المهملة وسكون الراء وكسر النون الأولى ما صلب من عظم الأنف أو كله أو ما تحت مجتمع الحاجبين أو أوله.

٥١ مفلج الأسنان: مفلج بصيغة المفعول، والفلج انفراج ما بين الثنايا والظاهر اختصاص الانفراد بالثنايا ويؤيده إضافته إلى الثنيتين في بعض الروايات، وما قاله العصام إنه يحتمل الانفراج مطلقا يرده أن المقام مقام المدح وقد صرح جمع من شراح الشفاء أن انفراج جميع الأسنان عيب.

٥٢ المسربة: بفتح الميم وسكون لاسين المهملة وضم الراء وتفتح، شعر ما بين الصدر والسرة.

٥٣ بادن: الرواية إلى ههنا بالنصب، ومن ههنا إلى آخر الحديث بالرفع قاله القاري عن الحنفي والمعنى أنه عليه السلام كان سمينا معتدلا يعني لم يكن سمينا جدا ولا نحيفا جدا قاله البيجوري.

٥٤ البطن: بإضافة السواء إلى البطن والصدر وبدون الإضافة، فيكونان مرفوعين على الفاعلية.

٥٥ قال: أو قال شائل شك من الراوي، وسائل الأطراف بالمهملة أي طويلها، وشائل بالمعجمة قريب منه من شالت الميزان، ارتفعت أي كان مرتفع الأطراف بلا انقباض ولا احديداب.

٥٦ خمصان الأخمصين: الأخمص من القدم موضع لا يلصق بالأرض منها عند الوطي والخمصان المبالغ منه أي أن ذلك الموضع من أسفل قدميه شديد التجافي عن الأرض مجمع البحار، وقال البيجوري خمصان كعثمان، وبضمتين وبفتح فسكون.

٥٧ قلعا: بفتح القاف وسكون اللام، أي رفع رجله عن الأرض رفعا بائنا بقوة لا كمن يمشي اختيالا قاله القاري، يعني إذا زال عن موضعه وذهب ومشى رسول الله صلى الله عليه وسلم رفع رجليه بقوة.

٥٨ يبدأ: من البداءة، وفي بعض النسخ: يبدر بضم الدار والراء المهملتين، والمعنى متقارب.

٥٩ طويل: هذا التفسير خلت عنه كتب اللغة المتداولة ومن ثم جعله القاضي عياض وهما، والصواب ما اتفق عليه العلماء وجميع أصحاب الغريب: أن الشكلة حمرة في بياض العين.

٦٠ هناد: بتشديد النون، آخره دال مهملة، والسري بفتح السين المهملة المشددة، وكسر الراء

المهملة بعدها ياء مشددة، والحديث على ما قاله النسائي خطأ وإنما هو مسند إلى البراء ورد بأن البخاري صحح إسناده إلى البراء وجابر كليهما.

٦١ إضحيان: ليلة بالتنوين وإضحيان بكسر الهمزة وسكون الضاد المعجمة وكسر الحاء المهملة وتخفيف التحتانية آخره نون منونة منصرف وإن كان فيه الألف والنون زائدتين، اي ليلة مقمرة من أولها إلى آخرها.

٦٢ الرؤاسيّ: بضم الراء وفتح الهمزة آخره سين مهملة بعدها ياء منسوب لجده رؤاس، وهو الحارث بن كلاب بن ربيعة، وقيل منسوب إلى بيع الرؤس وهو غلط رواية ودراية.

٦٣ المصاحفي: قال البيجوري: بفتحا لميم وكسر الحاء نسبة إلى المصاحف، لعله لكتابته لها أو بيعه، وكان القياس أن ينسب إلى المفرد، وهو مصحف بتثليث الميم.

٦٤ عرض عليّ: أي في ليلة المعراج كما يدل عليه رواية البخاري أو في المنام كما يدل عليه روايته الأخرى.

٦٥ ضرب: بفتح الضاد المعجمة وسكون الراء، أي خفيف اللحم ومن الرجال صفة ضرب، قاله القاري.

٦٦ شنوءة: بفتح المعجمة وضم النون ثم واو ساكنة ثم همزة مفتوحة بعدها تاء، قبيلة من اليمن أو من قحطان وهم متوسطون بين الخفة والسمن.

٦٧ عروة بن مسعود: أي الثقفي لا الهذلي كما توهم ولا يخفى عليك أن أقرب مبتدأ خبره عروة، ومن موصولة عائدها محذوف أي أقرب الذي رأيته، وبه متعلق ب»شبها» المنصوب على أنه تمييز للنسبة وصلة القرب محذوفة أي إليه أو منه.

٦٨ دحية: كسدرة وقد يفتح أوله، معناه في الأصل: رئيس الجند، صحابي مشهور، وكان جبرئيل عليه السلام يأتي غالبا على صورته، لأن عادة العرب قبل الإسلام إذا أرسلوا رسولا إلى ملك لا يرسلونه إلى مثل دحية في الجمال أو الفصاحةن فإنه كان بارعا في الجمال حتى تضرب به الأمثال قاله البيجوري.

٦٩ أبا الطفيل: عامر بن واثلة، كان من جماعة عليّ ومحبيه، ولد عام الهجرة أو عام أحد، ومات سنة عشر ومائة على الصحيح على ما قاله البيجوري في شرح الشمائل، واختاره الحافظ في تقريبه فيصح حينئذ قوله: ما بقي عل وجه الأرض أحد رآه غيري.

٧٠ مقصدا: بتشديد الصاد المفتوحة على أنه اسم مفعول من باب التفعيل، أي متوسطا، يقال: رجل مقصد أي متوسط، كمايقال: رجل قصد أي وسط، قال تعالى: وعلى الله قصد السبيل، (النحل:٩)

٧١ الحزامي: بحاء مهملة مكسورة وزاء بعدها ألف فميم، نسبة إلى جده حزام، فإنه إبراهيم بن المنذر بن المغيرة بن عبد الله بن خالد بن حزام القرشي.

٧٢ كالنور: أي يرى شيء أبيض له صفاء يلمع كالنور، معجزة له صلى الله عليه وسلم، هكذا قالت الشراح، ولا مانع من ذلك، ولا يبعد عندي أن يكون هذا من كمال جماله، فمن يبلغ من الحسن أقصاه يظهر في كلامه لمعة وهو مشاهد.

٧٣ خاتم: هو بفتح التاء وكسرها، والكسر أشهر، وإضافته للنبوة لكونه من آياتها.

٧٤ وجع: بفتح الواو وكسر الجيم أي ذو وجع وكان ذلك الوجع في لحم قدمه بدليل أنه

في وقع في البخاري في أكثر الروايات وقع بالقاف بدل الجيم، والوقع بالتحريم هو وجع لحم القدم، قيل: يقتضي مسحه صلى الله عليه وسلم لرأسه أن مرضه كان برأسه، ودفع بأنه لا مانع من الجمع، قال العسقلاني: وفي بعض الروايات وقع بلفظ الماضي قال ابن بطال: المعروف عندنا بفتح القاف والعين، فيحتمل أن يكون معناه: وقع في الأرض فوصل إلى ما حصل، قاله القاري.

٧٥ رأسي: خص الراس بالمسح، لأنه مدار البقاء والصحة ومناط السلامة يدور على سلامة الدماغ، وبينه وبين الأعضاء الرئيسة ارتباط واشتراك ولأنه أشرف أعضاء البدن ومن أثر مسحه أن رأسه لم يزل أسود مع شيب ما سواه.

٧٦ زر: بتقديم الزاء المكسورة على الراء المهملة المشددة على ما صوبه النووي، وقيل بتقديم الراء المهملة، قيل الأول أوفق بظاهر الحديث لكن الرواية لا تساعده، فعلى الأول الزر واحد الأزرار، والحجلة بفتحتين وقيل بالضم أو بالكسر مع سكون الجيم، قبة صغيرة تعلق على السرير، وعلى الثاني الرز البيض، والحجلة الطائر المعروف.

٧٧ الطالقاني: بكسر اللام وقد تفتح نسبة إلى طالقان بلدة من بلاد قزوين.

٧٨ غدة: بضم المعجمة وتشديد الدال المهملة لحم يحدث بين الجلد واللحم يتحرك بالتحريك قاله المناوي، وكونه حمراء معناه مائلة إلى الحمرة لئلا ينافي رواية مسلم أنه كان على لون جسده صلى الله عليه وسلم قاله القاري.

٧٩ رميثة: بضم الراء المهملة وفتح الميم وسكون الياء صحابية لها حديثان أحدهما هذا، والثاني في صلاة الضحى، روته عن عائشة، خرج لها النسائي، قاله البيجوري وغيره.

٨٠ ولو أشاء: جملة معترضة بين الحال—وهو جملة يقول إلخ—وبين صاحبها—وهو رسول الله صلى الله عليه وسلم—والغرض منه صلى الله عليه وسلم بيان قربها منه جدا تحقيقا لسماعها، وعبرت بالمضارع إشارة إلى أن تلك الحال كالمشاهدة، ثم الحديث لا يدل على جواز النظر إلى الأجنبية فلا حاجة إلى الجوابن ولو سلم فيمكن أن يؤول بمثل أنه كان مخصوصا له عليه السلام.

٨١ يوم مات: يحتمل أن يكون من قوله عليه السلام فهو ظرف لقوله اهتز والظاهر أنه من كلام رميثة، فظرف لقولها: يقول.

٨٢ بطوله: قال القاري والمناوي: تقدم الحديث بطوله في الباب الأول.

٨٣ علباء: بكسر العين المهملة وسكون اللام بعدها موحدة ومد.

٨٤ يا أبا زيد: هكذا في بعض النسخ بدون الهمزة وفي بعضها بالهمزة، قال القاري: يكتب بغير ألف لكن يقرأ بها، قال ميرك: وقد يترك في اللفظ أيضا تخفيفا، والحديث أخرجه ابن سعد بهذا السند عن أبي زمعة بلفظ: قال قال لي رسول صلى الله عليه وسلم: يا أبا زمعة! ادن مني، فامسح ظهري، فدنوت منه فمسحت ظهره، ثم وضعت أصابعي على خاتم فغمزتها، قلنا له: ما الخاتم؟ قال: شعر مجتمع عند كتفه، فقيل: يحتمل أن يكون أحد الطريقين وهما، وقيل: يحتمل أن يكون للحديث طريقان. وذكر القاري في جمع الوسائل: حديث ابن سعد هذا بلفظ أبي رمثة، ثم قال قال ميرك: والظاهر أن إحدى الروايتين وهم، والمرجح رواية الترمذي، لأنه أوثق من ابن سعد، وقال المناوي: يظهر أن إحدى الروايتين وهم، ويرجح رواية الترمذي لأن عزرة حفيد أبي زيد فهو أعلم بحديثه.

٨٥ بمائدة: هي خوان عليه طعام، وإلا فهو خوان لا مائدة، فهي من الأشياء التي تختلف

أسماؤها باختلاف الأوصاف كالبستان، فإنه لا يقال له: حديقة إلا إذا كان عليه حائط.

٨٦ عليها رطب: لا يخالف ما رواه أحمد والبزار بسند جيد عن سلمان: فاحتطبت حطبا فبعته فصنعت به طعاما، فأتيت به النبي صلى الله عليه وسلم، وما رواه الطبراني: فاشتريت لحم جزور بدرهم، ثم طبخته فجعلته قصعة من ثريد فاحتملتها على عاتقي لاحتمال تعدد الواقعة، أو أن المائدة كانت مشتملة على كلها، قلت: إن كان لفظ «فآمن به» في جميع الروايات فالظاهر هو الثاني.

٨٧ عليك: قيل في التعبير ب«على» ههنا، واللام فيما سيأتي إشارة إلى الفرق بين الصدقة والهدية بأن المقصود من الصدقة الترحم، ومن الهدية الإكرام.

٨٨ ادفعها: أي فرقها بنفسك على مستحقيها، وفي نسخة ارفعها بالراء، وعليها عامة الشراح، قال البيجوري ظاهره أنه أمره برفعها مطلقا ولم يأكل منها أصحابه، ووجهه بعضهم بأن المتصدق تصدق به عليه وعليهم، وحصته لم تخرج عن ملك المتصدق وهي غير متميزة، لكن المعروف في كتب السير وهو الصحيح كما قاله الولي العراقي أنه قال لاصحابه: كلوا وأمسك، رواه أحمد والطبراني بطرق عديدة، وحمل هذا الحديث على أن المراد ارفعها عني لا مطلقا، فلا ينافي أن أصحابه أكلوه، لكن بعد أن جعلها سلمان صدقة عليهم كذا قال العصام، وتعقبه المناوي بأنه لا دليل في الحديث على هذه البعدية، فالأولى أن يقال إن من خصائصه صلى الله عليه وسلم التصرف في المال الغير، وقال القاري أغرب العصام، ووجه غرابته لا يخفى لأن فيه وفي أمثاله يكتفي بالعلم بالمرضى، قلت ولا إشكال على رواية ادفعها بالدال، أي قال له فرقها أنت وقال لأصحابه كلو.

٨٩ الصدقة: قال القاري الصدقة منحة يمنحها المانع طلبا لثواب الآخرة وتكون من الأعلى على الأدنى، ففيه نوع من رؤية تذلل الأخذ والترحم عليه، والهدية: منيحة يطلب بها التحبب إلى الآخذ والتقرب إليه، فمفهوم الصدقة مشهر بأنه لا يليق بالنبي صلى الله عليه وسلم.

٩٠ أبسطوا: قيل يؤخذ منه أن يستحب للمهدي له أن يعطي الحاضرين عما أهدي إليه، وتايد بحديث ضعيف: من أهدي له هدية فجلساؤه شركاؤه، والمراد بالشركاء الذين يداومون مجلسه لا كل من حضر، إذ ذاك قاله الترمذي في الأصول.

٩١ ثم: قيل في تعبيره ب«ثم» إشارة غلى تراخيه من الأمرين المتقدمين كما هو مصرح في الروايات، وفي جمع الفوائد من حديث سلمان المفصل بعد وصوله إلى المدينة المنورة، قال فأقمت بها إلى أن هاجر النبي صلى الله عليه وسلم فأتيته بشيء عندي وهو بقياء، فقلت له: هذه صدقة، فقال صلى الله عليه وسلم لأصحابه: كلوا وأمسك يده، فقلت في نفسي: هذه واحدة، ثم انصرفت فجمعت شيئا وتحول صلى الله عليه وسلم إلى المدينة فجئته، فقال: هذه هدية أكرمتك بها، فأكل منها، فقلت في نفسي هذه ثنتان ثم جئته وهو بالبقيع جالس في أصحابه، الحديث.

٩٢ فاشتراه: أي تسبب في كتابة اليهود لأمره بذلك فتحوز بالشراء، وقصة كتابته مشهورة وكان كتابته على شيئين: كذا وكذا درهما، واختلفت الروايات في تعيينها، وعلى غرس النخل المذكور.

٩٣ عمر: قيل إن قصة غرس عمر وعدم حملها من عامها غير منقولة إلا عند الترمذي، وليس فيما سواه من إخبار سلمان.

٩٤ أبو عقيل: بفتح العين المهملة وكسر ثانيه. والدورقي: نسبة لدورق، بفتح الدال المهملة وسكون الواو بلدة بفارس.

٩٥ أبي نضرة: بفتح نون وسكون ضاد معجمة على الصحيح، ومن ضبطه بموحدة فمهملة ساكنة فقد غلط واسمه المنذر بن مالك.

٩٦ سرجس: كنرجس، وقيل كجعفر منع عن الصرف للعلمية والعجمة قاله البيجوري.

٩٧ مثل الجمع: بضم الميم وجوز الكسائي كسرها، هو هيئة بعد جمع الاصابع وخيلان جمع خال هي نقط تضرب إلى السواد، وتآليل كمصابيح، جمع ثؤلول كعصفور، خراج صغير نحو الحمصة يظهر على الجسد له نتوء واستدارة.

٩٨ القوم: فقيل المراد بالقوم الصحابة فقائل هذا القول هو عبد الله وهو الظاهر، وقيل الذين يحدثهم عبد الله بن سرجس فقائل هذا الكلام هو عاصم الأحول قاله القاري.

٩٩ ثم تلا: يعني امتثالا لهذه الآية لأنه لا يمكن أن الله تعالى أمره بشيء ولم يمتثله النبي صلى الله عليه وسلم هذا، وأدعيته صلى الله عليه وسلم في الاستغفار للأمة معروفة.

١٠٠ شعر: فيه روايتان وفتح العين أفصح والسكون أشهر واحدتها شعرة.

١٠١ حجر: بضم الحاء المهملة وسكون الجيم.

١٠٢ نصف أذنيه: أي في بعض الأحيان قال البيجوري وفي شرح المصابيح لم يحلق النبي صلى الله عليه وسلم رأسه في سني الهجرة إلا في عام الحديبية وعمرة القضاء وحجة الوداع ولم يقصر شعره إلا مرة واحدة كما في الصحيحين.

١٠٣ السري: بتشديد النون، وقوله السري بفتح السين المهملة وكسر الراء وتشديد التحتانية.

١٠٤ كنت أغتسل: أفادت الحكاية الماضية بصيغة المضارع استحضارا للصورة، وإشارة إلى تكراره واستمراره أي اغتسلت معه متكررا.

١٠٥ الجمة إلخ: بضم الجيم وتشديد الميم ما وصل من شعر الراس إلى المنكبين، والوفرة ما لم يصل إليهما واللمة ما جاوز شحمة الأذن سواء وصل إلى المنكبين أو لا، وقيل إنها بين الجمة والوفرة، فعلى هذا ترتيبها «ولج» أي الوفرة ثم اللمة ثم الجمة، وهذه الثلاثة قد اضطرب أقوال أهل اللغة في تفسيرها، وأقرب ما وفق به أن فيها لغات، كما يظهر من القاموس والجمع، وأياما كان فالغرض أن شعره عليه السلام كان وسطا لا أطول ولا أقصر، ثم في الحديث دليل على جواز فضل المرأة كما قال به الثلاثة، خلافا للحنابلة، إذا قالوا لا يجوز فضلها إلا أن تستعمال بمحضره لرواية نهي عن فضل المرأة وأجيب عنها بالضعف أو أن المراد بالفضل المستعمل أو غير ذلك كما بسط في بذل المجهود في حل أبي داود

١٠٦ البراء: تقدم حديثه مفصلا في الباب الأول وأعاده هناك مختصرا للترجمة فيه.

١٠٧ يحب: قيل كان ذلك لتمسك أولئك ببقايا شرائع الرسل وهؤلاء وثنيون لا مستند لهم إلا ما وجدوا عليه آبائهم، وقيل كان ذلك ايتلافا لقلوبهم كما تألفهم باستقبال قبلتهم لكن غلبت عليهم الشقوة فكلما ازداد تاليفا ازدادوا نفورا وقال بعضهم إن تلك المحبة كانت قبل اشتهار الإسلام وقوته فلما فتحت مكة واستقر الأمر أحب مخالفتهم وأمر بمخالفتهم كما في صبغ الشيب وصوم السبت وعاشوراء وغير ذلك من الأحكام.

١٠٨ فرق: قالوا الفرق سنة لأنه الذي رجع إليه رسول الله صلى الله عليه وسلم والظاهر أنه رجع بوحي لقوله ما لم يؤمر وقال القاضي عياض نسخ السدل فلا يجوز فعله قال ويحتمل جواز الفرق لا وجوبه، قال ابن حجر والذي يتجه أن حمل جواز السدل حيث لم يقصد به التشبه بالنساء وإلا حرم من

غير نزاع ويؤيد جواز السدل ما روي أن من الصحابة من يسدل ومنهم من يفرق ولم يعب بعضهم على بعض فلو كان الفرق واجبا لما سدلوا وقال القرطبي إنه مستحب وهو قول مالك والجمهور قاله القاري.

١٠٩ ترجل: الترجل والترجيل تسريح الشعر وتحسينه كما في النهاية وفي المشارق رجل شعره إذا مشطه بماء أو دهن ليلين ويرسل الثائر ويمد المنقبض قال الحافظ ابن حجر نقلا عن ابن بطال هو من باب النظافة وقد ندب الشارع إليه بقوله النظافة من الدين وقال تعالى: خذوا زينتكم عند كل مسجد، (الأعراف: ٣١) ولأ، الظاهر عنوان الباطل.

١١٠ أبان: بفتح الهمزة وتخفيف الموحدة كسحاب وقيل بكسر الأول وتشديد الثاني غير منصرف عند الأكثر وصرفه بعضهم حتى قال من لم يصرف أبان فهو أتان.

١١١ الرقاشي: بفتح الراء وخفة قاف وشين معجمة، نسبة إلى رقاش بنت ضبيعة كذا في المغني قاله القاري وقال المناوي نسبة إلى بنت قيس بن ثعلبة بن عكاية أو إلى أولادها.

١١٢ ثوبه: المراد بذاك الثوب القناع لا مطلق الثوب فلا ينافي نظافته صلى الله عليه وسلم وقال الجزري الربيع بن صبيح كان عابدا لكنه ضعيف في الحديث وقال ابن حبان كان عابدا ولم يكن الحديث من صناعته فوقع في حديثه المناكير قيل ومن مناكيره في هذا الحديث كان ثوبه ثوب زيات لكن قال القاري والمناوي له شواهد وذكرا شواهده بعدة طرق.

١١٣ أبو الأحوص: بحاء وصاد مهملتين قيل اسمه عون بن مالك والمشهور سلام بن سليم بتخفيف اللام في الأول والتصغير في الثاني كما ضبطه القاري قال المناوي سلام ككلام.

١١٤ إن كان: مخففة من الثقيلة بدليل اللام الفارقة بين المخففة والنافية وضمير الشأن بعدها محذوف.

١١٥ حسان: صيغة مبالغة من الحسن فيصرف لأن نونه حينئذ أصلية فإن كان الحس بتشديد السين فلا يصرف للعلمية وزيادة الألف والنون ونظيره ما قيل لبعض انصرف عفان؟ قال نعم إن هجوته لا إن مدحته يعني لأنه على الأول من العفونة وعلى الثاني من العفة.

١١٦ إلا غبا: بمعجمة مكسورة وموحدة مشددة ورود الإبل الماء يوما وتركه يوما ثم استعمال في فعل الشيء حينا وتركه حينا والمراد نهي دوام التسريح قال ابن العربي موالاته تصنع وتركه تدنس وإغبابه سنة.

١١٧ عن رجل: لم يسم وإبهام الصحابي لا يضر لعدالتهم واختلف في اسمه فقيل هو الحكم بن عمرو وقيل عبد الله سرجس وقيل عبد الله بن مغفل.

١١٨ شيب إلخ: هو ابيضاض الشعر المسود كما في المصباح، ويطلق على بياض الشعر والشعر الأبيض أيضا قال البيجوري تبعا للمناوي إنما أخره عن الترجل لأن الترجل عمل يقتدي به فيه بخلاف الشيب وقدم الشعر عليهما لأنهما من عوارض الشعر.

١١٩ أبو داود: الطيالسي وهمام بهاء مفتوحة ثم ميم مشددة ابن يحيى العوذي.

١٢٠ والكتم: قال القاري بفتحتين والتاء مخففة وقال أبو عبيد بتشديد التاء والمشهور التخفيف واختلفوا في تفسيره ففي بعض كتب اللغة هو ورق يشبه أن يكون معنى الحديث خضب بكل منهما منفردا عن الآخر فإن الخضاب بهما يجعل الشعر أسود وقد صح النهي عن السواد فالواو بمعنى أو، وقال العسقلاني الكتم الصرف يوجب سوادا مائلا إلى الحمرة والحناء توجب الحمرة فاستعمالها يوجب

ما بين السواد والحمرة قالوا وعلى أصله وفي المغرب عن الأزهري الكتن نبت فيه حمرة ومنه حديث أبي بكر رضي الله عنه كان يخضب بالحناء والكتم وقال الجزري قد جرب الحناء والكتم جميعا فلم يسود بل يغير صفرة الحناء وحمرتها إلى الخضرة.

١٢١ أربع عشرة: بفتح الجزئين للتركيب والشين ساكنة قال الحنفي هذا لا ينافي ما صدر عنه في صدر الكتاب ليس في رأسه ولحيته عشرون شعرة بيضاء لأن هذا السلب عام قال المناوي ولا ينافي حديث ابن عمر الآتي إنما كان شيبه نحوا من عشرين لأن الأربع عشرة نحوا من العشرين لكونها أكثر من نصفها نعم روى البيهقي عن أنس نفسه ما كان في رأسه ولحيته إلا سبع عشرة أو ثمان عشرة شعرة بيضاء وجمع باختلاف الأزمان وبأن الأول إخبار عن عده والثاني إخبار عن الواقع.

١٢٢ دهن: قال المناوي عن القسطلاني كذا وقع في اصل سماعنا من الثلاثي المجرد وكذا قوله لم يدهن وفي بعض النسخ ادهن من الافتعال وعلى التقديرين يكون رأسه مفعوا لكن في المغرب دهن رأسه إذا طلاه بالدهن وادهن من غير ذكر المفعول وادهن شاربه خطأ، وأطال الكلام فيه القاري في جمع الوسائل.

١٢٣ لم ير منه: قال القاري والمناوي وغيرهما لم ير منه لالتباس بياضه بلمعان الشعر من الدهن والأوجه عندي ما قال الطيبي إنه عند الادهان كان يجمع شهره ويضم بعضه على بعض وكانت الشعرات البيض من قلتها لا تبين فإذا شعث رأسه ظهرت.

١٢٤ الكندي: بكسر الكاف نسبة لكنة محلة بالكوفة لا القبيلة كما توهم قاله البيجوري تبعا للمناوي قلت قال السمعاني في الأنساب نسبة إلى كندة قبيلة مشهورة باليمن وعد منها رجالا ليس هذا منه وقال القاري منسوب إلى كندة قبيلة من قبائل العرب ومحلة بالكوفة.

١٢٥ قد شبت: بكسر الشين المعجمة وسكون الموحدة وتاء الخطاب أي ظهر فيك آثار الشيب من الثقل وضعف البدن قبل أوانه وهو لا ينافي ما سبق من نفي الشيب لأن القصد به نفي احتياجه إلى الخضاب.

١٢٦ شيبتني: النسبة مجازية لكونها سببا من باب أنبت الربيع البقل والمعنى ما في هذه السور من أحوال القيامة وأهوالها، قال التوربشتي يريد أن اهتمامي بما في هذه السور من أهوال يوم القيامة والمثلات النوازل بالأمم السابقة أخذ مني ما أخذه حتى شبت قبل أوان المشيب قال المناوي زاد الطبراني في رواية والحاقة وزاد ابن مردويه في أخرى وهل أتاك حديث الغاشية، زاد ابن سعيد في أخرى والقارعة وسأل سائل، وفي أخرى واقتربت الساعة.

١٢٧ أبي جحيفة: بضم جيم ثم حاء مهملة مصغرا هو وهب السوايء يحبه علي رضي الله عنه وجعله على بيت المال وسماه وهب الخير.

١٢٨ إياد: بكسر الهمزة وتخفيف المثناة التحتية ثم دال مهملة ولقيط بفتح اللام وكسر القاف كبديع وأخرجه المصنف في جامعه برواية عبيد الله عن إياد وقال غريب لا نعرفه إلا من حديث عبيد الله.

١٢٩ تيم الرباب: منصوب بتقدير أعني وقال القاري مجرور في اصل سماعنا واحترز به عن تيم قريش قبيلة من بكر والرباب بكسر الراء وتخفيف الموحدتين وضبطه الحافظ في شرح البخاري بفتح الراء وهم خمس قبائل ذبة وثور وعكل وتيم وعدي غمسوا أيديهم في رب وهو ثفل السمن وتحالفوا عليها فصاروا يدا واحدة.

١٣٠ ابن لي: اضطربت روايات أبي رمثة في أن إتيانه عند النبي صلى الله عليه وسلم كان مع ابنه كما في رواية الشمائل أو مع أبيه كما في روايات أبي داود إذ روي عنه قال انطلقت مع أبي نحو النبي صلى الله عليه وسلم فإذا هو ذو وفرة بها ردع حناء وعليه بردان أخضران وفي رواية قال له ابي أرني هذا الذي بظهرك فإني رجل طبيب وفي أخرى قال له صلى الله عليه وسلم من هذا؟ قال ابني قال لا يجني عليك ولا تجني عليه، وبكلا السياقين أخرجه أحمد بطرق عديدة في بعضها أن الكلام في الطب والولد كله كان مع والد ابي رمثة وفي أخرى أنه كان مع أبي رمثة بنفسه ووجه القاري في جمع الوسائل بالتعدد إذا قال والظاهر المغايرة بينهما بأن رواية الترمذي تكون عن الأب ورواية أبي داود والنسائي عن الابن وحينئذ لا تنافي بينهما، ويؤيد ذلك أن في بعض الروايات إتيانه بمكة وفي أخرى بالمدينة لكن يأباه اتحاد ألفاظ الروايتين فتأمل.

١٣١ فأريته: بالبناء للمجهول أي أراني وعرفني بعض الحاضرين رسول الله صلى الله عليه وسلم ويحتمل أن يكون بالبناء للفاعل أي أريت ابني رسول الله صلى الله عليه وسلم والأول أوجه.

١٣٢ خضاب: مصدر بمعنى التلوين كما في عامة الشروح وزعم ابن حجر أنه بعيد واستقرب قول القاموس الخضاب ككتاب ما يخضب به أي يلون به وليس كما زعم إذ المبوب به إنما هو بيان تلوين شعره لا بيان عين ما يلونه لأنه ليس فيه إلا حديث واحد ومعظم ما في الباب الأول.

١٣٣ اشهد به: قال ميرك يروى بصيغة الأمر من الثلاث المجرد أي كن شاهدا على اعترافي بأنه ابني وفي بعض النسخ بصيغة المتكلم من المجرد أيضا أي أعترف بذلك قال القاري فقول الحنفي روي على صيغة المضارف وعلى صيغة الأمر أيضا بناء على زعمه أو على وهمه من عدم الفرق بين الرواية والنسخة والعجب أنه قدم النسخة على الرواية قلت وعامة من ضبط من شراح الحديث بصيغة الأمر.

١٣٤ الشيب أحمر: وفي رواية الحاكم وشيبه أحمر مخضوب بالحناء.

١٣٥ أحسن: كثيرا ما يقول المصنف في جامعه هذا أصح شيء في الباب ولا يلزم من هذه العبارة كما قاله النووي في الأذكار صحة الحديث فإنهم يقولون هذا أصح ما في الباب وإن كان ضعيفا ومرادهم أنه أرجح ما ورد في الباب.

١٣٦ لم يبلغ: أي لم يصله ولم يظهر البياض في شعره كثيرا بحيث يحتاج إلى الخضاب فينبغي أن يفسر شيبه بالحمرة، قال ميرك وأشار المصنف بهذا الكلام إلى أن الروايات المصرحة بالخضاب في طريق ابي رمثة لم تصح عنده أو هي مؤولة قال ابن حجر كذا قيل وليس بظاهر لأن الترمذي قائل بالخضاب بدليل سياقه لأحاديثه الآتية ولأن هذا لو كان مراده لم يسق هذا الحديث في هذا الباب أصلا بل كان يقتصر على سياقه في الباب الأول لأن كونه أحمر لا يضره لأن مراده حمرته الذاتية التي هي مقدمة الشيب فذكره له بتمامه في البابين يدل على أن له مناسبة بكل منهما وهي أن فيها إثبات الشيب وهو المناسب للباب السابق وأنه كان أحمر بالخضاب وهو المناسب لهذا الباب وأما الروايات الصحيحة أنه عليه السلام لم يشب فمعناها لم يكثر شيبه مع أنه كان يستره بالحمرة في بعض الأحيان، قال القاري هو كلام حسن لكن فيه أنه لا دلالة على أن الترمذي قائل بالخضاب لإمكان ترجيح عدم عنده بل هو ظاهر من قوله هذا قلت ويؤيد ابن حجر أن الترمذي ذكر أبا رمثة في جامعه في من روى في باب الخضاب وهو نص رواية الحاكم المتقدمة قريبا إلا أن تعليله بالروايات الصحيحة يدل على أنه لم يترجح عنده خضابه صلى الله عليه وسلم.

١٣٧ يثربي: قال القاري نسبة إلى يثرب وهو من أسماء الجاهلية للمدينة والتيم نسبة إلى قبيلة تيم

واختلف فيه فقيل هكذا وقيل التميمي بميمين كما في التهذيب وغيره اختلف في اسمه أيضا على أقوال.

١٣٨ عثمان: منسوب إلى جده لأنه عثمان بن عبد الله بن موهب بكسر الهاء أو بفتحها قولان للعلماء ورجح شراح الشمائل فتحها.

١٣٩ قال أبو عيسى: يعني أن أبا عوانة جعل الحديث من مسانيد أم سلمة بدل أبي هريرة والغرض بيان الاختلاف بين شريك وأبي عوانة تلميذي عثمان وحقق القاري أن ما وقع فيه من شريك وهم والصواب رواية أبي عوانة يعني كونها من مسانيد أم سلمة فتأمل.

١٤٠ أبو جناب: بجيم مفتوحة فنون كسحاب هو يحيى بن ابي حية الكلبي كذا في الشروح وكتب الرجال فما في النسخ من غيره غلط.

١٤١ الجهذمة: بفتح الجيم وسكون الهاء وفتح الذال المعجمة بعدها ميم امرأة بشير بفتح أوله كبديع وقال المناوي جهذمة صحابية غير النبي صلى الله عليه وسلم اسمها فسماها ليلى وبشير سماه به النبي صلى الله عليه وسلم تغيرا لاسمه زعما.

١٤٢ الخصاصية: بفتح المعجمة وبصادين مهملتين وتخفيف التحتية والتشديد لحن كذا نقل عن صاحب القاموس ردا على ابن الأثير وتعقبه شراح الشمائل بأن اللحن إذا كان الخصاصية مصدرا أما إذا كان الخصاصة بمعنى الفقر والياء للنسبة فلا مانع لكنهم جزموا بأن الرواية بالتخفيف.

١٤٣ أو قال: يعني شك شيخي إبراهيم في هذا اللفظ في أنه أسمعه من شيخه بالعين المهملة أو بالغين المعجمة لكن قال القسطلاني اتفق المحققون على أن الردغ بالمعجمة غلط في هذا الموضع لإطباق أهل اللغة على أنه بالمهملة لطخ من زعفران قال الحافظ هو بمهملة الصبغ وبمعجمة الطين الكثير وقال السيوطي ضبطوه في كتب اللغة بمهملات.

١٤٤ الشيخ: أي شيخ المصنف وفي نسخة الشك هو لإبراهيم بن هارون.

١٤٥ مخضوبا: قال القاري قد مر في الأحاديث الصحيحة عن أنس أنه صلى الله عليه وسلم لم يخضب فلعله أراد بالنفي أكثر أحواله وبالإثبات إن صح عنه الأقل ويجوز أحدهما على الحقيقة والآخر على المجاز.

١٤٦ الكحل: بالضم كل ما يوضع في العين للاستشفاء وبالفتح جعل الكحل في العين قال القسطلاني المسموع من الرواة الضم وإن كان للفتح وجه بحسب المعنى.

١٤٧ الرازي: نسبة إلى الري مدينة كبيرة مشهورة من بلاد الديلم وزادوا الزاي في النسب إليها.

١٤٨ الشعر: بفتح العين للازدواج وهو الرواية.

١٤٩ وزعم: أي ابن عباس كما يفهم من رواية ابن ماجه ويصرح به الروايات الآتية وقيل محمد بن حميد والزعم قد يطلق على القول المحقق وإن كان أكثر ما يستعمل فيما يشك فيه فإن كان الضمير لابن عباس فالمراد به القول المحقق وإن كان لمحمد على ما جوزه بعضهم فالزعم على معناه المتبادر فإشارة إلى ضعفه بإسقاط الوسائط بينه وبين النبي صلى الله عليه وسلم لكن فيه أنه لو كان القائل ابن عباس لقيل وإن النبي صلى الله عليه وسلم ولم يكن لذكر زعم فائدة إلا أن يقال إنه أتى لطول الفصل كما يقع إعادة قال في كثير من العبارات وإيماء إلى أن الأول مرفوع والثاني موقوف والأول قولي والثاني فعلي وأما قول العصام الأوجه نسبة الزعم إلى ابن حميد ويؤيده نسبة هذا القول في الحديث الثاني إلى يزيد بن هارون فغير صحيح لأن المراد بقول المصنف في الحديث الآتي قال يزيد في حديثه أي حديث الذي يرويه

عن ابن عباس لا أنه في حديث نفسه والمقصود المغايرة اللفظية من الرواة قاله القاري وجزم البيجوري أيضا أن فاعل زعم ابن عباس وقال المناوي زعم أي محمد بن حميد كما هو المتبادر من لفظ الزعم إذ أكثر إطلاقه على ما يشك وتطرق الشك ههنا من حيث أنه لم سينده أو الضمير لابن عباس كما أفهمته رواية ابن ماجه فالمراد بالزعم مجرد القول.

١٥٠ مكحلة: بضم الأول والثالث وكان القياس الكسر إذ هو اسم آلة فهو من النوادر.

١٥١ الصباح: بفتح الصاد المهملة وتشديد الموحدة.

١٥٢ ح:هذه علامة التحويل من سند إلى سند آخر فإنهم يكتبون عند الانتقال من سند إلى آخر لفظ ح روما للاختصار، وهي في كتب المتأخرين أكثر من كتب المتقدمين ثم هي مختصرة من التحويل أو من الحائل أو من صح أو من الحديث أقوال للعلماء وأيضا هل ينطق بها مفردة ثم يمر في قراءته، أو ينطق بلفظ ما رمز بها له أو لا ينطق بها أصلا ثلاثة أقوال لأهل الأصول والجمهور على الأول وملتقى السندين ههنا عباد بن منصور.

١٥٣ وقال يزيد إلخ: ليس بمعلق ولا مرسل كما توهم بل هذا بيان اختلاف الرواة في رواية ابن عباس فهو موصول بالإسناد السابق وقد أخرج المؤلف في الجامع طريق يزيد بن هارون عن علي بن حجر بالإسناد المذكور وبهذا تبين بطلان قول عصام فيما سبق من الكلام قاله القاري.

١٥٤ خثيم: بخاء معجمة فمثلثة مصغرا كذا ضبطه المناوي والبيجوري فما في النسخ خيثم غلط وكذا سعيد بن جبير بجيم مضمومة فموحدة مفتوحة وسكون ياء كما في المغني.

١٥٥ المستمر: بصيغة اسم الفاعل من الاستمرار.

١٥٦ أبو تميلة: بالمثناة الفوقانية مصغرا ووهم من قال بالمثلثة هو يحيى بن واضح الأنصاري أخرج حديثه الستة.

١٥٧ حباب: بمهملة وموحدتين بينهما ألف كتراب أبو الحسين العكلي الخراساني.

١٥٨ عبد المؤمن: يعني أن الفضل وأبا تميلة وزيدا كلهم يروون عن عبد المؤمن وعبد المؤمن ليس له عند المصنف إلا هذا الحديث.

١٥٩ القميص: المشهور في الرواية أن لفظ أحب اسم لكان فيكون مرفوعا والقميص خبره فيكون منصوبا وروي عكسه أيضا قال البيجوري القميص اسم لما يلبس من المخيط الذي له كمان وجيب يلبس تحت الثياب ولا يكون من صوف كذا في القاموس مأخوذ من التقمص بمعنى التقلب لتقلب الإنسان فيه وقيل باسم الجلدة التي هي غلاف القلب فإن اسمها القميص.

١٦٠ علي بن حجر: لم يختلف متن الرواية في هذه الأحاديث الثلاثة وإنما كررها لاختلاف السند من مبدأه وفي الطريق الثالث زيادة لفظ يلبسه.

١٦١ زياد: بكسر زاي فمثناة تحتية كعماد.

١٦٢ البغدادي: نسبة إلى البلد المشهور وهو مدينة السلام قيل في وجه تسميته أن بغ اسم لصنم لأهل المشرق وداد بمعنى العطية أي عطية صنم بغ ولذا كره ذاك الاسم بعض العلماء.

١٦٣ أمه: قال الزين العراقي يحتاج الحال إلى معرفتها ولم أر من ترجمها قال المناوي وهكذا سكت عن حالها غير واحد من شراح الشمائل ولم يذكرها الحافظ في المبهمات ولا الكنى وذكر في مشائخ ابن بريدة أباه دون أمه.

١٦٤ قال أبو عيسى: غرض المصنف بهذا الكلام أن عبد المؤمن روى عنه الفضل بن موسى وزيد بن حباب فقالا عن عبد الله بن بريدة عن أم سلمة ولم يذكرا واسطة أم بريدة وروى عنه أبو تميلة أيضا لكن اختلف عليه في إسناده فروى عنه ابن حميد بدون ذكر الواسطة وروى عنه زياد بن أيوب بواسطة الأم وتابع زيادا على هذه الزيادة غير واحد فالراجح وجود الواسطة في هذه الرواية وحكى المصنف في جامعه عن البخاري أن حديث ابن بريدة عن أمه عن أم سلمة أصح كما سيأتي.

١٦٥ وأبو تميلة: قال البيجوري الذي قرره العصام أن قوله وهو اصح مفعول يزيد فقوله عن أمه ليس مفعول يزيد وإنما أتى به تعينا لمحل الزيادة والمعنى على هذا أن أبا تميلة يزيد في هذا الحديث لفظ وهو أصح ومحل هذه الزيادة بعد قوله عن أمه وقرر بعضهم أن المزيد هو قوله عن أمه وجعل قوله وهو اصح من كلام الترمذي والمعنى على هذا أن أبا تميلة يزيد في هذا الإسناد لفظ عن أمه وهذا الإسناد الذي فيه زيادة عن أمه أصح من الإسناد الذي فيه إسقاطها وهذا التقرير هو المتبادر لكن أورد عليه أن قوله وأبو تميلة يزيد إلخ معلوم مما سبق فهو زيادة لا فائدة فيها واعتذر عنه بأنه تأكيد لما سبق قلت واختار القاري والمناوي أيضا ما قرره العصام والظاهر عندي الثاني وما أوردوا عليه من أنه تكرار لا فائدة فيه غير صحيح لأنه لم يعرف مما سبق أن الزيادة من ابي تميلة أو من الرواة عنه ولذا قال المصنف في الجامع وروى بعضهم هذا الحديث عن أبي تميلة عن عبد المؤمن عن عبد الله بن بريدة عن أمه عن أم سلمة وسمعت محمد بن إسماعيل قال حديث ابن بريدة عن أمه عن أم سلمة اصح وإنما يذكر فيه أبو تميلة عن أمه فهذا قوله إنما يذكر أبو تميلة مثل قوله أبو تميلة يزيد لا فرق بينهما.

١٦٦ بديل: بدال مهملة مصغرا هو ابن ميسرة كما في نسخة والعقيلي مصغرا نسبة إلى عقيل بن كعب بن عامر.

١٦٧ الرسغ: بضم الراء وسكون السين أو الصاد لغتان ثم غين معجمة وهو مفصل ما بين الكف والساعد والحكمة فيه أنه إن جاوز اليد منع لابسه سرعة الحركة والبطش وإن قصر عن الرسغ تأذي الساعد بالحر والبرد.

١٦٨ قشير: بقاف وشين معجمة مصغرا وكذلك الحسين وحريث ونعيم وزهير كلهم مصغرون وقرة بضم القاف وتشديد الراء.

١٦٩ مزينة: بضم ميم وفتح زاء وسكون تحتية قبيلة معروفة من مضر قاري، مسماة باسم إحدى جدتهم والجار والمجرور صفة لرهط.

١٧٠ لنبايعه: أي على الإسلام وهو متعلق بقوله أتيت.

١٧١ أو قال: قال حنفي الشك من معاوية أو ممن دونه وتعقبه العصام فقال الشك من معاوية ومن قال منه أو ممن دونه فقد ارتاب وتبعه ابن حجر وردهما ميرك بقوله الشك من شيخ الترمذي وحققه القاري لروايات منها ما أخرجه ابن سعد وابن ماجه عن أبي نعيم بهذا السند بغير شك.

١٧٢ متكئ: اسم فاعل من الاتكاء وفي نسخة متوكئ من التوكأ وكلاهما بمعنى واحد وهو الاعتماد قاله القاري واختلف في إسناد هذا الحديث كما يأتي في باب اتكائه صلى الله عليه وسلم.

١٧٣ قطري: بكسر القاف وسكون الطاء بعدها راء ثم ياء النسب نسبة إلى القطر بالكسر وهو نوع من البرود اليمنية يتخذ من قطن وفيه حمرة وأعلام مع خشونة أو نوع من حلل جياد يحمل من بلد بالبحرين اسمها قطر بفتحتين فكسرت القاف وسكنت الطاء على خلاف القياس وقال الحافظ ابن

حجر ثياب من غليظ القطن ونحوه.

١٧٤ لو كان: إن كان للشرط فجوابه محذوف أي لكان أحسن لما فيه من زيادة التثبت وإن كان للتمني فلا يحتاج إلى الجواب.

١٧٥ أمله: بلام مشددة مفتوحة مع كسر الميم من الإملال وهو بمعنى الإملاء أو بسكون الميم وكسر اللام المخففة من الإملاء يقال أمللت الكتاب وأمليته إذا ألقيته على الكتاب ليكتب، والمعنى حدثني بالإملاء أولا قبل أن تجيء بالكتاب وفيه كمال التحريض على تحصيل العلم.

١٧٦ حدثنا: هكذا ذكر المصنف هذا السند بعد الأول في الجامع أيضا والظاهر عندي أن غرضه تقوية الاتصال فإن أبا داود ذكر عدة من أرسله.

١٧٧ أبي نضرة: بنون مفتوحة وضاد معجمة ساكنة وتقدم في باب الخاتم فارجع إليه.

١٧٨ استجد: أي لبس ثوبا جديدا وقوله سماه باسمه زاد في بعض النسخ عمامة أو قميصا أو رداء أو غيرها أي قول هذه عمامة مثلا وتعقب بأن كلامه عليه السلام تصان عن الخلو عن الفائدة وهذه لا فائدة فيه وأجيب بأن القصد إظهار النعمة أو يقول كساني الله هذا القميص مثلا قلت والأوجه عندي ما قال المظهر أنه بيان لضمير كسوتنيه أي يقول في القميص مثلا اللهم لك الحمد كما كسوتني هذا القميص وكذا في غير القميص من العمامة وغيره ويؤيده لفظ جمع الفوائد إذا ستجد ثوبا قال اللهم لك الحمد أنت كسوتني هذا ويسميه باسمه إما قميصا وإما عمامة الحديث، لكن فيه أنه روى الحديث عن أبي داود والترمذي ولفظهما في أصليهما مثل الشمائل فتأمل.

١٧٩ كما كسوتنيه: الكاف للتعليل أي لك الحمد على كسوتك لي إياه أو للتشبيه في الاختصاص أي الحمد مختص بك كاختصاص الكسوة.

١٨٠ يلبسه: الضمير لأحب الثياب وفي نسخ يلبسها فالضمير إلى الثياب والجملة حال على ما قاله المناوي وصفة لأحب أو الثياب على ما قاله القاري.

١٨١ الحبرة: بالنصب خبر كان وأحب بالرفع اسمهما على ما صحح في أكثر نسخ الشمائل ويجوز عكسه وهو الذي ذكره الزمخشري في تصحيح المصابيح والحبرة كعنبة برد يماني من قطن محبر أي مزين ولا يعارض ما تقدم من كون القميص أحب الثياب لما اشتهر في مثله من أن المراد أنه من جملة أحب الثياب أو هما باعتبار الوقتين مثلا كان القميص أحب حين يكون عليه السلام عند نسائه والحبرة حين يكون بين أصحابه.

١٨٢ سفيان: أي الثوري لما في نسخة وقيل ابن عيينة.

١٨٣ أبي جحيفة: بضم الجيم وفتح حاء مهملة وسكون ياء وبفاء هو وهب الخير تقدم في باب الشيب.

١٨٤ رأيت: وهذه الرواية وقعت له في بطحاء مكة في حجة الوداع كما صرح به في رواية البخاري.

١٨٥ أراها: على صيغة المضارع المجهول يعني أظن الحمراء حبرة قاله القاري واحتاج إلى هذا التأويل لورود النهي عن لبس الحمراء واختلف العلماء في ذلك على أقاويل كثيرة ذكر منها الحافظ في الفتح والقاري في جمع الوسائل سبعة مسالك للعلماء واختلف أقوال الحنفية أيضا في ذلك وفي الدر المختار للشرنبلالي فيه رسالة نقل فيها ثمانية أقوال منها أنه مستحب.

١٨٦ خشرم: كجعفر بخاء وشين معجمتين منصرف على ما في القاموس.

١٨٧ حلة: قال القاري بيان للواقع لا للتقييد. قلت ويؤيده ما تقدم من سياقه في باب خلقه صلى الله عليه وسلم بلفظ عليه حلة حمراء ما رأيت شيئا قط أحسن منه.

١٨٨ رمثة: تقدم الحديث في باب شيبه صلى الله عليه وسلم وفي باب خضابه صلى الله عليه وسلم وأعاده ههنا لمناسبة الثياب وقال المصنف في الجامع هذا حديث غريب لا نعرفه إلا من حديث عبيد الله.

١٨٩ أخضران: قال عصام أي ذو خطوط خضر واعترض عليه ابن حجر بأنه إخراج اللفظ عن ظاهره وأجيب بأن البرد عند أهل اللغة ثوب مخطط فتعقيبه بالخضرة يدل على أنه مخطط بها ولو كان أخضر بحتا لم يكن بردا.

١٩٠ جدتيه: قال القاري إحداهما من قبل الأب والثانية من قبل الأم وقيلة جدة أبيها أم أمه وكانت ربتهما.

١٩١ دحيبة: بالضم على المشهور وقيل بالفتح وعليبة كذا في النسخ والصواب بدله صفية كما حققه الشراح وهما بنتا عليبة حدثتاه عن قيلة بنت مخرمة وكانتا ربيبتهما وقيلة جدة أبيهما أم أمه أنها قالت قدمنا على رسول الله صلى الله عليه وسلم الحديث، وهكذا بالصواب أخرجه أبو داود ولفظه عن عبد الله بن حسان حدثتني جدتاي صفة ودحيبة ابنتا عليبة إلخ.

١٩٢ أسمال: جمع سمل محركة كأسباب جمع سبب والسمل والثوب الخلق والمراد بالجمع ما فوق الواحد فيصدق بالاثنين وهو المتعين ههنا لإضافته إلى المليتين وقيل وصفه بالجمع باعتبار أجزاء الثوب بل قال الزرقاني أرادت كانتا تقطعتا حتى صارتا قطعا فلا إشكال في الجمع والإضافة بيانية كجرد قطيفة.

١٩٣ مليتين: المليتة بتشديد الياء تصغير الملاءة بالضم والمد لكن بعد حذف الأكل وإلا يقال مليئة والملاءة الإزار وقيل الريطة أي الملحفة وفي القاموس هي كل ثوب لم يضم بعضه إلى بعض تخيط بل كله نسج واحد.

١٩٤ نفضته: أي الأسمال وفي نسخة نفضتا أي نفضت المليتان لون الزعفران ولم يبق منه أثر وحذف المفعول شائع ويجوز أن يكون من قولهم نفض الثوب نفضا أي ذهب بعض لونه من الصفرة والحمرة فلا يحتاج إلى حذف المفعول.

١٩٥ طويلة: قصته طويلة أخرجها الطبراني بسند لا بأس به مختصرا وأخرجها أيضا الطبراني من طريق حفص بن عمر في معجمع الكبير بطولها قريب من ورقتين قاله القاري قلت وذكرها الحافظ في الإصابة في ترجمة قيلة.

١٩٦ خثيم: بضم خاء معجمة فمثلثة مفتوحة وسكون تحتية مصغرا تقدم في باب الكحل.

١٩٧ عليكم: اسم فعل بمعنى ألزموا وحمل البياض على المبالغة أو على حذف المضاف كما سيأتي ومن الثياب بيان له.

١٩٨ البياض: أي الثياب البيض بولغ فيها فكأنها نفس البياض أو البسوا ذا البياض أو ابسوا ذا البياض على حذف المضاف.

١٩٩ أطهر: لأن الثوب المصبوغ إذا وقعت عليه نجاسة لا يظهر عليها مثل ظهورها إذا وقعت

على ثوب أبيض وقال الطيبي لأن البيض أكثر تأثرا من الثياب الملونة فيكون أكثر غسلا فيكون أكثر طهارة.

٢٠٠ صفية: لها رواية وحديث وإنكار الدار قطني إدراكها يرده تصريح البخاري بسماعها من النبي صلى الله عليه وسلم ومن ثم جزم في الفتح بأنها من صغار الصحابة.

٢٠١ مرط: بكسر فسكون والجملة حالية وهو كساء طويل واسع من خز أو صوف أو شعر ولفظ من شعر بإثبات من وفي بعض النسخ الصحيحة مرط شعر بالإضافة وهي ترجع إلى الأول ايضا لأن الإضافة بيانية والحديث اخرجه مسلم وأبو داود بلفظ خرج النبي صلى الله عليه وسلم ذات غداة وعليه مرط مرجل من شعر أسود.

٢٠٢ يونس: قال المناوي يونس بن أبي إسحاق الشيباني الذي سيصرح به المصنف وقول الشارح السبيعي سهو والظاهر عندي أنه وهم من العلامة المناوي والصواب قول الشارح إنه سبيعي والذي سيصرح المصنف به في باب خفه صلى الله عليه وسلم رجل آخر وجز الشيخ في البذل أنه سبيعي وقال القاري وفي نسخة ابن إسحاق وهي غير صحيحة.

٢٠٣ الشعبي: هو نسبة لشعب كفلس بطن من همدان بسكون الميم هو عامر بن شراحيل والشعبي بالضم هو معاوية بن حفص والشعبي بالكسر هو عبد الله بن مظفر وكلهم محدثون فتميز.

٢٠٤ جبة: بضم الجيم وتشديد الموحدة قيل هي ثوبان بينهما قطن وقد تقال لما لا حشو له إذا كانت ظهارته من صوف.

٢٠٥ رومية: هكذا في رواية المصنف في الجامع وفي أبي داود جبة من صوف من جباب الروم لكن وقع في أكثر روايات الصحيحن جبة شامية ولا منافاة بينهما فإن الشام حينئذ داخل تحت حكم قيصر ملك الروم فكأنهما واحد من حيث الملك ويمكن أن يكون نسبة هيئتها المعتاد لبسها إلى أحدهما ونسبة خياطتها إلى الأخرى قاله القاري.

٢٠٦ عيش: هو الحياة وما يكون به الحياة والمعيشة وفي القاموس هو الحياة وما يعاش به والخبز قال القاري وقع في اصل سماعنا هذا الباب الصغير وسيأتي في آخر الباب باب طويل في عيشه صلى الله عليه وسلم ووقع في بعض النسخ ههنا باب طويل وعلى التقديرين إيراد باب العيش بين بابي اللباس والخف غير ملائم والظاهر أنه من تصرف النساخ كتبه الفقير جمال الدين الحسيني هكذا وجدته بخط ميرك شاه على هامش نسخة وقال الحنفي وفي بعض النسخ الطويل بعد القصير ويتجه على كلتا النسختين أن جعلها بابين غير ظاهر ورد ابن حجر على من أبدى لذلك وجوها والظاهر في الجواب أن المراد بهذا الباب ما يدل على ضيق عيش بعض الأصحاب مع عيشه صلى الله عليه وسلم في أول أمره وذلك يدل على آخر أمره قاله القاري وقال المناويل المبوب له ههنا بيان صفة حياته وما اشتملت عليه من الضيق والفقر والمبوب له ثم بيان أنواع المأكولات هذا أقصى ما اعتذر به الشارح عن التكرار والإنصاف أن الأصوب جعلها بابا واحدا.

٢٠٧ ممشقان: بتشديد الشين المعجمة المفتوحة أي مصبوغان بالمشق بالكسر وهو الطين الأحمر وقيل المغرة قاله القاري وقال المناوي وفي المصباح أمشقت الثوب إمشاقا صبغته بالمشق فالمفعول على بابه وقالوا ثوب ممشق بالتشديد والفتح ولم يذكروا فعله.

٢٠٨ بخ بخ: بسكون آخره فيهما وقيل بكسره غير منون فيهما وفيه لغات آخر وهذه كلمة تقال

عند الرضا بالشيء والفرح لتفخيم الأمر وتعظيمه وقد تستعمل للإنكار كما ههنا.

٢٠٩ لقد: اللام في جواب قسم مقدر أي والله لقد قاله القاري.

٢١٠ لأخر: بصيغة المتكلم من المفرد من باب ضرب مشتق من الخزور أي أسقط على الأرض.

٢١١ الضبعي: بضم الضاد المعجمة وفتح الموحدة وكسر العين المهملة نسبة لقبيلة بني ضبيعة.

٢١٢ مالك بن دينار: تابعي جليل فالحديث مرسل وقيل معضل أنه سمعه عن الحسن البصري وهو تابعي أيضا فقال حدثنا الحسن قال لم يشبع رسول الله صلى الله عليه وسلم الحديث أخرجه أبو موسى وغيره.

٢١٣ خبز قط: بفتح القاف وتشديد الطاء المهملة أي اصلا وفي زمن من الزمان وهل المراد أنه ما شبع من أحدهما كما أفهمه توسط قط بينهما أو منهما معا كما يأتي في الباب الطويل عن أنس أن النبي صلى الله عليه وسلم لم يجتمع عنده غداء ولا عشاء من خبز ولحم إلا على ضفف محل تردد.

٢١٤ ضفف: هو بفتح الضاد المعجمة والفائين أولا هما مفتوحة وفي الفائق روي خفف وشظف والثلاثة في معنى ضيق المعيشة وقلتها يعني لم يشبع صلى الله عليه وسلم إلا والحال خلاف الخصب والرخاء وقيل معناه كثرة الأيدي واجتماع الأكلين كما فسر في الحديث قال البيجوري تبعا للمناوي أي إلا إذا نزل به الضيوف فيشبع حينئذ بحيث يأكل ثلثي بطنه لضرورة الإيناس والمجابرة هذا هو المتعين في فهم هذا المقام وما ذكره بعض الشراح من أن المعنى لم يشبع في بيته بل مع الناس في الولائم والعقائق فهو هفوة لا يليق ذلك بنجابه صلى الله عليه وسلم إذ لو قيل في حق الواحد منا ذلك لم يرتضه فما بالك بذلك الجناب الأفخم والملاذ الأعظم.

٢١٥ البادية: لأنهم أعرف باللغات.

٢١٦ أن يتناول: قال القاري بضم أوله وفي نسخة بفتحه ومعنى الخبر على هذا أنه صلى الله عليه وسلم لم يشبع منهما إذا أكل وحده ولكن شبع منهما إذا كان يأكل مع الناس ثم قيل معناه أنه يأكل مع أهل بيته أو مع الأضياف أو في الضيافات والولائم والعقائق.

٢١٧ خف: معروف وجمعه خفاف ككتاب وخف البعير جمعه أخفاف كقف وأقفال.

٢١٨ حجير: بضم حاء مهملة ففتح جيم فسكون ياء آخره راء له هذا الحديث الواحد أخرجه أبو داود والترمذي وابن ماجه قاله القاري.

٢١٩ ابن بريدة: هو عبد الله وفي بعض النسخ أبي بريدة قال القسطلاني هو غلط فاحش قال القاري قد يوجه بأنه كنيته قلت لكن أهل الرجال ذكروا كنيته أبا سهل.

٢٢٠ النجاشي: كسر أوله افصح من فتحه وتشديد الياء أفصح من تخفيفها وتشديد الجيم خطأ قاله البيجوري تبعا للمناوي وقال القاري تشديد الجيم خطأ وهو بفتح النون وتكسر وقول ابن حجر كسر النون أفصح غير صحيح لقب لملوك الحبشة كالتبع لليمن وكسرى للفرق وقيصر للروم وهرقل للشام وفرعون لمصر ألقاب جاهلية واسم هذا الملك أصحمة وقد أرسل صلى الله عليه وسلم إليه عمرو بن أمية الضمري يدعوه إلى الإسلام فأسلم ومات سنة تسع من الهجرة عند الأكثر على ما صرح به العسقلاني قاله القاري وفي البذل قبل فتح مكة وصلى عليه النبي صلى الله عليه وسلم بالمدينة كما هو المشهور في كتب الحديث.

٢٢١ للنبي صلى الله عليه وسلم: وفي نسخة إلى النبي صلى الله عليه وسلم واستعمال أهدي

باللام وإلى شائع.

٢٢٢ ساذجين: بفتح الذال المعجمة معرب ساده على ما في القاموس أي غير منقوشين أو لا شية فيها تخاف لونها أو مجردين عن الشعر كما في قوله نعلين جرداوين.

٢٢٣ دحية: بكسر أوله عند الجمهور وقيل بالفتح صحابي مشهور ذو جمال حتى كان يأتي جبرئيل عليه السلام في صورته كثيرا ووجهه تقدم.

٢٢٤ وقال إسرائيل: هو من كلام الترمذي فإن كان من قبل نفسه وهو الظاهر فهو معلق وإن كان من قتيبة فلا يكون معلقا وقال ميرك يحتمل أن يكون مقولا ليحيى فيكون عطفا بحسب المعنى على قوله عن الحسن بن عياش قاله القاري.

٢٢٥ وجبة: بالنصب عطفا على خفين قال ميرك والحاصل أن يحيى روى قصة إهداء الخفين فقط عن الحسن فإنه ذكره في جامعه بهذا السياق بلا تفاوت ثم رأيت الحديث مخرجا في أخلاق النبي صلى الله عليه وسلم لأبي شيخ بن حبان الأصبهاني فإنه أخرجه من طريق هيثم بن جميل عن زبير بن معاوية عن جابر الجعفي عن عامر عن دحية الكلبي أنه أهدى لرسول الله صلى الله عليه سلم جبة من الشام وخفين ويفهم من هذا السياق تقوية احتمال التعليق قاله القاري.

٢٢٦ فلبسهما: أي الخفين والجبة وثني الضمير لأن الخفين في الحقيقة ملبوس واحد ويحتمل أن يكون الضمير إلى الخفين فقط كما في الرواية الأولى ويؤيده قوله لا يدري.

٢٢٧ الشيباني: بمعجمة وتحتية وموحدة نسبة إلى شيبان قبيلة معروفة في بكر بن وائل وهو شيبان جميل بن ثعلبة قاله السمعاني والغرض أن أبا إسحاق هذا ليس بسبيعي كما يوهمه كون إسرائيل الراوي من ولده.

٢٢٨ نعل: النعل قد يجيء مصدرا وقد يجيء اسما وهو محتمل للمعنيين ههنا والثاني هو الأظهر قاله القاري.

٢٢٩ قبالان: تثنية قبال بكسر القاف وبالموحدة زمام النعل وقال المجد زمام بين الإصبع الوسطي والتي تليها وكان عليه السلام يضع أحد القبالين بين الإبهام والتي تليها والأخرى بين الوسطى والتي تليها.

٢٣٠ سفيان: قال القاري أي الثوري لا ابن عينة لأنه لم يرو عن خالد الحذاء خلافا لمن وهم من الشراح وكذا تعقب المناوي وغيره على من قال إنه ابن عيينة.

٢٣١ مثنى: بضم ميم وفتح مثلثة ونون مشددة على أنه اسم مفعول من التثنية وفي نسخة صحيحة بفتح ميم فسكون فكسر فتحتية مشددة على أنه اسم مفعول من الثني قاله القاري وجعلهما المناوي روايتين.

٢٣٢ الزبيري: نسبة لجده زبير بالزاي مصغرا واسمه محمد بن عبد الله بن الزبير.

٢٣٣ جرداوين: الجرداء مؤنث أجرد وهي التي لا شعر عليها استعير من أرض جرد لا نبات فيها وقيل معناه خلقين.

٢٣٤ ابن موسى: كذا في النسخ قال المناوي وتبعه البيجوري إسحاق بن موسى كذا في نسخ وفي بعضها إسحاق بن محمد وهو الصواب قال بعض الحفاظ هذا هو الذي خرج له في الشمائل وليس هو إسحاق بن موسى الذي خرج له في جامعه قال في التقريب إسحاق بن محمد مجهول وهذا عندي وهم

منهما والصحيح إسحاق بن موسى كما في النسخ الموجودة عندي ويؤيد كتب الرجال أيضا كونه ابن موسى إذ ذكروا رواية الترمذي عن ابن موسى بدون الواسطة وعن ابن محمد بواسطة وأيضا ذكروا في تلامذة معن بن موسى هذا ابن موسى دون ابن محمد وإسحاق بن محمد الذي أخرج له الترمذي في الشمائل وقال صاحب التقريب فيه إنه مجهول هو رجل آخر راوي حديث الاحتباء يأتي حديثه في باب جلسته صلى الله عليه وسلم فتأمل.

٢٣٥ المقبري: نسبة للمقبرة لكثرة زيارته لها أو لحفظها أو لكون عمر ولاه لحفرها.

٢٣٦ السبتية: بكسر السين المهملة وسكون الموحدة منسوبة إلى السبت قال أبو عبيد هي المدبوغة ونقله عن الأصمعي وقيل إنها هي التي حلقت عنها وأزيل شعرها قاله القاري وقال العيني رحمه الله نسبة إلى سبت بكسر السين وسكون الموحدة وهو جلد البقر المدبوغ بالقرظ وقال أبو عمر كل مدبوغ فهو سبت وقال أبو زيد هي السبت مدبوغة أو غير مدبوغة وقيل السبتية التي لا شعر عليها وقيل التي عليها الشعر إلى آخر ما بسطه وجواب ابن عمر رضي الله عنه يدل على أن المراد التي لا شعر عليها قال الحنفي وإنما اعترض عليه لأنها نعال أهل النعمة والسعة قال ابن حجر ومن ثم لم يلبسها الصحابة كما أفاده حديث البخاري عن عبيد بن جريج أنه قال لابن عمر رضي الله عنه رأيتك تصنع أربعا لم ار أحدا من أصحابك يصنعها الحديث.

٢٣٧ يتوضأ فيها: أي يلبسها بعد الوضو ورجلاه رطبتان كما في المجمع واختاره النووي وقيل يتوضأ والرجل في النعل واختاره البيجوري.

٢٣٨ التوأمة: كالدحرجة بفتح مثناة وسكون واو وفتح همزة هي امرأة لها صحبة سميت بذلك لأنها كانت مع أخت في بطن.

٢٣٩ السدي: بمهملة مضمومة فمهملة مشددة مكسورة نسبة إلى السدة وهو باب الدار نسب إليها إسماعيل بن عبد الرحمن لبيعه المقانع بباب مسجد الكوفة وهو السدي الكبير وحفيده السدي الصغير والمراد ههنا الكبير.

٢٤٠ من سمع: قال القسطلاني لم ار التصريح باسمه وأظنه عطاء بن السائب.

٢٤١ مخصوفتين: عامة الشراح على أنها كانتا مخروزتين بحيث ضم طاق إلى طاق لكن قال القاري وفي شرح أن المراد به المرقعة وهذا أوجه عندي لما سيأتي من قول الأنصاري يا خير من يمشي بنعل فرد.

٢٤٢ لا يمشين: أشكل عليه بوجهين الأول بما في الجامع عن عائشة من أن المصطفى صلى الله عليه وسلم ربما مشى بنعل واحدة وأجيب بأن موضع النهي استدامة المشي في فردة أما لو انقطع نعله فمشى خطوة أو خطوتين فليس بقبيح ولا منكر أو النهي للإرشاد والفعل للجواز وكفى بفعل علي وابن عمر جوازا والثاني بما في الصحيحين أن أنصاريا شكى إليه صلى الله عليه وسلم فقال يا خير من يمشي بنعل فرد وأجيب بان الفرد ههنا التي لم تخصف ولم تطارق وإنما هي طاق واحد والعرب تمتدح برقة النعال وحكى النووي الإجماع على ندب لبس النعلين جميعا وأنه غير واجب ونوزع بقول ابن حزم لا يحل.

٢٤٣ لينعلهما: أي القدمين بلام الأمر ضبطه النووي بضم أوله من أنعل وتعقب بأن أهل اللغة قالوا أنعل وانتعل أي لبس النعل لكن قال أهل اللغة أيضا أنعل رجله البسها نعلا قال الحافظ ابن حجر

والحاصل أن الضمير إن كان للقدمين جاز الضم والفتح وإن كان للنعلين تعين الفتح.

٢٤٤ قتيبة إلخ: قال المناوي السند مرسل أو منقطع لإسقاط الأعرج وابي هريرة وتبعه البيجوري في ذلك وحكاه القاري عن العصام وهذا كله ليس بذلك بل المعنى بسنده نحوه كما هو المتعارف عند المحدثين والدليل على ذلك أن المصنف رحمه الله أخرجها في جامعه ونصه حدثنا قتيبة عن مالك ح وحدثنا الأنصاري حدثنا معن حدثنا مالك عن ابي الزناد إلخ والفرق بين الروايتين أن في الثانية حصل للمصنف العلو.

٢٤٥ يعني الرجل: يعني زاد لفظ يعني أبو الزبير أو من دونه لنسيان ألفاظ الشيخ والرجل ليس باحتراز عن المرأة بل المراد الشخص بطريق العموم.

٢٤٦ فليبدأ: قال الحافظ ابن حجر نقل القاضي عياض وغيره الإجماع على أن الأمر فيه للاستحباب.

٢٤٧ أبو موسى: هو محمد ابن المثنى المذكور فما في بعض النسخ من لفظ نا بينهما غلط.

٢٤٨ وهو ابن: الغرض أن شعبة اقتصر على لفظ أشعث فقط فزاد بعض من دونه نسبه.

٢٤٩ في ترجله: ذكر الثلاثة ليس للحصر بل للإشارة إلى أنه عليه السلام كان يراعي التيمن من الفرق إلى القدم في باب العبادات والعادات.

٢٥٠ هشام: قال العصام المسمى بهمشام في أسانيد الشمائل خمسة قال المناوي هذا هشام ابن حسان وهو الراوي عن ابن سيرين.

٢٥١ ذكر: زاد لفظ ذكر للتنبيه على تميز هذه الترجمة المتقدمة فإن المراد في الأولى هي البضعة الناشزة عند الكتف والمراد هناك الطابع الذي يختم به الكتب وفي لفظ الخاتم خمس لغات وقيل عشر والأفصح كسر التاء قال الزين العراقي لم ينقل كيف كانت صفة خاتمة الشريف هل كان مربعا أو مثلثا أو مدورا؟ وعمل الناس في ذلك مختلف وفي كتاب أخلاق النبوة أنه لا يدرى كيف هو قالوا والخاتم حلقة ذات فص من غيرها فإن لم يكن لها فص فهي فتخة قاله البيجوري واختلف في حكم الخاتم كما بسط في المطولات وفي الدر المختار ترك التختم لغير السلطان والقاضي وذي حاجة إليه كمتول افضل قال ابن عابدين أشار إلى أن التختم سنة لمن يحتاج إليه كما في الاختيار.

٢٥٢ ورق: بفتح الواو وكسر الراء المهملة وتسكن تخفيفا أي فضة وفي الأصل النقرة المضروبة وقيل النقرة مطلقا مضروبة أو لا.

٢٥٣ فصه: بثليث أوله ووهم القاموس الصحاح في جعله الكسر لحنا وللفص معان كثيرة والمراد ههنا ما ينقش فيه اسم صاحبه.

٢٥٤ حبشيا: أي حجرا منسوبا إلى الحبش لأنه معدنه وقيل كان فصه عقيقا كما في خبر وقيل كان جزعا وقال حبشيا لأنه يؤتى بها من بلاد اليمن وهو كورة الحبشة أو معنى حبشيا جيء به من الحبشة أو كان أسود على لون الحبشة أو صانعه أو صانع نقشه من الحبشة وبه يحصل الجمع بينه وبين ما سيأتي من فضة فصه منه إذ لم يثبت تعدد خاتمه وهي رواية البخاري ومن ثم قال ابن عبد البر إنها أصح قاله القاري زاد المناوي أو مصنوعا كما يصنعه الحبشة كما فسر كون سيفه حنفيا بكون زيه على سيوف بني حنيفة.

٢٥٥ ولا يلبسه: أي استمرارا ودواما فلا ينافي ما سيأتي في آخر الباب عن ابن عمر رضي الله عنه بنفسه أنه كان في يده.

٢٥٦ وحشية: هكذا بالهاء في آخره في النسخة الأحدية وهكذا في التهذيب وغيره وفي نسخ الشروح وحشي.

٢٥٧ الطنافسي: بفتح الطاء وكسر الفاء نسبة لطنافس كمساجد جمع طنفسة بضم أوله وثالثه وكسرهما وكسر الأول وفتح الثالث بساط له خمل أي وبر نسب إليها لأنه كان يعملها أو يبيعها.

٢٥٨ فصه منه: هذا يخالف ما تقدم من قوله وكان فصه حبشيا وتقدم الجمع بينهما والأوجه عندي التعدد وإليه مال النووي والبيهقي وابن العربي والقرطبي وغيرهم كما حكاه عنهم المناوي وبسط الروايات في ذلك القاري.

٢٥٩ فاصطنع: من باب قولهم بنى الأمير المدينة والصانع كان يعلى بن أمية.

٢٦٠ ثمامة: بضم المثلثة وتخفيف ميمه هو عم عبد الله الراوي قال المناوي ظاهره أن محمدا سطره الأول ورسول سطره الثاني والله سطره الثالث وقول الأسنوي كانت تقرأ من الأسفل ليكون اسم الله فوق الكل وتأييد ابن جماعة بأنه اللائق بكمال أدبه مع ربه رد نقلا وتوجيها أما الأول فقد ذكر الحافظ ابن حجر أنه لم يره في شيء من الأحاديث قال بل رواية الإسماعيلي يخالف ظاهرها ذلك إذ قال محمد سطر والسطر الثاني رسول والسطر الثالث الله وأما الثاني فإن العصام تعقبه بأنه يخالف وضع التنزيل إذ جاء فيه محمد رسول الله (الفتح:٢٩) على هذا الترتيب إلى آخر ما بسطه المناوي.

٢٦١ الجهضمي: بفتح الجيم وسكون الهاء وفتح الضاد المعجمة في آخره ميم نسبة للجهاضمة محلة بالبصرة وتلك المحلة تنسب إلى الجهاضمة بطن من الازد قاله البيجوري.

٢٦٢ كتب: أي اراد أن يكتب للرواية السابقة وذلك حين رجع من الحديبية.

٢٦٣ كسرى: بكسر الكاف وفتحها لقب ملوك فارس وفي المغرب كسرى بالفتح أفصح لكن في القاموس كسرى ويفتح ملك الفرس معرب خسرو أي واسع الملك قاله القاري وقال المناوي النسبة إليه كسروي وإن شئت كسرى وعن ابي عمرو جمع كسرى أكاسرة على غير قياس.

٢٦٤ وقيصر: تقدم في باب الخف أن قيصر لقب لملك الروم زاد القاري كما أن تبع لمن ملك حمير واليمن وخاقان لمن ملك الترك.

٢٦٥ ونقش: قال القاري ضبط مجهولا في النسخ المعتمدة وقال الحنفي روي معلوما ومجهولا فالله أعلم بصحته وقال ميرك ضبط في أصل سماعنا بالمجهول وضبطنا في البخاري بالمعروف على أن ضمير الفاعل إلى النبي صلى الله عليه وسلم والإسناد مجازي.

٢٦٦ والحجاج: بفتح حاء مهملة وتشديد الجيم الأولى ومنهال بكسر الميم فسكون نون.

٢٦٧ همام: بتشديد الميم الأولى ابن يحيى بن دينار اتفق الشيخان على الاحتجاج به ووثقه غير واحد كما حكاه القاري وقال الحافظ في التقريب ثقة ربما وهم وبسط القاري في نصوص من ضعف الحديث وصححه وممن تكلم عليه أبو داود فقال هذا الحديث منكر والوهم فيه من همام ولم يروه إلا همام وقال الترمذي في جامعه حسن صحيح غريب وقال الحاكم في مستدركه صحيح على شرط الشيخين وصححه ابن حبان قاله القاري قلت ولمشائخ الحديث في الكلام على هذا الحديث تقارير بسيطة لا يسعها هذا المختصر وبسطه شيئا حضرة الشيخ في بذل المجهود لحل أبي داود فارجع إليه.

٢٦٨ جريج: بجيمين مصغرا هو عبد الملك بن عبد العزيز بن جريج.

٢٦٩ نزع: قال القاري لاشتماله على لفظ الله فاستصحابه في الخلاء مكروه وقيل حرام.

٢٧٠ في يده: اي حقيقة بأن كان لابسه أو في تصرفه بأن كان عنده للختم وعلى هذا فلا ينافي ما تقدم عن ابن عمر رضي الله عنه بنفسه أنه كان يختم به ولا يلبسه ويؤيد الأول ما في البخاري عن ابن عمر فلبس الخاتم بعد النبي صلى الله عليه وسلم أبو بكر وعمر وعثمان إلى آخره والأظهر أنهم لبسوه أحيانا للتبرك به وكان في أكثر الأوقات عند معيقيب جمعا بين الروايات قاله القاري.

٢٧١ وقع: ظاهره أنه وقع من يد عثمان وهو نص حديث البخاري عن أنس فلما كان عثمان رضي الله عنه جلس على بئر أريس فأخرج الخاتم فجعل يعبث به فسقط الحديث وأوضح منهما ما في البخاري عن ابن عمر رضي الله عنهما أنه وقع من عثمان في بئر أريس وسيأتي في الباب الآتي أنه سقط من معيقيب وكذا في بعض طرق عند مسلم قاله القاري.

٢٧٢ باب ما جاء: اختلف النسخ في ذكر هذه الترجمة ففي النسخ الموجودة عندنا هكذا بلفظ كان يتختم في يمينه وهكذا في عامة الشروح من المناوي والبيجوري وغيرهما ولم يختر القاري لفظ في يمينه في الترجمة ولفظها باب ما جاء في تختم رسول الله صلى الله عليه وسلم وكذا في النسخة المكتوبة القلمية وهو الأوجه عندي لئلا يتكلف في توجيه الرواية التي فيها ذكر اليسار وأما على النسخة الموجودة فقد قال ميرك فيه إشعار بأن المصنف كان يرجع روايات تختمه في يمينه على الروايات الدالة في التختم على اليسار فلذا لم يخرج في الباب حديثا فيه التصريح بكونه صلى الله عليه وسلم تختم في يساره قلت وهو كذلك فإنه ذكره من حديث أنس فقط وتكلم عليه وقال لا يصح وأما أثر الحسنين رضي الله عنهما فهو موقوف وجل الروايات المرفوعة في الباب في التختم في اليمين.

٢٧٣ سهل: بفتح المهملة وسكون الهاء فما في بعض النسخ بلفظ التصغير غلط ليس في الرواة أحد اسمه محمد بن سهيل.

٢٧٤ البغدادي: بالمعجمة والمهملة في الدال الثاني على ما في النسخ قاله القاري.

٢٧٥ حسان: يصرف ولا يصرف على أنه فعال أو فعلان.

٢٧٦ نمر: بفتح النون وكسر الميم آخره راء مهملة قاري.

٢٧٧ عبد الله بن حنين: بضم الحاء المهملة ونونين مصغرا.

٢٧٨ يلبس: بفتح الموحدة من اللبس بضم اللام.

٢٧٩ محمد بن يحيى: هذا طريق آخر لحديث شريك المتقدم والظاهر عندي أن الغرض منه تقوية الاتصال فإن الحديث روي عن شريك مسندا ومرسلا فإن ابا داود أخرجه من طريق أحمد بن صالح عن ابن وهب بهذا السند متصلا ثم قال وقال شريك أخبرني ابو سلمة بن عبد الرحمن أن النبي صلى الله عليه وسلم كان يتختم في يمينه وهذا مرسل وهكذا بالطرفين مسندا ومرسلا أخرجه النسائي في سننه.

٢٨٠ أحمد بن منيع: هذا الحديث أخرجه المصنف في الجامع بهذا السند ثم قال قال محمد وهذا أصح شيء روي عن النبي صلى الله عليه وسلم في هذا الباب.

٢٨١ أبي رافع: هكذا عند المصنف في الجامع والنسائي في سننه بالكنية قال المناوي وتبعه البيجوري إنه عبد الرحمن وكذا حكي اسمه في الحواشي عن العصام وهو الصواب فما في جمع الوسائل اسمه عبد الله وهم وذكر الحافظ هذا الحديث في تهذيبه في ترجمة عبد الرحمن بن أبي رافع وقال في ذيل الكنى ابن أبي رافع عن عبد الله بن جعفر هو عبد الرحمن ولم أجد ترجمة عبد الله بن أبي رافع في التهذيب وغيره.

٢٨٢ يحيى بن موسى: كذا في المكتوبة وهكذا في الشروح الثلاثة وهو الصواب فما في النسخ الهندية موسى بن يحيى غلط ليس في رواة الصحاح أحمد اسمه موسى بن يحيى فتأمل.

٢٨٣ إبراهيم بن الفضل: قال العصام لم أجد ترجمته وقال القاري لم أطلع على ترجمته قال المناوي هو قصور إذ هو إبراهيم بن الفضل بن سليمان المخزومي قلت رقم عليه الحافظ للترمذي وابن ماجه وذكر في شيوخه عبد الله بن عقيل وفي تلامذته ابن نمير فهو المتعين.

٢٨٤ الصلت: بتشديد الصاد المهملة مفتوحة وسكون اللام.

٢٨٥ إخاله: هو بكسر الهمزة أفصح من فتحها والقياس الفتح وقيل الثاني أفصح وفي القاموس الفتح لغة وهو من أفعال الشك متكلم يخال أي لا أظنه والظاهر أنه مقولة الصلت ويحتمل أن يكون لواحد ممن قبله ولم توجد هذه الجملة في بعض الأصول قاله القاري والحديث أخرجه أبو داود برواية يونس بن بكير عن ابن إسحاق وفي آخره قال ولا يخال ابن عباس إلا قد كان يذكر أن رسول الله صلى الله عليه وسلم كان يلبس هكذا.

٢٨٦ عليه: أي على وفق هذا النقش لئلا يلتبس ختمه بختم الغير وما قيل إن نقش خاتم معاذ رضي الله عنه كان هكذا يحمل على قبل النهي أو على بعد وفاته صلى الله عليه وسلم وهذا كله على تقدير ثبوته وإلا فهو لم يثبت عند المحدثين صرح به البيجوري قال المناوي أو يحمل على الخصوصية وقال ابن جماعة والزين العراقي يظهر أن النهي خاص بحياته صلى الله عليه وسم أخذا بالعلة فقول القرطبي لا يجوز لمن كان اسمه محمد النقش عليه مطلقا في حيز المنع نعم لو قيل يمنع النقش على اسم الإمام الأعظم مطلقا لوجود العلة لم يبعد.

٢٨٧ معيقيب: بضم الميم وفتح العين المهملة وسكون التحتيتين بينهما قاف مكسورة وآخره باء موحدة ابن أبي فاطمة البدري أسلم قديما وهاجر إلى الحبشة الهجرة الثانية كان على خاتم النبي صلى الله عليه وسلم بالمدينة واستعمله أبو بكر وعمر وعثمان على بيت المال وأما قول ابن بحر إن معيقيبا غلام عثمان فغير صحيح قاله القاري.

٢٨٨ كان الحسن: لعل غرض المصنف بإيراد هذا الأثر على خلاف ترجمته إشارة إلى شذوذه أو إلى أن هذا موقوف والروايات المرفوعة كلها مصرحة باللبس في اليمين قاله الشراح قلت لكن يشكل عليه تصحيح المصنف هذا الحديث في جامعه فالأوجه عندي في غرض المصنف أن هذا الحديث روي موقوفا بفعلهما ومرفوعا بلفظ كان رسول الله صلى الله عليه وسلم وأبو بكر وعمر وعلي والحسن والحسين رضي الله عنهم يتختمون باليسار أخرجه البيهقي في الأدب وابو الشيخ في الأخلاق فغرض المصنف بذكر هذا الموقوف ترجيحه على المرفوع والله أعلم وهذا كله على تقييد الترجمة باليمين وأما على إطلاقه فلا حاجة له كما تقدم ثم هذا الأثر منقطع لأن محمدا الباقر لم يدرك الحسن والحسين رضي الله عنهما قاله القاري وتبعه المناوي وقيل مرسل باعتبار الحسن رضي الله عنهم ويمكن الاتصار باعتبار الحسين رضي الله عنهم فتأمل.

٢٨٩ الطباع: بتشديد الموحدة أي الحكاك ونقاش الخاتم قاله القاري.

٢٩٠ عباد بن العوام: بتشديد الموحدة والواو قال أحمد حديثه عن سعيدد بن أبي عروبة مضطرب.

٢٩١ قال أبو عيسى: ليس هذا الكلام في النسخة القلمية وليس أيضا عند أحد من الشراح

الثلاثة كما يظهر من كلامهم فإنهم نقلوه عن جامع المصنف وغرضه كما يظهر من كلام القاري أن حديث أنس في التختم في اليمين أو التختم في اليسار لا يصح من هذا الطريق وإلا فقد صح من طريق أخرى التختم فيهما وقد أخرج مسلم من طريق حماد بن سلمة عن ثابت عن أنس رضي الله عنه قال كان خاتم النبي صلى الله عليه وسلم في هذه وأشار إلى الخنصر اليسرى قلت وما يخطر في البال أن غرض المصنف عدم الجزم بالترجيح في روايات قتادة عن أنس في هذا الباب فإن الذين رووا هذا الحديث عن أنس مختلفة قال العيني في شرح البخاري وقد اختلفت الرواة عن أنس هل كان يتختم في يمينه أو يساره؟ وقد رواه عنه ثابت البناني وثمامة وحميد وشريك على الشك فيه وعبد العزيز بن صهيب وقتادة والزهري فأما ثمامة وحميد وشريك وعبد العزيز فليس في رواياتهم تعرض لذكر اليمين أو اليسار وأما رواية ثابت وقتادة والزهري ففيها التعرض لذلك ثم قال وأما قتادة فاختلف عليه فيها فقال سعيد بن أبي عروبة عنه عن أنس كان يتختم في يمينه وقال شعبة وعمرو بن عامر عن قتادة عن أنس كان يتختم في يساره وفي علل لابن أبي حاتم سألته عن حديث روايه سعيد بن بشير عن قتادة عن أنس أن النبي صلى الله عليه وسلم اتخذ خاتما الحديث قال أبي أما قوله اتخذا خاتما من فضة ونقش عليه فهو صحيح عن النبي صلى الله عليه وسلم وأما قوله فكان يلبسه في شماله فلا أعلم أحدا رواه إلا ما رواه عباد بن العوام عن سعيد عن قتادة عن أنس عن النبي صلى الله عليه وسلم وروى بعضهم عن حماد بن سلمة عن ثابت عن أنس عن النبي صلى الله عليه وسلم والحفاظ ترويه عن سعيد عن قتادة عن أنس عن النبي صلى الله عليه وسلم لا يقولون إنه ليس في يساره فالظاهر أن ذكر اليد يمينا كان أو يسارا ليس عندهم في هذا الحديث.

٢٩٢ المحاربي: بضم أوله وبمهملة وكسر راء وموحدة نسبة لبني محارب قبيلة من العرب ومحمد بن عبيد هذا بدون الإضافة إلى اسم الجلالة.

٢٩٣ من ذهب: قال الزين العراقي نقلا عن البيهقي في الأدب وهذا الخاتم هو الذي كان فصه حبشيا قال ابن حجر هذا هو الناسخ لحله مع قوله صلى الله عليه وسلم في الأحاديث الصحيحة وقد أخذ ذهبا في يد وحريرا في يد وقال هذان حرامان على ذكور أمتي حل لإناثها والأئمة الأربعة على تحريمه المنهي عنه في الصحيحين وغيرهما قال القاري: جمهور السلف على حرمة التختم بخاتم الذهب للرجال دون النساء والاعتبار بالحلقة عند الحنفية فلا باس بمسمار الذهب على الخاتم خلافا للشافعية قال المناوي فتحريمه مجمع عليه الآن في حق الرجال كما أفاده العراقي تبعا للنووي حيث قال أجمعوا على تحريمه للرجال إلا ما حكي عن ابن حزم أنه أباحه وعن بعضهم أنه مكروه لا حرام وهذان باطلان وقائلهما محجوج بالأحاديث التي ذكرها مسلم مع إجماع من قبله على تحريمه قال الزين العراقي لا يصح نقل الإجماع فقد لبسه جمع من الصحب والتابعين قال القاري فقول عياض أن الناس مجمعون على تحريمه غير سديد إلا أن يقال اراد بالناس الجمهور ويقال انقرض قرن من قال بكراهة التنزيه واستقر الإجماع بعد على التحريم

٢٩٤ فطرحه: هذا هو المعروف عند المحدثين أن المطروح خاتم الذهب وقد أخرج أبو داود برواية الزهري عن أنس أنه ر أى في يد النبي صلى الله عليه وسلم خاتما من ورق يوما واحدا فصنع الناس فلبسوا وطرح النبي صلى الله عليه وسلم فطرح الناس قال القرطبي هو وهم من الزهري عند جميع أهل الحديث وإنما اتفق ذلك له صلى الله عليه وسلم في خاتم الذهب كذا في البذل وحكى الشيخ

توجيهات رواية الزهري فارجع إليه وحكى القاري عن غيره الأقرب أنه صلى الله عليه وسلم اتخذ خاتما من ذهب فاتخذوه فألقاه حين وافق تحريمه فألقوه ثم اتخذ خاتما من ورق ونقش فيه محمد رسول الله صلى الله عليه وسلم فتبعه الناس في ذلك فرمى به حتى رمى الناس كلهم لئلا تفوت مصلحة الختم بالاشتراك ثم رجع إلى خاتمه الخاص به فصار يختم به قال القاري والأظهر أنه صلى الله عليه وسلم بعد تحريمه خاتم الذهب لبس خاتم الفضة على قصد الزينة فتبعه الناس فرأى أن في لبسه ما يترتب عليه من التعجب والكبر والخيلاء فرماه ورموا فلما احتاج إلى لبسه لأجل الختم به لبسه وقال إنا اتخذنا خاتما ونقشنا فيه نقشا فلا ينقش عليه أحد.

٢٩٥ الصفة: الوصف والكشف والتبيين، والسيف بفتح السين المهملة جمعه سيوف وأسياف وبدأ به في آلات الحرب لأنه أغلبها استعمالا وأردف باب الخاتم بباب السيف لما علم أنه صلى الله عليه وسلم اتخذ الخاتم ليختم به رسائله إلى الملوك إشارة إلى أنه دعاهم إلى الإسلام أولا فلما امتنعوا حاربهم.

٢٩٦ كان: هكذا بصيغة التذكير في النسخ الهندية والمصرية من الشمائل وفي الشروح بلفظ كانت بصيغة التأنيث وهكذا في رواية أبي داود والترمذي وغيرهما من حديث جرير.

٢٩٧ سعيد بن أبي الحسين: هو أخو الحسن البصري تابعي فالحديث مرسل وأخرجه المصنف في جامعه من طريق جرير بهذا السند ا لمذكور في الشمائل ثم قال هذا حديث حسن غريب وهكذا روي عن همام عن قتادة عن أنس وقد روى بعضهم عن قتادة عن سعيد بن أبي الحسن قال كانت قبيعة سيف رسول الله صلى الله عليه وسلم من فضة وظاهره أن المصنف مال إلى ترجيح المسند إذ ذكر له متابعة لكن بعضهم رجحوا المرسل كما بسط الشيخ في البذل.

٢٩٨ قبيعة: بفتح القاف وكسر الموحدة ما على رأس مقبض السيف من فضة أو حديدة على من قاله الجوهري وقيل غير ذلك قاري.

٢٩٩ صدران: بمهملات كغفران هو محمد بن إبراهيم بن صدران منسوب إلى جده.

٣٠٠ حجير: بضم حاء مهملة وفتح جيم وسكون تحتية آخره راء مهملة.

٣٠١ عبد الله بن سعيد: هكذا في نسخ الشمائل بالتحتية بعد العين قالت الشراح هكذا في بعض نسخ الشمائل المصححة المقروءة وصوابه سعد بغير ياء كما في بعض النسخ الآخر وعليه المحققون من علماء أسماء الرجال قلت وهكذا بدون الباء في الجامع.

٣٠٢ جده: أي لأمه كما في نسخة اسمه مزيدة قال القاري ضبط الأكثر بفتح الميم وإسكان الزاي وفتح الياء واختاره الجزري في تصحيح المصابيح وهو المشهور عند الجمهور وخالفهم العسقلاني فقال في التقريب مزيدة بوزن كبيرة.

٣٠٣ ذهب وفضة: يخالف مسلك الحنفية إذ قال الشامي ولا يتحلى الرجل بذهب وفضة إلا بخاتم ومنطقة وحلية سيف منها أي من الفضة لا من الذهب وكذلك عند الشافعية وغيرهم قال القاري لا يعارض هذا ما تقرر من حرمته بالذهب لأن هذا الحديث ضعيف ولا يصح الجواب بأن هذا قبل ورود النهي عن تحريم الذهب لأن تحريمه كان قبل الفتح على ما نقل قلت لا حاجة إلى الجواب بعد أن قال فيه ابن القطان رادا على تحسين الترمذي إنه ضعيف لا حسن وقال أبو حاتم منكر قال في الميزان صدق ابن القطان وهذا منكر وما علمنا في حلية قبيعته ذهبا قال التوربشتي هذا الحديث لا تقوم به حجة وذكر ابن عبد البر في استيعابه أنه ليس بقوي.

٣٠٤ وكان حنفيا: مقولة ابن سيرين على الإرسال أو مقولة سمرة هذا إذا أرجع الضمير غلى سيفه صلى الله عليه وسلم ويحتمل أن يكون المراد به سيف سمرة فيكون من كلام ابن سيرين لا غير.

٣٠٥ عقبة بن مكرم: عقبة بضم فسكون ومكرم ببناء المجهول من الإكرام قاله القاري قال المناوي وهم من جعله ببناء الفاعل.

٣٠٦ صفة درع: بحذف المضاف أي صفة لبسه ليوافق حديثي الباب وهو بدال مهملة مكسورة فراء ساكنة جنة من حديد تصنع حلقا حلقا تلبس للحرب.

٣٠٧ الزبير بن العوام: هكذا في نسخ الشمائل قال ميرك هكذا وقع في بعض نسخ الشمائل وكذا وقع في أصل سماعنا ملحقا بصح وحذف في بعض النسخ ذكر الزبير واقتصر على عبد الله بن الزبير وهو خطأ والصواب إثباته في الإسناد لأنه هكذا ذكره المصنف في جامعه وبذكره يكون الحديث مسندا متصلا وبحذفه يكون مرسلا فإن عبد الله بن الزبير لم يحضر وقعة أحد قاله القاري وهكذا حكى المناوي عن الحافظ بن حجر وزاد وبذكر الزبير يصح قوله في الحديث قال فسمعت النبي صلى الله عليه وسلم يقول أوجب طلحة بالفاء الدالة على التعقيب وعلى حذل الزبير يكون هذا كذبا محضا لأن مولد ابن الزبير في السنة الثانية من الهجرة وأحد في الثالثة.

٣٠٨ درعان: قال ميرك هما ذات الفضول والفضة كما رواه بعض أهل السير عن محمد بن مسلمة.

٣٠٩ إلى: اي متوجها إليها ليستعليها فيراه الناس فيعلمون حياته ويجتمعون عنده.

٣١٠ أوجب: أي لنفسه الجنة أو الشفاعة أو المثوبة العظيمة بفعله هذا أو بما فعل ذلك اليوم حيث جعل نفسه فداء رسول الله صلى الله عليه وسلم حتى شلت يده.

٣١١ عن يزيد: هكذا في ابن ماجه برواية هشام بن عمار حدثنا سفيان بن عيينة عن يزيد بن خصيفة إلخ وأخرجه أبو داود بالشك ولفظه حدثنا مسدد أو سفيان قال حسبت أني سمعت يزيد بن خصيفة إلخ.

٣١٢ خصيفة: بخاء معجمة وصاد مهملة مصغرا ويزيد ابن عبد الله بن خصيفة منسوب إلى جده.

٣١٣ السائب: الحديث مرسل فإن سائبا لم يكن في أحد حضر حجة الوداع مع أبيه وهو ابن سبع سنين قاله القاري وقد أخرجه أبو داود عنه عن رجل وبسط الشيخ في البذل الكلام على هذا المبهم فارجع إليه.

٣١٤ ظاهر: أي لبس إحداهما فوق الأخرى فيه تعليم وإشعار بأن التوقي من الأعداء لا ينافي التوكل والرضاء والتسليم وقد روي عنه صلى الله عليه وسلم اعلقها وتوكل.

٣١٥ مغفر: بكسر الميم وفتح الفاء يلبس تحت البيضة ويطلق على البيضة أيضا كذا في المغرب وقيل هي حلقة تنسج من الدرع على قدر الراس وفي المحكم هو ما يجعل من فضل درع الحديد على الرأس كالقلنسوة وقيل هو أخرف البيضة.

٣١٦ وعليه مغفر: قال الحافظ ذكر ابن بطال أنه أنكر على مالك قوله وعليه المغفر وإنه تفرد به والمحفوظ أنه دخل وعليه عمامة سوداء ثم أجاب عن دعوى التفرد بأنه وجد في كتاب حديث الزهري تصنيف النسائي هذا الحديث من رواية الأوزاعي عن الزهري مثل ما رواه مالك وعن الحديث الآخر بأنه دخل وعلى رأسه المغفر وكانت العمامة فوقه وذكر الحافظ أن بضعة عشر نفسا رووه عن الزهري

غير مالك وبين مخارجها.

٣١٧ فقيل: قال المناوي يعني قال له سعيد بن حريث قلت وهذا يخالف ما يأتي في الحديث الآتي.

٣١٨ ابن خطل: بمعجمة فمهملة مفتوحتين كان اسمه عبد العزى وكني بجده فأسلم فسمي عبد الله وكتب الوحي ثم ارتد والعياذ بالله وقتل مسلما واتخذ جاريتين تغنيان بهجائه عليه السلام فأهدر دمه.

٣١٩ رجل: قال الحافظ لم أقف على تسميته وزعم الفاكهي في شرح العمدة أنه فضيلة بن عبيد أبو بردة الأسلمي قاله المناوي قال الحافظ وكأنه لما رجح عنده أنه هو الذي قتله رأى أنه هو الذي جاء مخبرا بقصته ثم بسط الاختلاف في قاتله وجزم به العيني إذ قال هو أبو برزة الأسلمي بفتح الموحدة وسكون الراء وفتح الزاي اسمه فضلة بن عبيد وجزم به الكرماني والفاكهي وهذا يخالف ما تقدم في الحديث السابق عن المناوي.

٣٢٠ متعلق: قال عصام وتبعه المناوي إنه تعلق بها متمسكا بقوله تعالى: ومن دخله كان آمنا، (آل عمران: ٩٧) وتعقبه القاري بأن التمسك غير صحيح فإنه لم يكن مؤمنا وإنما تعلق بما هو من عادة الجاهلية أنهم كانوا يعظمون من تمسك بذيلها في كل جريمة.

٣٢١ اقتلوه: واختلف فيمن قتله على أقوال بسطها الحافظ في الفتح.

٣٢٢ محرما: لم يكن محرما اختلف العلماء في جواز دخول مكة بغير إحرام والصحيح من قولي الشافعي المشهور عندهم جوازه مطلقا وعن الأئمة الثلاثة على المشهور عندهم وجوب الإحرام قال ابن عبد البر أكثر الصحابة والتابعين على الوجوب وأجاب الطحاوي عن دخوله عليه السلام بأنه من خصائصه لقوله عليه السلام وإنها لم تحل لي إلا ساعة قاري مختصرا.

٣٢٣ عمامة: بالكسر معروف وهم العصام حيث قال بالفتح قال المناوي العمامة سنة لا سيما للصلاة وبقصد التجمل لأخبار كثيرة واشتداد ضعف كثير منها يجبره كثرة طرقها وزعم وضع أكثرها تساهل.

٣٢٤ يوم الفتح: قال الزين العراقي اختلفت ألفاظ حديث جابر في المكان والزمان الذي لبس فيه العمامة السوداء فالمشهور أنه يوم الفتح وفي رواية البيهقي في الشعب يوم ثنية الحنظل وذلك يوم الحديبية ويجاب بأن هذا ليس باضطراب وأنه لبس يوم الحديبية والفتح معا إلا أن الإسناد واحد فليتأمل.

٣٢٥ عمامة: يخالف ما تقدم في الباب السابق من المغفر قال المناوي وفي القاموس إن العمامة بالكسر المغفر والبيضة وما يلف على الرأس فلا حاجة إلى الجواب على ذلك.

٣٢٦ مساور: بضم ميم وكسر واو وراء قاله القاري قال النووي بسين مهملة اسم فاعل وصحف من قال مبادر.

٣٢٧ الوراق: بتشديد الراء بائع الورق أو صانعه أو منسوب إلى ورق الشجر قاله القاري وقال السمعاني اسم لمن يكتب المصحف وكتب الحديث وغيرها ويقال لمن يبيع الورق ببغداد.

٣٢٨ رأيت على إلخ: قال القاري هذا يحتمل عام الفتح وغيره وحال الخطبة وغيرها يوم الجمعة وغيره وسيجيء ما يبينه في الحديث الآتي.

٣٢٩ الحريث: قال ميرك حديث عمرو بن حريث في معنى حديث جابر وأورده المصنف بطريقين وزاد في الطريق الثاني خطب الناس أي يوم فتح مكة وهذه الخطبة عند باب الكعبة على ما يفهم

من كلام الحافظ ابن حجر العسقلاني وأخرج مسلم من طريق أبي أسامة عن مساور حدثني جعفر بن عمرو بن حريث عن أبيه قال كأني أنظر إلى رسول الله صلى الله عليه وسلم على المنبر وعليه عمامة سوداء وقد أرخى طرفيها بين كتفيها وطرفيها بالتثنية في أكثر نسخ مسلم وفي بعضها بالإفراد قال عياض وهو الصواب المعروف قلت وهكذا بالإفراد في رواية النسائي.

٣٣٠ خطب الناس: قال القاري أي على المنبر كما في رواية مسلم وبهذا يندفع ما قال بعضهم من أن لبس السواد كان في فتح مكة فقط لأن خطبته صلى الله عليه وسلم بمكة لم يكن على المنبر بل كان على باب الكعبة ولذا ذكره صاحب المصابيح في باب خطبة الجمعة قلت ولفظ المشكاة أن النبي صلى الله عليه وسلم خطب وعليه عمامة سوداء قد أرخى طرفيها بين كتفيه يوم الجمعة رواه مسلم قلت لكن الإمام مسلما أخرجه في باب دخول مكة بغير إحرام ولفظه كأني أنظر إلى رسول الله صلى الله عليه وسلم على المنبر وعليه عمامة سوداء الحديث ليس فيه لفظ الجمعة.

٣٣١ عمامة: قال المناوي وفي نسخة عصابة قلت ولعل ذلك الباعث لميرك شاه إذ قا هذه الخطبة وقعت في مرض النبي صلى الله عليه وسلم الذي توفي فيه هكذا حكى عنه القاري في المرقاة.

٣٣٢ المديني: هكذا في الشروح وكذا على حواشي الهندية بطريق النسخة وفي متونها المدني قال القاري والمناوي وغيرهما نسبة إلى مدينة السلاح على الأصح زاد المناوي احتراز عن يحيى بن محمد المدني وهو اثنان آخران قلت وبلفظ المديني ذكره المصنف في الجامع بهذا الإسناد.

٣٣٣ سدل: قال القاري أي أرخى طرفها الذي يسمى العلاقة وقال المناوي هل المراد يسدل الطرف الأسلف حتى يكون عذبة أو يسدل الطرف الأعلى كل محتمل.

٣٣٤ كتفيه: قال ميرك قد ثبت في السير بروايات صحيحة أن النبي صلى الله عليه وسلم كان يرخي علاقته أحيانا بين كتفيه وأحيانا يلبس العمامة من غير علاقة.

٣٣٥ ابن الغسيل: منسوب إلى جد أبيه لأن عبد الرحمن هذا هو ابن سليمان بن عبد الله بن حنظلة الغسيل المعروف بابن الغسيل والغسيل لقب لجد أبيه حنظلة.

٣٣٦ عصابة: وفي رواية عمامة والعصابة هي العمامة كما في القاموس.

٣٣٧ الدسماء: بفتح الدال المهملة وسكون السين المهملة هي السوداء كما في نسخة وقيل الدسماء الملطخة بالدسم لأنه صلى الله عليه وسلم كان يكثر دهن شعره فأصابتها الدسومة من الشعر.

٣٣٨ إزار: بالكسر الملحفة يذكر ويؤنث والمراد ههنا ما يستر أسفل البدن ويقابله الرداء هو ما يستر أعلى البدن.

٣٣٩ أبي بردة: كذا في النسخ بالموحدة والراء فما في بعض النسخ من لفظ ابي هريرة غلط نعم يوجد في بعض النسخ بعد أبي بردة لفظ عن أبيه وهو أبو موسى الأشعري وليس في أكثر النسخ المكتوبة والمطبوعة إلا أنه جزم به المناوي في أصله والصواب حذفه لأن أبا بردة وإن ثبت روايته عن أبيه وعائشة رضي الله عنهم كليهما لكن هذا الحديث أخرجه المصنف في جامعه بهذا السند بعينه وأبو داود في اللباس والبخاري في وفي الجهاد والخطيب في المشكاة وغيرهم وليس عند أحدهم لفظ عن أبيه وأبو بردة هذا جد أبي الحسن الأشعري الإمام المعروف في الكلام.

٣٤٠ ملبدا: بتشديد الموحدة المفتوحة أي مرقعا يقال لبدت الثوب إذا رقعته وقيل التلبيد جعل بعضه ملتزقا ببعض كأنه زال وطأته ولينه لتراكم بعضه على بعض قاله القاري وقال المناوي اصله الذي

يجعل في رأسه لزوقا من نحو صمغ لتلبيد شعره والمراد ههنا ما ثخن وسطه حتى صار كاللبد وقيل المراد المرقع.

٣٤١ عمتي: اسمها رهم بضم الراء وسكون الهاء بنت الأسود بن خالد كذا في التقريب وقيل بنت الأسود بن حنظلة.

٣٤٢ عمها: أي عم عمة أشعث ابن سليم اسمه عبيد بن خالد المحاربي سكن الكوفة وأما ما قال العصام أن الأصح ما في بعض النسخ عم أبيها أي عم ابن الحنظلة فغير صحيح مع أنه ليس موجودا في النسخ نعم ذكر ميرك شاه أنه وقع في كتاب تهذيب الكمال عن أبيه فالضمير المجرور إلى الأشعث ولا يخفى أن عم عمة الشخص عم أبيه قاله القاري قلت وأياما كان فالمراد به عبيد بن خالد المحاربي.

٣٤٣ أتقى: أي أقرب إلى سلوك التقوى أو أوفق للتقوى للبعد عن الكبر والخيلاء أو للتنزه عن القاذورات ويؤيد الآخر ما في بعض النسخ أنقى بالنون أي أنظف وقوله أبقى أي أكثر بقاء.

٣٤٤ ملحاء: بفتح الميم والحاء المهملة وسكون اللام المراد بردة سوداء فيها خطوط بيض يلبسها الأعراب ليست من الثياب الفاخرة وكأنه أراد أن هذا ثوب مهنة لا ثوب زينة فلا خيلاء فيه.

٣٤٥ ملحاء: بفتح الميم والحاء المهملة وسكون اللام المراد بردة سوداء فيها خطوط بيض يلبسها الأعراب ليست من الثياب الفاخرة وكأنه أراد أن هذا ثوب مهنة لا ثوب زينة فلا خيلاء فيه.

٣٤٦ وقال: ظاهر فاعله عثمان رضي الله عنه قال القاري والمناوي القائل عثمان ويحتمل على بعد سلمة وتكرار قال يرجح الأول ووقع الغلط في النقل في الطبع الأول والغرض أنه كذا كان فعله صلى الله عليه وسلم وكذا فعل عثمان رضي الله عنه فهذه سنة مستمرة ولم أجد الحديث في السنن ولا المسانيد إلا ما ذكره صاحب كنز العمال عن الشمائل هذه وابن أبي شيبة بهذا اللفظ بعينه فلم يتحقق عندي أحد من الاحتمالين.

٣٤٧ إزرة: بكسر أوله وسكون الزاء اسم لهيئة الإزار.

٣٤٨ نذير: بنون وذال آخره راء مصغرا وقيل مكبرا وفي نسخة يزيد بفتح تحتية وكسر زاء آخره دال مهملة ففي التقريب مسلم بن نذير بنون مصغرا ويقال ابن يزيد كوفي.

٣٤٩ بعضلة: كطلحة أو محركة كل عصب له لحم بكثرة والمراد ههنا اللحم المجتمع أسفل من الركبة من مؤخر الساق ولفظ أو ساقه كذا بالشك عند المصنف وابن ماجه والظاهر أنه شك من دون حذيفة كيف وهو صاحب القصة مع أن البيهقي أخرجه بدون الشك بلفظ ساقي والمعنى على الشك أنه صلى الله عليه وسلم أخذ بعضلة ساق حذيفة أو بعضلة ساق نفسه الشريفة.

٣٥٠ للإزار: هذا يقتضي أنه يحرم أن يبلغ به إلى الكعبين ولذا قال الحنفي يجب أن لا يصل إلى الكعبين قال القاري هو غير صحيح لرواية البخاري ما أسفل من الكعبين من الإزار في النار.

٣٥١ مشية: بالكسر كسدرة ما يعتاده الإنسان من المشي وقيل هيئة المشي قاله المناوي.

٣٥٢ أبي يونس: اعلم أن المكنى بهذه الكنية في الرجال خمسة نفر والمراد هناك سليم بن جبير مولى أبي هريرة.

٣٥٣ تجري: شبه جريان الشمس في فلكها بجريان الحسن ونوره في وجهه صلى الله عليه وسلم وعكس التشبيه مبالغة وخص الوجه بذلك لأنه الذي به يظهر المحاسن لأن حسن البدن تابع لحسنه غالبا.

٣٥٤ في مشيه: بالكسر للهيئة وفي نسخة بلفظ المصدر وهو بفتح الميم بلا تاء أي في كيفية مشيه قاله القاري.

٣٥٥ وإنه لغير مكترث: الاكتراث المبالاة والمعنى أنه عليه السلام غير مسرع بحيث تلحقه مشقة.

٣٥٦ غير واحد: منهم أحمد بن عبدة ومحمد بن الحسين كما تقدم ذكرهما في أول الكتاب وهذا الحديث جزء منه فرقه المصنف في الموضعين لمناسبة الترجمة.

٣٥٧ غفرة: بضم المعجمة فسكون فاء تقدم في أول الكتاب.

٣٥٨ تقلع: بفتح اللام المشددة من قلع الشجرة إذا نزعها من أصلها أي مشى بقوة لأن التقلع رفع الرجل من الأرض بقوة.

٣٥٩ المسعودي: هو عبد الرحمن بن عبد الله بن عقبة بن عبد الله بن مسعود والحديث تقدم في الباب الأول من الشمائل برواية أبي نعيم عن المسعودي وهذا مختصر منه.

٣٦٠ هرمز: بضم الهاء والميم غير منصرف.

٣٦١ تقنع: معروف وهو تغطية الرأس بطرف العمامة أو برداء أعم من أن يكون فوق العمامة أو تحتها لرواية البخاري في الهجرة أنه عليه السلام أتى بيت أبي بكر متقنعا بثوبه والظاهر أنه كان متغشيا به فوق العمامة مستخفيا من أهل مكة والمراد به ههنا هو إلقاء القناع على الراس وهو بكسر القاف خرقة تلقى على الرأس بعد تدهينه لئلا يصل أثر الدهن إلى القلنسوة والعمامة ثم جعله بابا مع أن حديثه سبق في باب الترجل لعله للتنبيه عليه خاصة لاهتمامه صلى الله عليه وسلم إياه قاله القاري وقال المناوي كثر كلام الناس في الطيلسان والحاصل أنه قسمان محنك وهو ثوب طويل عريض قريب من الرداء مربع يجعل فوق العمامة ثم يدار طرفه من تحت الحنك إلى أن يحبط بالرقبة جميعها ثم يلقى طرفاه على المنكبين ومقور وهو ما عدا ذلك فيشمل المدور والمثلث والمربع والمسدول وهو ما يرخى طرفاه من غير ضمهما أو أحدهما والأولى مندوب اتفاقا ويتأكد لصلاة وحضورجمعة وعيد ومجمع والثاني مكروه بأنواعه لأنه شعار أهل الذمة ووقع في أكثر الأحاديث التعبير بالتطليس بالتقنع وعن الطيلسان بالقناع ومن ثم قال الحافظ ابن حجر في مجيء المصطفى لبيت الصديق متقنعا أي مطيلسا رأسه هذا أصل لبس الطيلسان فما على الرأس مع التحنيك الطيلسان ويسمى رداء مجازا وما على الكتاف هو الرداء الحقيقي ويسمى طيلسانا مجازا.

٣٦٢ الربيع: بن صبيح بالتكبير فيها وهذا الحديث مكرر تقدم بهذا السند بعينه وبهذا المتن بشيء من الزيادة في باب الترجل وحكموا على الحديث بالنكارة.

٣٦٣ ثوبه: قال القاري أي أعلى ثوبه أو قناعه الذي يستر به وقال المناوي كان طوق قميصه طوق قميص بائع الزيت فإنه وإن ألقى القناع على رأسه يصل منه شيء إلى عالي ثوبه قلت والظاهر أن المراد من ثوبه هذا هو القناع وحكاه المناوي في شرح باب الترجل عن شارح.

٣٦٤ جلسة: بكسر الجيم اسم للنوع أي هيئة جلوسه صلى الله عليه وسلم وظاهر الروايات الواردة ترادف الجلوس والقعود وهو كذلك عرفا وأما لغة ففي القاموس قد يفرق فيجعل الجلوس لما هو من اضطجاع والقعود لما هو من قيام قاله المناوي قال القاري والظاهر أن المراد بالجلسة المعنونة مقابلة القومة ليشمل حديث الاستلقاء أيضا.

٣٦٥ جدتيه: تقدم بعض الحديث في باب اللباس وذكر المصنف هناك اسم جدتيه جيبة وعلية وتقدم هناك أن الصواب صفية ودحيبة بنتي علية.

٣٦٦ القرفصاء: بضم قاف وسكون راء وضم فاء فصاد مهملة يمد ويقصر جلسة المحتبي قرفص الرجل إذا شد يديه تحت رجليه والمراد ههنا أن يقعد الرجل على أليتيه فيلصق فخذيه ببطنه ويضع يديه على ساقيه كما يحتبي بالثوب وقيل أن يجلس على ركبته منكبا ويلصق بفخذيه بطنه ويتأبط كفيه قاله القاري.

٣٦٧ الفرق: أي من الخوف والفزع الناشي من علاه صلى الله عليه وسلم من عظم المهابة والجلالة أو من توهم نزول عذاب على الأمة أو من غضب منه عليهم أو للتأسي به لأنه إذا كان مع كمال قربه من ربه غشيه من جلاله ما يصيره كذلك فغيره يجب أن يرعد فرقا قاله المناوي.

٣٦٨ عباد: بفتح المهملة وتشديد الموحدة كشداد وعمه هو عبد الله بن زيد بن عاصم أخو تميم لأبيه أو لأمه يقال هو الذي قتل مسيلمة الكذاب.

٣٦٩ رجليه: قال القاري أي مع نصب الأخرى أمدها وهذا الحديث في الصحيحين وهو بظاهره ينافي ما رواه مسلم عن جابر أن النبي قال لا يستلقين أحدكم ثم يضع إحدى رجليه على الأخرى قال الخطابي في الحديث الأول بيان جواز هذا الفعل ودلالة على أن خبر النهي عنه إما منسوخ وإما أن يكون علة النهي أن تبدو العورة وقيل كان الفعل قبل النهي أو لضرورة من تعب أو لبيان الجواز وقيل وضح إحداهما على الأخرى يكون على نوعين أحدهما أن تكونا ممدودتين إحداهما فوق الأخرى ولا بأس بذلك لعدم الانكشاف حينئذ والثاني أن ينصب إحداهما ويضع الأخرى على الركبة المنصوبة وهو محمل النهي قال العسقلاني والتأويل أولى من ادعاء النسخ لأنه لا يصار إليه بالاحتمال وكذا القول بأن الجواز من الخصائص لأنه لا يثبت بالاحتمال ولأن بعض الصحابة كانوا يفعلون ذلك بعده صلى الله عليه وسلم ولم ينكر عليهم مختصرا قال المناوي وجمع بأن الجواز لمن أمن الانكشاف كالمتسرول والنهي لمن لم يأمن كالمتزر وإنما أطلق النهي لأن الغالس فيهم الاتزار وهذا الجمع أولى كما للحافظ ابن حجر من ادعاء النسخ وأما قول العصام إنه كان لمرض إنما يتم إن عرف ذلك ولم يرد.

٣٧٠ شبيب: بفتح المعجمة وكسر الموحدة الأولى كطبيب.

٣٧١ ربيح: براء مهملة فموحدة فحاء مهملة مصغر ربح.

٣٧٢ احتبى: لا يخالف ما ورد من النهي عن الاحتباء يوم الجمعة والإمام يخطب لأن النهي لجلب النوم والإفضاء إلى انتقاض الوضوء أو على إحداث الاحتباء كما مال إليه الطحاوي فهذا محمول على غير انتظار الصلاة بل محمول على بعض الأوقات لما في أبي داود برواية جابر أنه عليه السلام كان إذا صلى الفجر جلس متربعا وكذا فيه روايات أخرى فهذا كله محمول على اختلاف الأوقات والتوسع.

٣٧٣ صلوات: هكذا في بعض النسخ كما قاله القاري وفي بعضها صلوات الله وسلامه عليه.

٣٧٤ تكأة: بضم أوله كلمزة ما يتكأ عليه من وسادة وغيرها أصلها وكأة أدلبت الواو تاء والمراد هناك ما أعد لذلك فخرج الإنسان منه فإذا اتكأ عليه لا يسمى تكأة ولذا ترجم المصنف لها ببابين فرقا بينهما وقدم هذا لأنه أصل في الاتكاء وأما الاتكاء على الإنسان فعارض وقليل والأوجه أن هذه الترجمة تعم التكأة والاتكاء عليها وغرض الترجمة الآتية جواز الاتكاء على الإنسان خاصة فلا يشكل بالروايات الواردة فيها.

٣٧٥ الدوري: بضم المهملة قال شراح الشمائل محلة ببغداد أو قرية من قراها وقال صاحب المغني قرية بعراق.

٣٧٦ يساره: أي حال كونها موضوعة على جانبه الأيسر وهو بيان الواقع لا للتقييد فيجوز الاتكاء على الوسادة يمينا ويسارا وسيصرح المصنف بأن زيادة على يساره انفرد بها إسحاق قال القاري والمناوي لكنه مع ذلك محتج به.

٣٧٧ الجريري: بضم الجيم وفتح الراء الأولى فتحتية ساكنة هو سعيد بن إياس الجريري.

٣٧٨ أبيه هو أبو بكرة نفيع ابن الحارث صحابيه مشهور.

٣٧٩ بأكبر الكبائر: استشكل بأن أكبر الكبائر لا يكون إلا واحد فكيف عدد ههنا بضعا. وأجيب بأجوبة شتى منها أن المراد جنس معصية هي أكبر المعاصي الكبار وقيل إن الموصوف به إذا كان متعددا كان المعنى متعددا من الكبائر كل منه أكبر من جميع ما عدا ذلك المتعدد وقيل يقصد بالأكبر الزيادة على ما أضيف إليه لا الزيادة المطلقة كما بين في موضعه قاله القاري واختلفوا أيضا في معنى الكبيرة على أقوال كثيرة محلها المطولات سيما شروح البخاري.

٣٨٠ متكئا: أي قبل الجلوس والجملة حال وهو يشعر بأنه اهتم بذلك حتى جلس وسبب الاهتمام كون الزور أسهل وقوعا على الناس والتهاون به أكثر فإن الإشراك ينبو عنه قلب المسلم والعقوق يصرف عنه الطبع السليم والحوامل على الزور كثيرة كالعداوة والحسد وغيرهما فاحتيج إلى الاهتمام به وأشكل على الحديث بأن الوارد فيه الاتكاء لا التكأة فكان المناسب للباب الآتي وأقصى ما قيل في دفعه إنه يستلزم التكأة وفيه ما فيه هكذا قالت الشراح ولا يشكل على عموم الترجمة كما تقدم.

٣٨١ أو قول الزور: شك من الراوي ورواية البخاري بدون الشك بلفظ ألا وقول الزور وشهادة الزور من عطف الخاص على العام.

٣٨٢ أبي جحيفة: بضم الجيم وفتح الحاء المهملة اسمه وهب بن عبد الله صحابي صغير توفي النبي صلى الله علي وسلم وهو لم يبلغ.

٣٨٣ أما أنا: أما ههنا لمجرد التأكيد قال القاري سبب هذا الحديث قصة الأعرابي المذكور في حديث عبد الله بن بسر عند ابن ماجه قال أهديت للنبي صلى الله عليه وسلم شاة فجثنا على ركبتيه يأكل فقال الأعرابي ما هذه الجلسة؟ قال صلى الله عليه وسلم إن الله جعلني عبدا كريما ولم يجعلني جبارا عنيدا.

٣٨٤ مهدي: بفتح ميم وسكون هاء آخره ياء مشددة.

٣٨٥ سفيان: هو الثوري ولعل المصنف ذكر هذا السند لتقوية الرواية فإن شريكا سيء الحفظ عندهم.

٣٨٦ قال أبو عيسى إلخ: غرض المصنف زيادة لفظ عن يساره غريب تفرد به إسحاق بن منصور المتقدم روايته في أول الباب وكذا تكلم المصنف على هذه الزيادة في جامعه.

٣٨٧ اتكاء: قال بعض الشراح إن الغرض من الباب السابق بيان تكئته عليه السلام وفي هذا بيان الاتكاء المصدر فالفرق بينهما بالمعنى المصدري وبيان ما اتكئ عليه ولذا قالوا لبعض الروايات المتقدمة في الترجمة السابقة الأولى ذكره في الباب الآتي والأوجه عندي في بيان الفرق في الترجمتين أن في الأولى كان ذكر الوسادة المعروفة أعم من بيانها وبيان الاتكاء عليها وفي هذه الترجمة بيان الاستناد على

غير الوسادة من الإنسان وغيره بل يظهر من ملاحظة الروايات أن الغرض ههنا الاتكاء على الإنسان خاصة فكرامة الإنسان يوهم عدم جواز الاتكاء عليه ولذا افرد هذا الباب فتأمل ثم رأيت القاري وغيره مالوا إلى قريب من ذلك التوجيه فلله الحمد والمنة.

٣٨٨ حماد بن سلمة: واختلف في الحديث على حماد بن سلمة فقد أخرجه أحمد في مسنده برواية عبد الله بن محمد عن حماد عن حبيب بن الشهيد عن أنس أن رسول الله صلى الله عليه وسلم خرج وهو يتوكأ على أسامة بن زيد متوشحا في ثوب قطري فصلى بهم—أو قال مشتملا—وبرواية عفان عن حماد عن حميد عن الحسن وعن أنس فيما يحسب حميد أن رسول الله صلى الله عليه وسلم خرج وهو متوكئ على أسامة بن زيد وهو متوشح بثوب قطن قد خالف بين طرفيه فصلى بالناس.

٣٨٩ شاكيا: أي مريضا والظاهر أنه كان مرض وفاته عليه السلام والحديث في اللباس برواية محمد بن الفضل عن حماد عن حبيب بن الشهيد عن الحسن عن أنس.

٣٩٠ الخفاف: بتشديد الفاء الأولى صانع الخف أو بائعه قاله القاري وجزم السمعاني في أنسابه بالأول كان رجلا صالحا دفن كتبه فكان يحدث بالحفظ فيتوهم كثيرا.

٣٩١ عصابة: بكسر العين المهملة أي خرقة أو عمامة قال القاري لكن قوله الآتي اشدد بها رأسي يؤيد الأول بل يعينه قال المناوي وهو غير مرضي إذ العمامة يشد بها الرأس كما لا يخفى اهـ قلت ويؤيد الأول ما في المواهب برواية الدارمي عن أبي سعيد قال خرج علينا رسول الله صلى الله عليه وسلم ونحن في المسجد وهو معصوب الرأس بخرقة الحديث قال الزرقاني أي من اجل الصداع.

٣٩٢ قصة: ذكرها في مجمع الزوائد عن الفضل بن عباس قال جاءني رسول الله فخرجت إليه فوجدته موعوكا قد عصب رأسه قال خذ بيدي يا فضل فأخذت بيده حتى انتهى إلى المنبر الحديث رواه الطبراني في الكبير والأوسط وأبو يعلى بنحوه وقال في آخره فقام رجل فقال يا رسول الله إني جبان الحديث وفي إسناد أبي يعلى عطاء بن مسلم وثقه ابن حبان وغيره وضعفه جماعة وبقية رجال أبي يعلى ثقات وفي إسناد الطبراني من لم أعرفهم انتهى ما في مجمع الزوائد.

٣٩٣ أكل: الأكل بفتح الهمزة إدخال جامد من الفم إلى البطن والشراب إدخال المائع وقيل الاكل إدخال شيء من الفم إلى البطن بقصد الاغتذاء والأول أولى.

٣٩٤ سعد بن إبراهيم: هو الصواب فما في بعض النسخ سعيد بن إبراهيم سهو من الكاتب قاله القاري قلت وليس في الرواة أحمد اسمه سعيد بن إبراهيم بن عبد الرحمن بن عوف الزهري.

٣٩٥ ابن لكعب: اختلف في اسمه فقيل عبد الله وقيل عبد الرحمن قال القاري جاء في رواية بالشك بينهما قال ميرك والصواب عبد الله قلت وجزم شيخنا في البذل بأنه عبد الرحمن ورواية الشك أخرجها مسلم بطريقين قال النووي لا يضر الشك في الراوي إذا كان بين الثقتين فإن ابني كعب هذان ثقتان قلت وأخرجها مسلم بطرق عن عبد الرحمن.

٣٩٦ قال أبو عيسى: لعل غرض المصنف بيان أن لفظ يلعق أصابعه الثلاث محفوظ دون أصابعه ثلاثا ولذا ايده برواية أنس الآتية وسيأتي رواية غير ابن بشار قريبا قال القاري الظاهر ما قاله ميرك من أن التقدير ثلاثا من الأصابع ليوافق رواية أصابعه الثلاث ومن جعله قيدا ليلعق وزعم أن معناه كل واحدة من أصابعه ثلاث مرات فقد أبعد من المرام فإنه لم يأت التصريح في رواية أنه صلى الله عليه وسلم لعق أصابعه ثلاث مرات ووقع التصريح بلعق أصابعه الثلاث في كثير من الطرق.

٣٩٧ يزيد: بالياء في أوله فما في بعض النسخ بدون الياء بلفظ زيد سهو من الناسخ قاله القاري والصدائي بضم الصاد المهملة نسبة إلى صداء بالمد اسم قبيلة.

٣٩٨ الحضرمي: نسبة إلى حضر موت قبيلة باليمن ويعقوب هذا أحد القراء العشرة المعروفة.

٣٩٩ محمد: قال البيجوري تبعا للمناوي في الفرق بين هذه الرواية ورواية الحسين والصدائي المتقدمة أن الحديث مرسل في هذا الإسناد وقال القاري ظاهره أنه موقوف عليه ويحتمل رفعه وليت شعري كيف حكموا عليه بالإرسال أو الوقف وقد تقدم بهذا السند مرفوعا متصلا في باب تكأة رسول الله صلى الله عليه وسلم وإنما كرره ههنا لاختلاف ترجمة الباب فتأمل.

٤٠٠ هارون: هذا هو الحديث الذي أشار إليه المصنف أن غير ابن بشار رواه يلعق أصابعه الثلاث ولم يظهر لي وجه في الفصل بالأجنبي بين روايتي ابن كعب وكان حقه أن يذكر معه ومثل هذا ينسب إلى النساخ وللتوجيه مساغ.

٤٠١ مقع: قال المناوي أي متساند إلى ما وراءه من الضعف الحاصل له بسبب الجوع ففي القاموس أقعى في جلوسه تساند إلى ما وراءه والجملة حال من فاعل يأكل وليس الإسناد من آداب الأكل لأنه فعله للضرورة وبما تقرر عرف أنه ليس المراد ههنا الإقعاء المسنون في الصلاة وهو أن يجلس على عقبيه ولا المكروه في الصلاة وهو أن يجلس على أليتيه ناصبا فخذيه وسقط منه قول شارح إن الإقعاء مكروه في الصلاة دون ههنا، قال القاري فإذا كان الإقعاء له معان فيحمل إقعاؤه على ما ثبت من جلوسه عند أكله وقد ثبت الاحتباء فتعين حمله عليه ونقل الجوهري عن اللغويين بالجمع بين هيئة الاحتباء والتساند إلى الوراء فمعنى قوله مقع من الجوع أي محتبيا مستندا إلى ما وراءه من الضعف الحاصل له بالجوع.

٤٠٢ من الجوع: يشكل عليه ما ورد في روايات النهي عن الوصال من قوله صلى الله عليه وسلم إني أبيت يطعمني ربي ويسقيني وجمع بينهما بوجوه.

٤٠٣ خبز: بالضم اسم لما يؤكل وبالفتح مصدر بمعنى اصطناعه والمراد الأول وقال ابن حجر زعم أن في الترجمة حذفا أي خبز آل رسول الله صلى الله عليه وسلم ليطابق الحديث باطل لأن ما يأكله آله هو خبزه ويكون منسوبا إليه على أنه صلى الله عليه وسلم داخل فيهم.

٤٠٤ آل محمد: يعني عياله الذين كانوا في مؤنته وليس المراد بهم من حرمت عليهم الصدقة قال ميرك ويحتمل أن لفظ الآل مقحم ويؤيده أن المنصف أخرجه في آخر الباب من طريق شعبة بلفظ ماشبع رسول الله صلى الله عليه وسلم فيحصل المطابقة بينه وبين الترجمة قال المناوي وما يأكله عياله يسمى خبزه فالخبر مطابق للترجمة.

٤٠٥ قبض: إشارة إلى استمرار تلك الحالة طول مدة إقامته بالمدينة وهي عشر سنين.

٤٠٦ الدوري: بضم الدال المهملة وسكون الواو بعدها راء مهملة نسبة إلى مواضع والدور محلة وقرية أيضا ببغداد.

٤٠٧ حريز: بفتح حاء مهملة وكسر راء وتحتية ساكنة آخره زاي كان ثبتا ناصبا وغلط من قال له رؤية قاله المناوي.

٤٠٨ ما كان يفضل: كناية عن عدم شبعهم.

٤٠٩ الجمحي: بضم الجيم وفتح الميم نسبة لجمح جبل لبني نمير قاله المناوي عن القاموس

وقال في الأنساب للسمعاني نسبة إلى بني جمح قال صاحب المغني هو جمح بن عمر.

٤١٠ خباب: بفتح الخاء المعجمة وتشديد الموحدة الأولى والحديث أخرجه المصنف في جامعه بهذا السند وقال حسن صحيح.

٤١١ طاويا: أي خالي البطن جائعا قال ميرك طوي بالكسر يطوي إذا جاع وطوى بالفتح يطوي إذا جوع نفسه قصدا.

٤١٢ عشاء: بالفتح هو طعام العشاء بالكسر وهو آخر النهار والمعنى لا يجدون ما يأكلونه في الليل قال المناوي قال الشارح فيه عدم الإثم في عدم إطعام الجائع حيث رضي أغنياء الصحابة بكونهم جائعين وهو زمل استغفر الله لقائله وكيف يظن عاقل بمكان الصحب وما كانوا عليه من بذلهم النفوس دونه صلى الله عليه وسلم أنه يبلغهم ذلك وسكتوا عنه بل كان صلى الله عليه وسلم لشرف نفسه يبالغ في ستر ذلك عنهم.

٤١٣ الحنفي: نسبة لبني حنيفة قبيلة من ربيعة سكنوا اليمامة في عهده صلى الله عليه وسلم.

٤١٤ أكل: استفهام بحذف حرفه وهي ثابتة في نسخة قاله القاري.

٤١٥ النقي: بفتح نون وكسر قاف وتشديد تحتية يقال له بالفارسية ميده.

٤١٦ الحوارى: مدرج من الراوي في تفسير اللفظ وهو بضم الحاء المهملة وتشديد الواو وفتح الراء في آخره ألف مقصورة ما حور أي بيض من الدقيق بنخله مرارا مأخوذ من التحوير وهو التبييض وأخطأ من زعم تشديد الياء.

٤١٧ سهل: بالسين المهملة أي ابن سعد المذكور فما في بعض النسخ بلفظ مهل تصحيف.

٤١٨ مناخل: جمع منخل بضم الميم والخاء وفتح الخاء لغة اسم آلة على خلاف القياس والمعنى ما كانت لنا المناخل في عهد رسول الله ولذا قيل المنخل أول بدعة في الإسلام وقد روي عن سهل في بعض طرق الحديث ما رأى رسول الله صلى الله عليه وسلم منخلا ن حين بعث إلى حين قبض قال الحافظ ابن حجر احترز به عن قبل البعث لأنه توجه قبله الشام مرتين والخبز النقي فيه كثير وكذا المناخل.

٤١٩ خوان: قال القاري المشهور فيه كسر المعجمة ويجوز ضمها وهو المائدة ما لم يكن عليه طعام ويطلق في المتعارف على ماله أرجل ويكون مرتفعا عن الأرض واستعماله من صنيع المترفين لئلا يفتقروا إلى خفض الرأس عند الأكل فالأكل عليه بدعة قلت بل فيه تشبه بالنصارى أيضا.

٤٢٠ سكرجة: بضم السين المهملة والكاف والراء المشددة المهملة وقيل الصواب فتح رائه إناء صغير يؤكل فيه الشيء القليل.

٤٢١ فعلى ما: كذا في بعض نسخ الشمائل وفي أكثرها على م بميم مفردة وحرف الجر إذا دخل على ما الاستفهامية حذف الألف لكثرة الاستعمال لكن قد ترد في الاستعمالات القليلة على الأصل وأيضا إذا اتصل الجار بـ ما الاستفهامية المحذوفة الألف فيكتب بالألف نحو حتام وعلام وإلام.

٤٢٢ يونس: لما لم يكن عند المصنف ليونس هذا إلا هذا الحديث الواحد نبه عليه ليتميز عن غيره سيما يونس بن عبيد البصري أحد الثقات المكثرين فإن طبقة كليهما—على ما قاله الحافظ في الفتح- واحد فنقل عن شيخه محمد بن بشار أن يونس الذي روى عن قتادة في هذا السند هو يونس الإسكاف الأسكف والإسكاف والأسكوف والسكاف والسيكف الخفاف.

٤٢٣ المهلبي: بتشديد اللام المفتوحة نسبة إلى المهلب بن أبي صفرة أحد أجداده.

٤٢٤ فأشاء: قال القاري ما شاء أي أريد أن أبكي بأن لا أدفع البكاء عن نفسي إلا بكيت تحزنا لتلك الشدة التي قاستها الحضرة النبوية وقال المناوي مرادها أنه ما يحصل من شبع إلا تسبب عند مشيتي للبكاء فيوجد مني فورا.

٤٢٥ من خبز ولا لحم: أي منهما ولا من أحدهما كما يشير إليه إعادة لا في قولها ولا لحم وقال القاري تنوينهما للتنكير قصدا للعموم ولا زائدة لتأكيد النفي وإذا لم يشبع منهما فبالأولى من غيرهما من الأعلى كما لا يخفى.

٤٢٦ أبو معمر: عطف بيان لعبد الله بن عمرو فما وقع في بعض النسخ بواوين المؤدي إلى أنهما راويان وبلفظ قالا بالتثنية سهو من الكاتب قاله القاري وهو عبد الله بن عمرو ابن أبي الحجاج المنقري المقعد البصري.

٤٢٧ عبد الوارث: هو عبد الوارث بن سعيد بن ذكروان خرج له الجماعة فقصر نظر من قال لم توجد ترجمته قاله المناوي.

٤٢٨ مرققا: الرقاق بالضم الخبز الرقيق والرقيق نقيض الغليظ.

٤٢٩ باب إلخ: هكذا في النسخ الموجودة زيد في الترجمة في بعض النسخ وما أكل من الألوان كما حكاه القاري عن بعض النسخ المصححة.

٤٣٠ نعم الإدام الخل: قال في الدر المختار والإدام ما يصطبغ به الخبز إذا اختلط به كخل وزيت إلخ فالحديث موافق لمسلك الفقهاء وقال ابن القيم هذا ثناء عليه بحسب الوقت لا لتفضيله على غيره لأن سببه أن أهله قدموا له خبزا فقال أما من أدم؟ قالوا ما عندنا إلا خل فقال ذلك جبرا لقلوبهم لا تفضيلا له على غيره كذا في المناوي قلت وفيه أنه وقع مدحه في بعض الروايات بدون هذا السبب أيضا.

٤٣١ قال عبد الله: هذا بيان الفرق في ألفاظ شيخيه محمد وعبد الله بأن رواية محمد جازمة ورواية عبد الله بلفظ الشك والمآل واحد.

٤٣٢ ما شئتم: قال المناوي ما بمعنى الذي بدل من طعام وشراب والعائد محذوف أي ما شئتموه ووجهه القاري بتوجيهات قال البيجوري أي ألستم منعمين في طعام وشراب بالمقدار الذي شئتم من السعة والإفراط والخطاب للتابعين أو للصحابة بعده صلى الله عليه وسلم.

٤٣٣ نبيكم: إضافة النبي إليهم إلزاما لهم وتبكيتا وحثا على التأسي به في الإعراض عن الدنيا ولذاتها وإلا فإنه صلى الله عليه وسلم كما أنه نبي للمخاطبين نبي للقائل أيضا وقتل خالد مالك بن نويرة لما قال له كان صاحبكم يقول كذا فقال صاحبنا وليس بصاحبك؟ فقتله لم يكن لمجرد هذه الكلمة بل لأنه بلغه أنه ارتد وتأكد ذلك بهذه الكلمة قاله القاري والمناوي.

٤٣٤ ما يملأ إلخ: مفعول يجد وما موصولة ومن الدقل بيان لما تقدم والدقل بفتحتين التمر الرديء ويابسه.

٤٣٥ محارب: بصيغة اسم الفاعل ودثار بكسر الدال المهملة وتخفيف المثلثة.

٤٣٦ نعم: قال القاري رواه أحمد ومسلم والثلاثة وهو حديث مشهور كاد أن يكون متواترا.

٤٣٧ أبي قلابة: بكسر قاف وتخفيف اللام وبعد الألف موحدة اسمه عبد الله بن زيد.

٤٣٨ زهدم: بفتح الزاء وسكون الهاء وفتح الدال المهملة والجرمي بالجيم المفتوحة والراء الساكنة نسبة لقبيلة جرم كفلس قال المصنف في الجامع روي هذا الحديث من غير وجه عن زهدم ولا

نعرفه إلا من حديث زهدم يعني مداره عليه.

٤٣٩ بلحم: قال الحنفي مفعول قام مقام فاعله ورده ابن حجر فقال نائب الفاعل ضمير إلى أبي موسى وزعم أنه بلحم دجاج غلط فاحش وتعقبه القاري فقال في كونه غلطا فضلا عن أن يكون فاحشا نظر ظاهر ووافق المناوي ابن حجر.

٤٤٠ دجاج: بكسر الدال المهملة وحكي فتحها وضمها أيضا.

٤٤١ رجل: قيل هو زهدم بنفسه عبره بالغائب وقيل هو رجل آخر ويؤيده الرواية الآتية وسيأتي مفصلا.

٤٤٢ مالك: استفهام متضمن للإنكار أي أيّ باعث لك على ما فعلت من التنحي؟

٤٤٣ الحبارى: ألفها للتأنيث يقع على الذكر والأنثى والواحد والجمع طائر طويل العنق في منقاره بعض طول رمادي اللون شديد الطيران يضرب به المثل فيقال أطلب من الحبارى وهو أكثر الطيور حيلة في تحصيل الرزق ولذا خصها في حديث أنس أن الحبارى ليموت هزلا بذنب ابن آدم يعني أنه تعالى يحبس القطر وإنما خصها بالذكر لأنها أبعد الطير نجعة ولحمه حار يابس بطيئ الانهضام نافع لأهل الرياضة والتعب قال القاري وأهل مصر يسمون الحبارى الجرج ويضرب به المثل في الحمق وقيل يوجد في بطنه حجر إذا علق على شخص لم يحتلم ما دام هذا عليه وكذا قال الدميري.

٤٤٤ عن أيوب: اختلف في هذا الحديث على أيوب فروى عنه القاسم كما ههنا وتقدم قريبا عنه عن أبي قلابة وقد أخرج البخاري في فرض الخمس برواية حماد بن زيد عن أيوب عنهما.

٤٤٥ التميمي: بميمين بينهما ياء هو الصواب وصححه في هامش المكتوبة وما قال مولانا عصام وتبعه العلامة المناوي من تصويب لفظ التيمي إذ قال وفي بعض النسخ التيمي وهو الظاهر لأن أيوب من رواة القاسم بل محمد التيمي أحد الفقهاء السبعة ليس بصواب بل القاسم هذا هو قاسم بن عاصم التيمي ويقال الكليني بنون بعد التحتية جزم به القاري وبه جزم الحافظ في الفتح والعيني في شرح البخاري وما قال المناوي إن أيوب هذا من رواة القاسم بن محمد فلا دليل فيه على أنه ليس من رواة قاسم بن عاصم كيف وقد عده في تلامذته أيضا أصحاب الرجال فتأمل.

٤٤٦ فقدم: ببناء المجهول من التقديم أي قدمه بعض خدمه.

٤٤٧ تيم الله: أي عبد الله من قولهم تيمه الحب أي ذلله وعبده وهو تيم الله بن ثعلبة هي من بني بكر قيل هذا دليل على أن المتمتع غير زهدم فإن زهدم جرمي وهذا تيمي ولا مانع من أنهما امتنعا معا لكن الحافظ ابن حجر بسط الكلام ههنا ورجح كونهما واحدا وجوز انتساب زهدم إليهما معا قال المناوي والقاري في جمع الوسائل لم يصب من زعم أن المبهم ههنا هو زهدم بنفسه وعبر عن نفسه برجل قلت لكن الحافظ في الفتح ذكر روايات عديدة فيها التصريح بأن صاحب الحلف والقصة هو زهدم بنفسه فارجع إليه لو شئت التفصيل وإليه مال العيني في شرحه.

٤٤٨ فقال إلخ: يخالف الرواية السابقة في أن قوله هناك متأخر لقول أبي موسى إني رأيته صلى الله عليه وسلم إلخ والجمع ممكن بتعدد قوله ادن بل هو متعين لأنه قال له حين تنحى ادن ولما تعلل بما تعلل قال له ادن فإني إلخ قاله القاري.

٤٤٩ رجل إلخ: هو عطاء الشامي الراوي حديث الادهان، قال البخاري لم يقم حديثه وذكره العقيلي في الضعفاء وذكره ابن حبان في الثقات.

٤٥٠ أبي أسيد: هذا بفتح الهمزة وكسر السين ولا يصح ما قيل فيه بضم الهمزة مصغرا ليس له إلا هذا الحديث الواحد وهو غير أبي أسيد الساعدي الصحابي المشهور وقال المصنف في جامعه بعد هذا الحديث هذا حديث غريب من هذا الوجه إنما نعرفه من حديث عبد الله بن عسيى.

٤٥١ معمر: بفتح الميمين بينهما عين مهملة ساكنة.

٤٥٢ فربما إلخ: غرض المصنف بيان الاضطراب في هذا الحديث في وصله وإرساله فروى أولا موصولا برواية يحيى عن عبد الرزاق ثم ذكر بعده بطريق السنجي عن عبد الرزاق مرسلا وقال في جامعه هذا حديث لا نعرفه إلا من حديث عبد الرزاق عن معمر وكان عبد الرزاق يضطرب في رواية هذا الحديث فربما ذكر فيه عن عمر عن النبي صلى الله عليه وسلم وربما رواه على الشك فقال أحسبه عن عمر عن النبي صلى الله عليه وسلم وربما قال عن زيد بن أسلم عن أبيه عن النبي صلى الله عليه وسلم مرسلا.

٤٥٣ السنجي: بكسر السين المهملة وسكون النون نسبة إلى سنج قرية من قرى مرو ومعبد بفتح الميم و سكون العين المهملة وفتح الموحدة.

٤٥٤ الدباء: بضم الدال وتشديد الموحدة وبالمد على الأشهر وحكي القصر أيضا وأنكر وقيل خاص بالمستدير منه.

٤٥٥ أو دعي: شك من الراوي أنس أو من دونه والضمير للطعام أي دعي رسول الله صلى الله عليه وسلم.

٤٥٦ يحبه: قيل كان سبب محبته صلى الله عليه وسلم له ما فيه من إفادة زيادة العقل والرطوبة المعتدلة وما كان يلحظه من السر الذي أودعه الله فيه إذا خصه بالإنبات على يونس عليه السلام حتى تربى في ظله فكان له كالأم الحاضنة لولدها.

٤٥٧ غياث: بمعجمة مكسورة فتحتية ثم مثلثة.

٤٥٨ حكيم: بفتح حاء مهملة وكسر كاف قليل الحديث.

٤٥٩ يقطع: من التقطيع وهو جعل الشيء قطعة قطعة وباب التفعيل للتكثير.

٤٦٠ قال أبو عيسى: لما كان جابر بن عبد الله هو المشهور من الصحابة والمطلق يصرف إلى المشهور نبه المصنف على أنه هذا رجل آخر صحابيه غير ذاك المشهور.

٤٦١ ويقال إلخ: هو جابر بن طارق بن أبي طارق فقد ينسب إلى أبيه وقد ينسب إلى جده فيقال جابر بن أبي طارق كذا في الإصابة قاله المناوي.

٤٦٢ ولا يعرف: ببناء المجهول على الغائب وببناء المعلوم على المتكلم روايتان قلت وفيه أن الحافظ ذكر في له حديثا آخر في الإصابة.

٤٦٣ خياطا: قال العسقلاني لم أقف على تسميته لكن في رواية أنه مولى المصطفى صلى الله عليه وسلم قاله القاري والمناوي قلت ولفظ البخاري برواية ثمامة عن أنس أن رسول الله صلى الله عليه وسلم أتى مولى له خياطا الحديث.

٤٦٤ فذهبت: قال القاري يعني بطلب مخصوص أو تبعا له لكونه خادما له صلى الله عليه وسلم.

٤٦٥ حوالي: بفتح اللام وسكون التحتية مفرد مثنى الصورة بمعنى الجوانب قاله القاري فهو مفرد لفظا ومثنى صورة وجمع معنى قال القاري حوالي بفتح اللام وسكون الياء وإنما كسر ههنا لالتقاء الساكنين.

٤٦٦ الحلواء: بالمد ويجوز قصره جمعه الحلاوي قيل هو كل شيء فيه حلاوة فقوله العسل تخصيص بعد تعميم وقيل المراد بها المجيع وهو تمر يعجن باللبن وقيل ما صنع من الطعام بحلو وقد يطلق على الفاكهة وقال الخطابي تختص بما دخلته الصنعة.

٤٦٧ الزعفراني: بفتح الفاء منسوب إلى قرية يقال لها الزعفرانية.

٤٦٨ شواء: بكسر أوله ممدودا أي مشويا والمراد مع الخبز كما في رواية قاله القاري.

٤٦٩ صخرة: بفتح صاد مهملة وسكون خاء معجمة بعدها راء مهملة قيل وفي بعض الأصول أبو ضمرة بمعجمة وميم قلت وبالمهملة كناه أهل الرجال.

٤٧٠ ضفت إلخ: معناه نزلت أنا ورسول الله صلى الله عليه وسلم ضيفين على إنسان ولفظ أبي داود ضفت النبي صلى الله عليه وسلم وفي النهاية ضفت الرجل إذا نزلت به في ضيافته وأضفته إذا أنزلته وفي القاموس ضفته أضيفه نزلت عليه ضيفا فظاهر لفظ أبي داود أن المغيرة كان ضيفا له عليه السلام قال القاري الظاهر أن لفظ مع في رواية الترمذي مقحمة وقال الشيخ في البذل تحت رواية أبي داود بلفظ ضفت النبي صلى الله عليه وسلم أي نزلت عليه ضيفا لأنه لم يكن من أهل المدينة ولا يأوي إلى أهل ولا مال قلت ويمكن الجمع بينهما عندي بأن المغيرة كان ضيفه صلى الله عليه وسلم كما هو نص لفظ أبي داود وكان النبي صلى الله عليه وسلم مع ضيوفه مدعوا عند أحد قال القاري وقد وقعت هذه الضيافة في بيت ضباعة بنت الزبير بن عبد المطلب ابنة عم النبي صلى الله عليه وسلم كذا أفاده القاضي إسماعيل وقال العسقلاني يحتمل أنها كانت في بيت ميمونة وأما ما قاله بعضهم من أن المراد جعلته ضيفا لي حال كوني معه فغير صحيح لما يأباه معنى ضفت لغة.

٤٧١ الشفرة: بفتح الشين المعجمة وسكون الفاء هي السكين العريض امتهن بالعمل قال المناوي هي السكين العريض العظيم جمعه شفار ككلب وكلاب وشفرات كسجدة وسجدات.

٤٧٢ يحز: بتشديد الزاء من الحز بحاء مهملة القطع قال في المصباح وغيره الحزة القطعة من اللحم تقطع طولا.

٤٧٣ يؤذنه: هذا وأمثاله دليل لجواز التثويب وهو الإعلام للصلاة بعد ا لأذان قال صاحب الهداية التثويب في الفجر حي على الصلاة حي على الفلاح مرتين بين الأدان والإقامة خمس لأنه وقعت نوم وغفلة وكره في سائر الصلوات وهذا تثويب أحدثه علماء الكوفة بعد عهد الصحابة لتغير الأحوال وخصوا الفجر به لما ذكرنا والمتأخرون استحسنوه في الصلوات كلها لظهور التواني في الأمور الدينية كذا في الأوجز وفيه أيضا عدة روايات في الباب تدل على جوازه.

٤٧٤ يداه: أي لصقتا بالتراب من شدة الفقر هذا أصله قال الزمخشري الأصل فيما جاء من كلامهم من هذا ونحوه كـ قاتلك الله وأخزاك الله للتعجب المشعر بأن ذلك الفعل بالغ من الندرة والغرابة المبلغ الذي يحق لسامعه أن ينافسه حتى يدعو عليه تضجرا وتحسرا، ثم كثر حتى استعمل في كل موضع استعجاب أو زجر أو تنبيه قال المناوي فيحتمل أنه كره تأذينه مع بقاء الوقت لإيذائه الضيف وكسر خاطره وقال القاري كأنه صلى الله عليه وسلم كره إيذانه بالصلاة وهو مشتغل بالعشاء والحال أنه الوقت متسع.

٤٧٥ شاربه: الضمير إلى المغيرة جزم به القاري وقال المناوي تبعه البيجوري أي شارب بلال وقال القاري يحتمل أن يكون الضمير لرسول الله ومعنى قوله أقصه لك أي لأجلك تتبرك به قلت

والأول المتعين لما في رواية لأبي داود وكان شاربي وفي فقصه لي على سواك.

٤٧٦ أبي حيان: بمهملة وتحتية مشددة هو يحيى بن سعيد الكوفي منسوب إلى تيم الرباب كذا في الشروح والنسخ وقال القاري وفي نسخة صحيحة التميمي بميمين.

٤٧٧ أبي زرعة: بضم الزاء المعجمة وسكون الراء المهملة اختلف في اسمه على أقوال.

٤٧٨ فنهس إلخ: إنما فعله صلى الله عليه وسلم لأنه أهنأ وأمرأ ولأنه ينبئ عن ترك التكبر والتكلف.

٤٧٩ يعني: زاد لفظ يعني رعاية للفظ الشيخ لئلا يحمل على أن لفظ ابن محمد أيضا زاده شيخه وبينه لئلا يلتبس بزهير بن حرب وغيره.

٤٨٠ سعد: وفي نسخة سعيد قاله القاري قلت وهو غلط ليس في الرواة أحد اسمه سعيد بن عياض وسعد هذا الراوي لحديث الشاة معدود عندهم وإنما قال فيه سعيد بن منصور سعيد بن عياض وهو وهم.

٤٨١ وسم: ببناء المجهول وكان ذاك في فتح خيبر فجعل فيه سم قاتل لوقته فأكل منه لقمة فأخبره جبرئيل أو الذراع على الخلاف المعروف ويمكن الجمع بأن الذراع أخبرته أولا ثم نزل روح القدس بتصديقها قاله المناوي.

٤٨٢ يرى: بضم الياء من الإراءة أي يظن ابن مسعود وإنما نسبه إلى اليهود لاتفاقهم ومشورتهم وإلا فكانت المباشرة لذلك زينب بنت الحارث امرأة سلام بن مشكم اليهودي وقد أحضرها النبي صلى الله عليه وسلم فقال ما حملك على ذلك فقالت قلت إن كان نبيا لا يضره السم وإلا استرحنا فعفا عنها ولم يعاقبها قال الزهري وغيره فأسلمت فلما مات بشر بن البراء وكان أكل معه منها دفعها لوريته فقتلوها قودا وبه جمع القرطبي وغيره قاله المناوي قلت والقود مختلف فيه بين الأئمة كما بسط في البذل وما قالت إن كان نبيا لم يضره المراد المضرة الخاصة وهي القتل كما حققه الحافظ في الفتح فلا ينافيه المضرة الواقعة.

٤٨٣ أبان: بفتح الهمزة وتخفيف الباء الموحدة ابن يزيد العطار.

٤٨٤ أبي عبيد: كذا في أكثر النسخ الموجودة عندي وفي نسخة بالتاء وقال زين الحفاظ كذا وقع في سماعنا من كتاب الشمائل بزيادة تاء التأنيث وكذا ذكره المصنف في جامعه والمعروف أنه بلا تاء وهو مولى النبي صلى الله عليه وسلم ليس له إلا هذا الحديث قاله المناوي قلت وهكذا في النسخ التي عندنا من المكتوبة والمطبوعة بدون الهاء وكذا في كتب الرجال فزيادة الهاء ليس بذاك وما قاله المناوي كذا ذكره المصنف في جامعه المراد أنه ذكره فيمن في الباب.

٤٨٥ فليح: ولفظ المصنف في جامعه حدثنا فليح بن سليمان عن عبد الوهاب بن يحيى من ولد عباد بن عبد الله بن الزبير.

٤٨٦ ما كان إلخ: قال زين الحفاظ كذا وقع في أصل سماعنا من الشمائل بالنفي ووقع في سماعنا من الجامع بالإثبات وليس بجيد إذ الاستدراك بعد ذلك لا يناسب فهو إما سقط لفظ ما من بعض الرواة أو أصلحه بعض المتجاسرين ليناسب بقية الأحاديث في كون الذراع كانت تعجبه مع أنه لا منافاة بينهما قلت لكن النسخ التي بأيدينا من الجامع فيها أيضا بلفظ النفي.

٤٨٧ لأنها أعجلها: قيل هذا بحسب ما فهمته رضي الله عنها والذي دلت عليه الأخبار الصحيحة أنه كان يحبه محبة غريزة طبيعية وكأنها أرادت تنزيه مقامه الشريف عن أن يكون له ميل إلى

شيء من الملاذ وفيه إيهام قصور الفهم إلى هذه الصديقة العالمة وقيل لا منافاة لهذا الحديث ببقية أحاديث الباب إذ يجوز أن تعجبه وليست بأحب إليه.

٤٨٨ فهم: بفتح الفاء وسكون الهاء كسهم أبو قبيلة واسم هذا الشيخ محمد بن عبد الله بن أبي رافع وقيل اسم أبي عبد الرحمن قال ميرك أكثر ما يأتي في الحديث عن شيخ من فهم غير مسمى قاله القاري وقال البيجوري ما ذكره بعض الشراح أنه بالقاف والتاء فخطأ صريح وتحريف قبيح.

٤٨٩ لحم الظهر: جه المناسبة بالترجمة بأن كونه أطيب يقتضي أنه عليه السلام لعله تناوله في بعض الأحيان ثم لا مخالفة للحديث لما تقدم من روايات الذراع فلا حاجة إلى التوجيه بأن الرواية ضعيفة لمكان شيخ.

٤٩٠ الحباب: بضم الحاء المهملة وتخفيف الموحدة كغراب وتقدم في اللباس بلا لام ولا بد فإن الأعلام المنقولة عن المصادر يجوز قرنها باللام وعدمه فإن الحباب بالضم في الأصل مصدر بمعنى الحبب جعل علما.

٤٩١ المؤمل: بتشديد الميم المفتوحة وقيل بكسرها قاري.

٤٩٢ ابن أبي مليكة: هو عبد الله بن عبيد الله بن أبي مليكة كطليحة فهو منسوب إلى جده.

٤٩٣ أبي حمزة: وفي نسخة ابن أبي حمزة قاله القاري قلت والظاهر الأول وهو ثابت بن أبي صفية الثمالي.

٤٩٤ الثمالي: بضم المثلثة وخفة الميم منسوب إلى ثمالة لقب عوف ابن أسلم أحد أجداد أبي حمزة لقب به لأنه كان يسقيهم اللبن بثمالته أي رغوته قاله القاري.

٤٩٥ هاتي: بإثبات الياء بصيغة أمر وما أجاد من قال اسم فعل.

٤٩٦ أقفر: من القاف والفاء القفار الطعام بلا إدام كذا في الجمع وقال أيضا في الفاء مع القاف القفار هو الخبز وحده قلت وكذا يوجد النسختان معا في الشمائل لكن قال المناوي وهم من جعله بالفاء مع القاف.

٤٩٧ على النساء: أي مطلقا أو نساء زمانها أو نساء رسول الله التي كن في زمانها قاله القاري وقال المناوي من أطلق النساء ورد عليه خديجة فإنها أفضل من عائشة على الصواب لتصريحه بأنه لم يرزق خيرا من خديجة قال القاري في الحديث إشارة إلى أن الفضائل التي اجتمعت في عائشة ما توجد في جميع النساء من كونها امرأة افضل الأنبياء وأحب النساء إليه وأعلمهن وأنسبهن وأحسبهن وإن كانت لخديجة وفاطمة وجوه أخر من الفضائل لكن الهيئة الجامعية في الفضيلة المشبهة بالثريد لم توجد في غيرها وبسط القاري الكلام على روايات التفضيل بين خديجة وفاطمة ومريم وآسية فارجع إليه لو شئت التفصيل.

٤٩٨ الثريد إلخ: يعني كما أنه جامع لفوائد شتى من الغذائية واللذة والقوة حتى قيل إنه يعيد الشيخ إلى صباه كذلك هي رضي الله عنها تجمع بين فضائل شتى من الفضل والفقه والفصاحة والفطانة وغيرها.

٤٩٩ أبو طوالة: بضم الطاء المهملة كثمالة قاضي المدينة زمن عمر بن عبد العزيز رحمه الله.

٥٠٠ ثور: قيل الثور قطعة من الأقط فالإضافة على سبيل التجريد أو بيانية وقيل الثور القطعة مطلقا.

٥٠١ رآه: ظاهر السياق أن أبا هريرة أراد أن يبين أن الحكم السابق وهو الوضوء من ثور أقط

قد نسخ بفعله صلى الله عليه وسلم بآخره من أكله كتف الشاة وعدم توضئه وكانت مسألة الوضوء مما مست النار خلافية في السلف ثم أجمع العلماء على أنه لا يجب الوضوء منه والظاهر من إيراد هذا الحديث في هذا الباب أن المصنف أراد أن يبين أنه صلى الله عليه وسلم أكل ثور الأقط وكتف الشاة بطريق الاستدام وليس في لفظ الخبر ما يدل عليه صريحا إلا أن يقال إنها من جملة الإدام عادة فاعتبر العرف وحمل عليه الحديث.

٥٠٢ ابن أبي عمر: قيل اسمه محمد بن يحيى بن أبي عمر فهو منسوب إلى جده وقيل أبو عمر كنية أبيه يحيى.

٥٠٣ أبيه: كذا في أكثر النسخ وفي بعضها ابنه وهو صواب عندي والمراد به ابنه بكر بن وائل فهو من رواية الأكابر عن الأصاغر ولفظ أبيه تصحيف لأن والد وائل وهو داود ليس من رواة الصحاح والحديث أخرجه أبو داود في الأطعمة بلفظ ابنه وابن ماجه بلفظ أبيه والعجب من الكل ما وقع في جامع المصنف بلفظ عن ابنه نوف فلفظ ابنه صحيح لكن ليس في الرواة أحد اسمه نوف.

٥٠٤ الحسين بن محمد: وفي نسخة سفيان بن محمد قال ميرك وهي غلط لأن سفيان بن محمد لم يذكر في الرواة قلت ولذا لم يذكره الحافظ في تهذيبه.

٥٠٥ الفضيل: بضم ففتح فتحتية ساكنة وفي بعض النسخ الفضل قال أصيل الدين كذا في أكثر النسخ وهو غلط والصواب فضيل مصغرا قلت ليس فضل بن سليمان أحد من الرواة.

٥٠٦ فائد: بالفاء آخره دال مهملة.

٥٠٧ مولى: صفة لقوله أبي رافع يعني أبو رافع كان مولى رسول الله صلى الله عليه وسلم وهو غلبت عليه كنيته اختلف في اسمه على أقوال.

٥٠٨ سلمى: بفتح أوله زوجة أبي رافع وهي كانت قابلة إبراهيم بن المصطفى صلى الله عليه وسلم.

٥٠٩ الحسن: وفي نسخة بدله الحسين مصغرا.

٥١٠ يعجب: بصيغة المعلوم إما من الإعجاب فرسول الله صلى الله عليه وسلم مفعوله والضمير المستتر فيه للموصول أو من العجب بفتحتين من باب علم فرسول الله صلى الله عليه وسلم فاعله وضمير الموصول في الصلة محذوفة أي مما كان يعجبه صلى الله عليه وسلم.

٥١١ ويحسن: من الإحسان وفي نسخة من التحسين وأكله بالنصب مفعوله وهو بفتح الهمزة وسكون الكاف مصدر.

٥١٢ لا تشتهيه: أفردت لأنها خاطبت أعظمهم أو لأنهم لاتحاد بغيتهم كانوا كواحد قاله البيجوري والمعنى أن هذا الطعام لا تحبونه اليوم لتغير الحالة من العسر إلى اليسر.

٥١٣ والتوابل: بفتح الفوقية وكسر الموحدة إبراز الطعام وهي أدوية حارة يؤتى بها من الهند وقيل هو مركب من الكزبرة والزنجبيل والرازيانج والكمون جمع تابل بموحدة مكسورة أو مفتوحة.

٥١٤ نبيح: بضم النون والموحدة والحاء المهملة مصغرا وفي نسخة ابن نبيح والمؤيد بكتب الرجال هو الأول وليس عندهم أحد يشتهر بابن نبيح.

٥١٥ العنزي: بفتح العين المهملة والنون وبالزاء منسوب إلى بني العنزة قبيلة من ربيع قاله القاري وقال البيجوري عنزة بفتحات حي من ربيعة.

٥١٦ قصة: قال القاري هي قصة جابر في غزوة الخندق إذ قال انكفأت إلى امرأتي فقلت هل عندك شيء فإني رأيت بالنبي صلى الله عليه وسلم جوعا الحديث أخرجه صاحب المشكاة برواية المتفق عليه ويشكل عليه أن هذه الرواية تدل على أن ذبح الشاة بعد إتيانه عليه السلام ورواية المشكاة تدل على عكسه والجمع بينها هين جمعهما القاري بثلاثة وجوه وقال المناوي هذا الحديث يدل على ذبح الشاة بعد مجيء النبي صلى الله عليه وسلم منزلهم وفي حديث الخندق كان ذبح الشاة قبل المجيء فالظاهر أن هذه القصة غيرها.

٥١٧ ابن المنكدر: هكذا رواه المصنف في الجامع وصرح أبو داود بسماع ابن المنكدر عن جابر إذ أخرج برواية ابن جريج أخبرني محمد بن المنكدر قال سمعت جابر بن عبد الله يقول قربت للنبي صلى الله عليه وسلم خبزا ولحما الحديث فما في التلخيص الحبير عن الشافعي أن ابن المنكدر لم يسمعه عن جابر بل بينهما واسطة عبد الله بن محمد بن عقيل مشكل اللهم إلا أن يقال إنه حديث آخر وفيه ما فيه.

٥١٨ امرأة: هكذا ذكره المصنف في الجامع والطحاوي والبيهقي وغيرهم وخالفهم أبو داود فأخرج برواية ابن جريج عن محمد بن المنكدر عن جابر يقول قربت للنبي صلى الله عليه وسلم خبزا ولحما الحديث وضبطه بعض شراح أبي داود بصيغة المتكلم فلم يجمع بوجوه التأويل وهي محتملة قريبة فرواية الترمذي أولى لاتفاق غير واحد على هذا السياق وسكتوا عن اسم المرأة والظاهر عندي أنها عمرة فقد قال الحافظ في الإصابة عمرة بنت حرام بفتحتين وقيل بنت حزم بسكون الزاء الأنصارية زوج سعد بن الربيع ذكرت في حديث جابر أخرجه الطبراني وغيره من طريق يحيى بن أيوب عن محمد بن ثابت البناني عن محمد بن المنكدر عن جابر عن عمرة بنت حزم أنها جعلت للنبي صلى الله عليه وسلم في صورة نخل كبيسة ورثيثة وذبحت له شاة فأكل منها وتوضأ وصلى الظهر ثم قدمت له من لحمها فأكل وصلى العصر ولم يتوضأ.

٥١٩ بقناع: بكسر القاف الطبق الذي يؤكل عليه كذا في الصحاح وقيده في القاموس بأنه طبق من سعف النخل.

٥٢٠ بعلالة: بضم العين المهملة أي بقية قيل شبع من لحم في يوم مرتين فما مر عن عائشة رضي الله عنها من نفي ذلك إنما هو باعتبار علمها أو باعتبار الغالب لكن دعوى الشبع غير ظاهرة نعم فيه دليل على حل الأكل ثانيا.

٥٢١ أم المنذر: يقال اسمها سلمى بنت قيس ويقال هي إحدى خالاته صلى الله عليه وسلم قاله القاري وسماها المناي سلمة بالهاء لكن أهل الرجال على الأول وكذا قال الحافظ في تهذيبه يقال إنها إحدى خالات النبي صلى الله عليه وسلم لكن قال في الإصابة قال الطبراني اسمها سلمى بنت قيس أخت سليط بن قيس من بني مازن بن النجار وعندي أنها غيرها إلى آخر ما بسط في الإصابة.

٥٢٢ دوال: بفتح المهملة وتنوين اللام المكسورة جمع دالية هي العذق من النخلة يقطع ذا بسر ثم تعلق فإذا رطب يؤكل وواوه منقلبة عن ألف إذ هو جمع دالية.

٥٢٣ لهم: أي لأضيافي وفي بعض النسخ له فقيل الضمير لعلي رضي الله عنه مرتب على قوله ترك على أي لما لم يأكل الرطب جعلت له هذا والأوجه أن ضمير الواحد إليه صلى الله عليه وسلم لأنه الأصل المتبوع والبواقي تبع وهذا مرتب على ما تقدم من أكل الرطب وغيره.

٥٢٤ أوفق: قال ميرك الظاهر أن صيغة التفضيل ورد هناك لمجرد الموافقة لأن تحقق المزية يتوقف

على وجود الفضل في الطرف المقابل اللهم إلا أن يقال بطريق الإمكان أو بحسب الحكمة قاله القاري ثم لا تنافي بين نهيه عليا وبين رواية ابن ماجه أنه عاد رجلا فقال ما تشتهي فقال كعكا وفي رواية خبز بر فقال من عنده خبز بر فليبعث إلى أخيه الحديث لأن المريض إذا اشتدت شهوته لشيء فتناول القليل منه لا يضر فصدق الشهوة تدفع مضرته قاله المناوي وغيره قلت وقد جربت ذلك على نفسي فوجدته هكذا وهو الأوجه عندي وفيه توجيهات أخر.

٥٢٥ غداء: بفتح الغين المعجمة والدال المهملة والمد هو الطعام الذي يؤكل أول النهار قاله القاري.

٥٢٦ حيس: بحاء مهملة مفتوحة وتحتية ساكنة بعدها سين مهملة هو التمر مع السمن والأقط وقد يجعل عوض الأقط الدقيق أو الفتيت ثم يدلك حتى يختلط وأصل الحيس الخلط.

٥٢٧ ثم أكل: فيه جواز الفطر لمن أصبح صائما وبه قالت الحنفية لمن عرض له عذر وأوجبوا القضاء أيضا لرواية عائشة عند المصنف في الجامع وأبي داود وغيرهما ولفظ أبي داود قالت أهدي لي ولحفصة طعام وكنا صائمتين فأفطرنا فدخل رسول الله صلى الله عليه وسلم فقلنا له يا رسول الله إنا أهديت لنا هدي فاشتهيناها فأفطرنا فقال رسول الله صلى الله عليه وسلم لا عليكما صوما مكانه يوما آخر والحديث سكت عليه أبو داود ولفظ الترمذي اقضيا يوما آخر مكانه ورجع إرساله والمرسل حجة لا سيما إذا توبع وقد تابعه حديث الباب لما فيه من زيادة قوله لكن أصوم يوما مكانه وصحح عبد الحق هذه الزيادة كما في هامش النسائي وفي الباب أيضا حديث أبي سعيد الخدري عند الطيالسي كما في هامش النسائي.

٥٢٨ يوسف: أجلسه رسول الله في حجره وسماه يوسف روى عن رسول الله ثلاثة أحاديث كما قيل وليس في بعض النسخ كالقلمية وغيرها زيادة عن عبد الله بن سلام فيكون الحديث من مقولة يوسف وهو الأوجه عندي لأن الحديث أخرجه أبو داود في سننه برواية يوسف وكذا الحافظ ذكره في تهذيبه وفي الإصابة في ترجمة يوسف.

٥٢٩ عبد الله بن سلام: هكذا في النسخ المطبوعة الهندية وبعض المصرية وليست هذه الزيادة في القلمية ولا أكثر المصرية ولا في نسخ الشروح وذكرها القاري نسخة إذ قال وفي نسخة صحيحة زيادة عن عبد الله بن سلام.

٥٣٠ إدام: لا دليل فيه للشافعية رحمهم الله في من حلف لا يأكل إداما يحنث به لأن هذا من باب المجاز والتشبيه كما هو ظاهر لا خفاء فيه مع أن مبنى الأيمان على التعارف.

٥٣١ عباد: بتشديد الموحدة والعوام بتشديد الواو وحميد بالتصغير.

٥٣٢ الثفل: بضم المثلثة ويسكر في الأصل ما يرسب من كل شيء وقد يطلق على ما بقي بعد الطعام والمراد هناك ما بقي في القدر أو في قطعة.

٥٣٣ وضوء: المراد به الوضوء اللغوي كما يدل عليه قوله عند الطعام أي قبله وبعده كما يدل عليه ما سيأتي في آخر الباب وقيل المراد الوضوء الشرعي أي ما جاء في صفة الوضوء وجودا وعدما وحاصل ما نقل السيد ميرك أن الحديثين الأوليين يدلان على أن الوضوء الشرعي ليس بمستحب والحديث الثالث يدل على استحبابه فلا بد أن يحمل على الوضوء اللغوي جمعا بين الروايات.

٥٣٤ لأناتيك: بحذف الهمزة الاستفهامية وفي نسخة بإثباتها.

٥٣٥ أمرت: استدل به على أنه عليه السلام كان يحب الوضوء عليه لكل صلاة متطهرا وغير متطهر وعند أبي داود أنه كان أمر بذلك فلما شق عليه أمر بالسواك قال القاري المراد بالصلاة هي وما في معناه كسجدة التلاوة ومس المصحف وإرادة الطواف وكأنه بني الكلام على الأعم الأغلب قال ميرك شاه وليس في الحديث دلالة على غسل اليدين فيحتمل أنه غسلهما ويحتمل عدم الغسل بيانا للجواز.

٥٣٦ أصلي: بحذف همزة الاستفهام الإنكاري وفي نسخة بإثباتها إنكار لما توهموه من إيجاب الوضوء للأكل أي لا أصلي.

٥٣٧ فأتوضأ: بالنصب لكونه بعد النفي وقصد السببية وبالرفع لعدمها.

٥٣٨ الجرجاني: بضم الجيم الأولى قاضي جرجان روى عن أبي حنيفة رحمه الله وغيره وروى عنه الشافعي وغيره هرب من القضاء فجاور بمكة.

٥٣٩ أبي هاشم: على وزن فاعل هو أبو هاشم الرماني مختلف في اسمه ووقع في بعض النسخ أبو هشام وهو غلط من الناسخ.

٥٤٠ زاذان: بزاء معجمة أول الحروف وبذال معجمة بين الألفين آخره نون.

٥٤١ قرأت في التوراة: لا يخالف حديث نهيه صلى الله عليه وسلم عمر بن الخطاب رضي الله عنه عن النظر في التوراة لأنه ليس في حديث سلمان أنه قرأ في الإسلام مع أنه عليه السلام كان يحب موافقة أهل الكتاب فيما لم يؤمر ثم أمر بمخالفتهم فلعل هذا الحديث كان أولا.

٥٤٢ الوضوء إلخ: لعله إشارة إلى تحريف ما في التوراة أو إيماء إلى أن شريعته زادت الوضوء قبله أيضا استقبالا للنعمة بالطهارة المشعرة للتعظيم على ما ورد بعثت لأتمم مكارم الأخلاق.

٥٤٣ اليافعي: نسبة إلى يافع وهو اسم موضع أو قبيلة من رعين على ما في القاموس.

٥٤٤ أول: منصوب على الطرفية وما مصدرية ولو أريد المضي بالنسبة إلى تقريب الطعام لا بالنسبة إلى زمان التكلم ويحمل على زمان قبل الخندق فلا يشكل ببركة طعام جابر في غزوة الخندق.

٥٤٥ الدستوائي: نسبة إلى دستواء بلدة من الأهواز نسب إليه لأنه كان يبيع الثياب التي تجلب منها.

٥٤٦ فليقل: قال القاري ندبا وقال المناوي ندبا مؤكدا إذا تذكر حال الأكل لا بعده على ما عليه بعض الشافعية لأن التسمية إنما شرعت لدفع الشيطان وبالفراغ فاتت لكن رجح البعض خلافه لأنها وإن شرعت لدفعه فقد شرعت أيضا ليقي ما أكله وفصل البعض بين ما إذا تذكر حال الاشتغال بمصالح الطعام ولو بعد الأكل والعهد قريب وبين ما إذا بعد وانقطعت التسمية.

٥٤٧ أوله وآخره: بالنصب فيهما على الظرفية أي في أوله وآخره يعني على جميع أجزائه فلا يقال ذكرهما يخرج الوسط ويمكن أن يقال المراد بالأول النصف الأول وبالآخر النصف الثاني أو على أنهما مفعولا فعل محذوف أي أكلت أوله وآخره مستعينا به وأورد عليه أنه في أول أكله ليس مستعينا به وأجيب بأنه مستعين حكما لأن حال المؤمن وشأنه أنه مستعين به في جميع أحواله وإن لم يجر اسم الله على لسانه نسيانا فهو معفو عنه ويدل عليه أن النسيان في ترك التسمية حال الذبح معفو مع أنها شرط فكيف وهي مستحبة ههنا قاله القاري وقال المناوي إن الشرع جعله إنشاء استعانة بسم الله في أوله وليس هذا إخبارا حتى يكذب وبهذا يصير مستعينا في أوله ويترتب على الاستعانة في أوله.

٥٤٨ الصباح: بصاد مهملة وبتشديد موحدة.

٥٤٩ يا بني: بصيغة التصغير شفقة وكان ربيب النبي صلى الله عليه وسلم من جهة أم سلمة.

٥٥٠ وكل: الجمهور على أن الأوامر الثلاثة للندب وقيل بالوجوب في غير الأول قلت ولعل الباعث للجمهور في حملهم الأمر بالأكل مما يليك على الندب حديث تتبع النبي صلى الله عليه وسلم الدباء حوالي القصعة وهو حديث معروف والباعث في حملهم الأمر بالأكل باليمين على الندب ما أخرجه الطبراني بسند ضعيف أن عبد الله بن جعفر قال رأيت في يمين النبي قثاء وفي شماله رطبا وهو يأكل من ذا مرة ومن ذا مرة وأخرج أبو نعيم في كتاب الطب له بسند فيه ضعف عن أنس أن النبي صلى الله عليه وسلم كان يأخذ الرطب بيمينه والبطيخ في يساره فيأكل الرطب بالبطيخ ذكرهما القاري في باب الفاكهة وحمله على تبديل ما فيه يديه لئلا يلزم الأكل بالشمال.

٥٥١ رياح: بكسر الراء والمثناة التحتية والد إسماعيل المذكور وعبيدة بفتح فكسر.

٥٥٢ أطعمنا: صيغة الجمعة باعتبار شركة الأهل أو الأضياف أو أمته الضعيفة فينبغي التأسي بهذه الألفاظ تشريكا للمسلمين.

٥٥٣ وسقانا: أردفه به لأنه من تتمة الطعام لأنه لا يخلو عن الشرب في أثنائه غالبا.

٥٥٤ مسلمين: هكذا في جميع النسخ الموجودة من الهندية والمصرية وفي بعض الحواشي بطريق النسخة من المسلمين أي الموحدين والمنقادين لجميع أمور الدين قيل لما كان الحمد يستجلب به المزيد أتى به صلى الله عليه وسلم تحريضا لأمته على التأسي به وختمه بقوله وجعلنا مسلمين للجمع بين الحمد على النعمة الدنيوية والأخروية وإشارة إلى أن الأولى أن لا يجرد حمده إلى دقائق النعم بل ينظر إلى جلائلها ولأن الإتيان بحمده من نتائج الإسلام ولأن المدار على حسن الخاتمة مع ما فيه من الإشارة إلى الانقياد في الأكل والشرب وغيرهما.

٥٥٥ المائدة: قد فسروها بأنها خوان عليه طعام وتقدم رواية أنه عليه السلام لم يأكل على خوان قط فقيل أكل عليه بعض الأحيان لبيان الجواز ووجه أيضا بأن المثبت مقدم وبأن المائدة تطلق على كل ما يوضع عليه الطعام ولا يختص بصفة مخصوصة وقد تطلق المائدة ويراد بها الطعام وبقيته وإناءه فلا تعارض قاله القاري.

٥٥٦ غير مودع: الضمير يرجع إلى الله عز وجل أو إلى الحمد أو إلى الطعام الذي يدل عليه السياق قاري.

٥٥٧ ربنا: روي بالرفع والنصب والجر فالرفع على تقدير هو أو أنت ربنا اسمع حمدنا ودعائنا أو على أنه مبتدأ وخبره لفظ غير بالرفع مقدم عليه والنصب على أنه منادى حذف حرف النداء والجر على البدلية من اسم الجلالة.

٥٥٨ قالت: يحتمل أن يكون هذا ووقعة أبي أيوب رضي الله عنه متحدة ويحتمل التعدد وهو الظاهر وكذا يحتمل أن تكون عائشة رأت ذلك المنزل بعينها قبل نزول الحجاب ويحتمل أن يكون من مراسيل الصحابة قاري.

٥٥٩ بردة: بضم الموحدة وسكون الراء اسمه عامر.

٥٦٠ ليرضى: أي يرحمه ويثيبه واللام في العبد للجنس أو الاستغراق.

٥٦١ أن يأكل: علة ليرضى أي بسبب أن يأكل أو وقت أن يأكل أو مفعول به لـ يرضى أي يحب أن يأكل (جمع الوسائل)

٥٦٢ الأكلة: بفتح الهمزة أي المرة من الأ:ل ويروى بالضمة أي اللقمة وهي أبلغ في بيان اهتمام أداء الحمد لكن الأول أوفق مع قوله الشربة فإنه بالفتح لا غير قاله القاري.

٥٦٣ قدح: القدح بضمتين ما يشرب منه وقال ابن الأثير هو إناء بين إنائين لا صغير ولا كبير وربما وصفع بأحدهما جمعه أقداح قال ابن القيم كان للنبي صلى الله عليه وسلم أقداح واحد منها يسمى الريال والآخر مغيثا والآخر مضببا بسلسلة من فضة قاله المناوي قلت لكن الآتي في الحديث مضبب بحديد وسيأتي قريبا.

٥٦٤ الحسين: بن علي بن الأسود منسوب إلى جده وقد ينسب إلى أبيه والمشهور الأول.

٥٦٥ مضببا: بالنصب على أنه صفة قدح والمضبب المشدود بالضبات جمع ضبة وهي حديدته العريضة التي يضبب بها قال المناوي الضبة ما يشعب به الإناء من حديد أو غيره قال ميرك وقد ثبت في الصحيح أن قدح النبي صلى الله عليه وسلم الذي كان عند أنس هو قدح جيد عريض طوله أقصر من عرضه وفي الصحيح أيضا أنه قد انصدع فسلسل بعضه ببعض بفضة قاله القاري.

٥٦٦ كله: أي أنواعه كلها وأبدل الأربعة المذكورة بدل بعض اهتماما بشأنها لكونها أفضل المشروبات أو لكونها اشهر أنواعه.

٥٦٧ الفزاري: بفتح الفاء والزاء المخففة منسوب إلى بني فزارة قبيلة من غطفان.

٥٦٨ القثاء: بكسر القاف ويضم وتشديد المثلثة ممدودا قاله القاري وقال المناوي الكسر أشهر من الضم نوع من الخيار أخف منه.

٥٦٩ البطيخ: قال القاري اختلفوا في المراد منه فقيل هو الأصغر المعبر عنه في الرواية الآتية بالخربز وقيل هو الأخضر وهو الأظهر.

٥٧٠ أو قال حدثني: ظاهره إظهار الشك في لفظ الشيخ بأنه قال بلفظ سمعت أو بلفظ حدثني قال القاري المقصود غاية الاحتياط في عبارة الرواية وإلا فمرتبة السماع والقول واحدة عند المحدثين في اصطلاحهم.

٥٧١ قال وهب إلخ: قال القاري معناه كان حميد صديقا لوهب أو بالعكس والأوجه عندي أن يقال قال وهب وكان جرير صديقا لحميد كما هو الظاهر ولا يصح ما خلط الشراح في هذا الكلام.

٥٧٢ صديقا له: وهو بالتخفيف بمعنى الحبيب الصادق في المصافاة وفي نسخة بكسر الصاد وتشديد الدال بمعنى كثير الصدق لكن لا يلائمه إذا لفظ له إلا أن يقال إن المعنى كان حميد مصدقا لوهب قاله القاري قلت وفي مرجعي الضميرين نظر كما تقدم والصواب كان جرير مصدقا لحميد.

٥٧٣ الخربز: قال القاري بكسر الخاء المعجمة وسكون الراء وكسر الموحدة في آخرها زاء هو البطيخ بالفارسية على ما في النهاية والظاهر أنه معرب الخربزة وهي بفتح الخاء والباء في آخرها هاء وهو الأصغر فيحمل على نوع منه لم يتم نضجه فإن فيه برودة يعدمها الرطب فاندفع قول من زعم أنه الأخضر محتجا بأن الأصفر فيه حرارة على أن للأصفر بالنسبة للرطب برودة وقال المناوي المراد الأصفر والقول بأنه الأخضر لأن الأصفر فيه حرارة ليس بمناسب لأن القصد التعديل أو بأن الأصفر غير النضيج غير حار والحار ما تناهي نضجه وقال زين الحفاظ العراقي المراد ههنا الأصفر لا الأخضر كما وهم لأن الخربز اسم للأصفر بأرض الحجاز وحكى شيخي الوالدي عن شيخه مولانا الشيخ الگنگوهي في الكوكب الدري أن المراد بالحرارة والبرودة حرارة الحمى واللمس لا حرارة المزاج وقال

ما أجاب بعضهم بأنه كأنه نيا غير نضيج فيأبى عنه أنه لا يؤكل عادة قلت وهذا كله على ما هو المشهور عند الأطباء أن طبع الخربز حار وما حكى صاحب المحيط الأعظم عن أبي علي بن سينا أن طبع الخربز بارد فلا حاجة إلى الجواب فإنه يصح حينئذ يكسر حر هذا ببرد هذا بلا تردد.

٥٧٤ إلى النبي: إيثارا له بذلك على أنفسهم وحبا له وتعظيما لجنابه وطلبا للبركة فيما جدد الله عليهم من نعمه ببركة وجوده ويرونه أولى الناس بما سبق إليهم من رزق ربهم وينبغي أن يكون خلفاؤه من العلماء والأولياء كذلك قاله القاري وقال المناوي فيه أن الباكورة يندب الإتيان بها لأكبر القوم علما وعملا.

٥٧٥ صاعنا: المراد به الطعام الذي يكال بالصيعان والأمداد فيكون دعاء لهم بالبركة في أقواتهم في عموم أوقاتهم قاله القاري وقال المناوي في صاعنا ومدنا بحيث يكفي المكيال فيها من لا يكفيهم أضعافه في غيرها ثم قالا ويحتمل أن تكون البركة المذكورة في الحديث دينية وهي ما يتعلق بهذه المقادير من حقوق الله تعالى في الزكاة والكفارات.

٥٧٦ عبدك: توسل بعبوديته ونبوته وقدم الأولى لأنه لا شرف أعلى منه ولم يقل خليلك وإن كان خليلا كما ورد في عدة الأخبار بل خص بمقام المحبة الأرفع من مقام الخلة لأنه في مقام التواضع إذ هو اللائق بمقام الدعاء وأدبا مع أبيه الخليل كذا في المناوي بتغير.

٥٧٧ ومثله معه: يعني أدعوك ضعفي ما دعاك خليلك إبراهيم عليه الصلاة والسلام ولا حجة في الحديث على المسألة الخلافية في تحريم المدينة كما ترى.

٥٧٨ وليد: في رواية أصغر من يحضر وفي أخرى فيدعو أصغر وليد له فحمل بعضهم الروايتين المتقدمتين على هذه الرواية ومنهم من أول قوله له أي للمؤمنين وليس المراد من أهل بيته والظاهر عندي في الجمع بينها أن ذلك بحسب ما اتفق له من حضور صغير أو دعاء أحد من أهل قرابته ووجه ترجيح الصغير للباكورة شدة حرصهم وكثرة تطلبهم.

٥٧٩ عبيدة: بزيادة التاء في آخره فما في بعض النسخ من حذفه تحريف.

٥٨٠ الربيع: بضم الراء وفتح الموحدة بتشديد التحتانية المكسورة بنت معوذ بتشديد الواو وفتحها على الأشهر وجزم الوقشي أنه بالكسر.

٥٨١ أجر: بفتح الهمزة وسكون الجيم وراء منون مكسور جمع جرو بكسر الجيم وهو الصغير من كل شيء حتى الحنظل والبطيخ والمراد هناك القثاء كما هو مبين بـ من البيانية في هذه الرواية قاله القاري.

٥٨٢ زغب: بضم الزاء وسكون الغين المعجمة جمع أزغب من الزغب بالفتحة هو صغار الريش أول ما طلع شبه به ما على القثاء من الزغب.

٥٨٣ البحرين: أي من خراج البحرين وهو على لفظ التثنية موضع بين البصرة وعمان.

٥٨٤ أبي عمر: بضم العين وفتح الميم هو محمد بن يحيى بن أبي عمر العدني أبو عبد الله الحافظ قد ينسب إلى جده.

٥٨٥ الشربة لك: لأنك صاحب اليمين ومن على اليمين أقدم لمجاورته ملك اليمين الحاكم على ملك الشمال ولذا ورد الأيمن فالأيمن رواه مالك وأحمد وأصحاب الستة عن أنس قال العراقي وهل تقديم الأيمن في الشرب خاصة أو يعم كل مطعوم كفاكهة ولحم نقل عن مالك التخصيص وأنكره

بعضهم قاله المناوي وقال أيضا فيه إن السنة البداة في الشرب ونحوه بمن عن يمين الكبير ولو صغيرا مفضولا بالنسبة لمن على يساره وهذا اتفاق لكنه على الاستحباب عند الجمهور وذهب ابن حزم إلى وجوبه فقال لا يجوز مناولة غير الأيمن إلا بإذنه فإن قيل يعارض هذا الحديث ما رواه أبو يعلى بإسناد صحيح كان رسول الله صلى الله عليه وسلم إذا سقى قال ابدؤوا بالأكبر أو قال بالأكابر قلنا ذلك محمول على ما إذا لم يكن عن يمينه أحد بل كانوا أمامه أو وراؤه قلت وقا الحافظ في الفتح لحديث أبي يعلى إسناده قوي وجمع بينهما بوجوه.

٥٨٦ آثرت بها خالدا: لكونه أشرف منك مراعاة للأكبر وفي نسبة المشية إليه تطيب لخاطره وتنبيه نبيه على أن الإيثار أولى له ثم الحديث مستدل الحنفية في جواز الإيثار بالقرب مكروه لما فيه من الإعراض بالقربة وقيد الشامي جوازه بما إذا عارض تلك القربة ما هو أفضل منها كاحترام أهل العلم والأشياخ كما في هذا الحديث ويتفرع على هذا الخلاف مسائل منها ما لو سبق أحد إلى الصف الأول فدخل رجل أكبر منه سنا أو أهل علم ينبغي له أن يتأخر ويقدمه تعظيما له ثم لا يشكل على الحديث بأنه عليه السلام استأذن ابن عباس فيه ولم يستأذن الأعرابي كما جاء في المتفق عليه من حديث أنس أن عمر رضي الله عنه قال أعطه أبا بكر يا رسول الله فأعطى الأعرابي ثم قال الأيمن فالأيمن بأن بين القصتين من الخصائص التي لا تخفى.

٥٨٧ لنا: أي معشر المسلمين أو جماعة الآكلين والظاهر أن يأتي بهذا اللفظ وإن كان وحده رعاية للفظ الوارد وملاحظة لعموم الإخوان فإنه ورد لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه.

٥٨٨ ثم قال: ثم قال ابن عباس قال رسول الله صلى الله عليه وسلم ليس شيء إلخ هذا بمنزلة التعليل لما تقدم من دعائه عليه الصلاة والسلام في اللبن بالمزيد وفي غير اللبن باستدعاء الخير منه.

٥٨٩ قال أبو عيسى: غرض المصنف بيان الكلام على الحديثين المتقدمين وهذا ما يتعلق بالحديث الأول وحاصله أن سفيان بن عيينة جعل هذا الحديث موصولا متصلا والصواب إرساله فإن عبد الله بن المبارك وعبد الرزاق وغير واحد من تلامذة معمر جعلوه عن الزهري مرسلا وكذلك يونس وغير واحد عن ابن عيينة والصحيح ما روى الزهري عن النبي صلى الله عليه وسلم مرسلا وهذا أصح من حديث ابن عيينة انتهى ملتقطا.

٥٩٠ قال أبو عيسى: هذا بيان للحديث الثاني بين أولا وجه دخولها عليها بأنها كانت محرما لهما وذكر كونها خالة يزيد بن الأصم استطرادا لتمام الفائدة ثم ذكر الكلام على هذا الحديث بقوله واختلف الناس إلخ وحاصله أن تلامذة علي بن زيد بن جدعان اختلفوا في بيان اسم شيخه فروى بعضهم عمر بن أبي حرملة بدون الواو وروى بعضهم عمرو بن حرملة بذكر الواو وحذف لفظ أبي وهو غلط بوجهين والصواب عمر بن أبي حرملة بدون الواو وبذكر لفظ التكني قال القاري الصحة في الموضعين كما ذكره البيهقي الأول عمر بلا واو والثاني أبي علي الكنية قال المصنف في جامعه وقد روى بعضهم هذا الحديث عن علي بن زيد فقال عن عمر بن حرملة وقال بعضهم عمرو بن حرملة ولا يصح أي لا يصح أحد من القولين بل الصواب عمر بن أبي حرملة.

٥٩١ شرب: بتثليث الشين مصدر بمعنى التشرب وهو المراد ههنا لكن الكسر في معنى النصيب أشهر وقد يأتي بمعنى المشروب أيضا وليس بمراد هناك لئلا يتكرر مع الترجمة السابقة.

٥٩٢ وهو قائم: الظاهر في حجة الوداع وفي رواية الشيخين قال أتيت النبي صلى الله عليه وسلم

بدلو من ماء زمزم فشرب وهو قائم وفي رواية ابن ماجه قال عاصم فذكرت ذلك لعكرمة فحلف أنه ما كان حينئذ إلا راكبا وعند أبي داود من وجه آخر عن عكرمة عن ابن عباس أن النبي صلى الله عليه وسلم طاف على بعيره ثم أناخه فلى ركعتين فلعل شربه من زمزم كان حينئذ قبل أن يعود إلى بعيره ويخرج إلى الصفا وهذا هو الذي يتعين المصير إليه لأن عمدة عكرمة في ذلك إنما هو ما ثبت أنه صلى الله عليه وسلم طاف على بعيره وسعى كذلك لكن لا بد من تخلل ركعتي الطواف بين ذلك وقد ثبت أنه صلاهما على الأرض فما المانع من كونه صلى الله عليه وسلم شرب من زمزم وهو قائم كذا حققه القسطلاني وهو جمع جيد لا غبار عليه وما وقع في حديث جابر في سياق حج النبي صلى الله عليه وسلم من أنه استقى بعد طواف الزيارة عند إتمام المناسك لا ينفي هذا التأويل غاية ما فيه يلزم منه كون الشرب من زمزم وقع في الحج مرتين ولا بعد فيه قاله القاري.

٥٩٣ عن أبيه عن جده: اختلف النقاد كثيرا في هذا السند فقيل لا يحتج به لأن ضمير جده إن يرجع إلى عمرو فالمراد به محمد وهو ليس بصحابي فالحديث مرسل وإن أرجع إلى شعيب فالمراد به عبد الله بن عمرو بن العاص وهو صحابي مكثر لكن لقاء شعيب عن جده خفي وقيل هو صحيفة ولذا قال ابو داود لما سئل عنه عمرو بن شعيب عندك حجة؟ قال لا ولا نصف حجة وقال علي بن المديني عن يحيى بن سعيد حديثه عندنا واه وقال الآخرون هذا سند محتج به وضمير جده إلى شعيب لا غير وسماعه عن عبد الله بن عمرو صحيح ثابت صرح بسماعه عنه في أماكن ووقع في سنن أبي داود والنسائي عن عمرو بن شعيب عن أبيه عن جده عبد الله والسند لا مطعن فيه قال البخاري رأيت أحمد بن حنبل وعلي بن المديني وإسحاق وعامة أصحابنا يحتجون بحديث عمرو بن شعيب عن أبيه عن جده ما تركه أحد من المسلمين قلت وحقق الاحتجاج به القاري والحلبي من الحنفية.

٥٩٤ قائما: قال المناوي ولا خلاف أن الأكثر من فعله المستقر المعروف من أحواله الشرب قاعدا ففعل غيره لبيان الجواز فليس تقديم القيام لكثرته كما وهم بل لأنه أحق بالاهتمام لما فيه من الرد على المنكر وأخرج النسائي من عائشة رضي الله عنها رأيت رسول الله صلى الله عليه وسلم يشرب قائما وقاعدا ويصلي حفيا ومتنعلا الحديث قال العراقي وإسناده جيد قال القاري وما قيل من أن النبي صلى الله عليه وسلم منزه من فعل المكروه فكيف شرب قائما فمردود لأنه إذا كان لبيان الجواز فواجب عليه فكيف يكون مكروها.

٥٩٥ ابن عباس: قال القاري وقد تقدم فالمراد بتعدد الإسناد قوة الاعتماد وفي سياق هذا الحديث إشارة إلى تعدد شربه صلى الله عليه وسلم وإيماء إلى أن أحدهما كان بيد ابن عباس.

٥٩٦ طريف: بفتح الطاء وكسر الراء المهملتين.

٥٩٧ ابن الفضيل: وفي نسخة ابن الفضيل قاله القاري قلت والمؤيد بكتب الرجال هو الأول فإنه محمد بن فضيل بن غزوان.

٥٩٨ ميسرة: بفتح ميم وسكون ياء ففتحات والنزال بفتح نون وتشديد زاء معجمة وسبرة بفتح سين مهملة وسكون موحدة فراء فتاء تأنيث.

٥٩٩ أتي إلخ: ولفظ النسائي في سننه قال رأيت عليا صلى الظهر ثم قعد لحوائج الناس فلما حضرت العصر أتي بتور من ماء الحديث.

٦٠٠ الرحبة: بفتح الراء والحاء المهملتين المكان المتسع قال في المغرب أما في حديث علي فإنه

دكان وسط مسجد الكوفة وكان علي يقعد فيه ويعظ قلت وقد تقدم من رواية النسائي ما يوافقه.

٦٠١ ومسح: قال القاري أي غسلها غسلا خفيفا فالمراد الوضوء الشرعي ويؤيده ما وقع في بعض الروايات الصحيحة أنه غسلها ويحتمل أنه لم يغسلها فالمراد الوضوء العرفي ويؤيده ترك ذكر الرجلين في الأصل فيحمل خلاف الروايتين على تعدد الواقعة في الرحبة.

٦٠٢ فعل: قال القاري شربه قائما يحتمل أن يكون لبيان الجواز وأن يكون للاستحباب بخصوص هذا الماء وهو مختار مشائخنا ويؤيده عمل علي رضي الله عنه بعده صلى الله عليه وسلم لبيان الجواز لكان تركه أفضل.

٦٠٣ أبي عصام: بكسر أوله وفي نسخة أبي عاصم وهو ضعيف قاله القاري قلت اختلف الرواة في ذكر هذا الراوي فذكره الجمهور بلفظ أبي عصام وقال بعضهم أبو عاصم وبسط الكلام عليه الحافظ في تهذيبه في ترجمة أبي عصام فما قيل لم توجد ترجمته ليس بوجيه.

٦٠٤ في الإناء: في الصحيحين عن أبي قتادة أنه عليه السلام نهى أن يتنفس في الإناء فالمعنى أنه كان يشرب ثلاث مرات وفي كل ذلك يبين الإناء عن فيه فيتنفس ثم يعود والمنهي عنه هو التنفس في الإناء بدون الإبانة ويدل عليه قوله هو أهنأ وقال القرطبي أما زعم بعضهم إجراء الحديث على ظاهره وإنه فعله لبيان الجواز ولكونه لا يستقذر منه فغير صحيح بدليل بقية الحديث وهو قوله أمرأ.

٦٠٥ أمرأ: بالهمز: أفعل من مرة الطعام مثلثة الراء إذا وافق المعدة قال المناوي مرأ الطعام أو الشراب في جسده إذا لم يثقل على المعدة وانحدر عنها طيبا بلذة ونفع ومنه قوله تعالى فكلوه هنيئا مريئا (النساء: ٤) وقال القاري أمرأ أسوغ وأهضم وقوله أروى أي أكثر ربا لأنه أقمع للعطش.

٦٠٦ خشرم: بفتح خاء وسكون شين معجمتين يصرف ولا يصرف.

٦٠٧ مرتين: قال المناوي هذا الحديث وإن كان ضعيفا لكن له شواهد عند المصنف في جامعه وغيره وأحاديث الثلاثة أقوى وأصح وقال الشارح لا ينافي ما سبق لأنه في بعض الأحيان لبيان الجواز أو أراد التنفس أثناء الشرب وأسقط الثالثة لأنها بعد الشرب.

٦٠٨ كبشة: بنت ثابت بن المنذر الأنصارية أخت حسان قاله القاري والبيجوري وجزم المناوي بأنها بنت كعب بن مالك الأنصاري وجعل الحافظ في تهذيبه هذه الرواية لكبشة بنت ثابت ورواية أبي قتادة في الوضوء من سور الهرة لكبشة بنت كعب بن مالك الأنصارية زوجة ابنه عبد الله بن أبي قتادة.

٦٠٩ عزرة: بمهملة مفتوحة فزاي ساكنة فراء مفتوحة بعدها هاء وثمامة بضم المثلثة.

٦١٠ ثلاثا: قال المناوي وهذا الحديث رواه الطبراني أيضا بزيادة فقال كان يتنفس في الإناء ثلاثة أنفاس يسمى عند كل نفس ويشكر عند آخرهن.

٦١١ ابن: بالالف مجرور على البدلية من ابن زيد أو صفة ثان مضافا إلى ابنة أنس فبين أن أباه زيد وأمه بنت أنس فلا بد من تحرير حرف الألف على لفظ ابن.

٦١٢ فقطعتها: التأنيث باعتبار المضاف إليه أو لكونها قطعة وفي نسخة فقطعته وهي القياس والحديث أخرجه ابن حبان في كتاب أخلاق النبي صلى الله عليه وسلم وزاد فيه وقالت لا يشرب منها أحد بعد شرب النبي صلى الله عليه وسلم.

٦١٣ الفرويّ: بفتح فاء وسكون راء منسوب إلى جده أبي فروة كذا قاله القاري والبيجوري فما في المناوي نسبة لأبي قروة جده بفتح القاف وسكون الراء وهم من الناسخ فإنه بالفاء وهو إسحاق بن

محمد بن إسماعيل بن عبد الله بن أبي فروة الفروي المدني الأموي كما في تهذيب الحافظ.

٦١٤ عبيدة: قال المناوي بالتصغير عند الجمهور وبالتصغير ضبطها القاري.

٦١٥ نائل: هكذا بالهمزة ههنا في النسخ الموودة وكذا ضبطه القاري وقال الحافظ في تقريبه وتهذيبه عبيدة بنت نابل ولم يضبط بشيء.

٦١٦ قال أبو عيسى: الظاهر في غرضه أنه وقع الاختلاف في نسب عبيدة فقيل بنت نائل بالهمزة قبل اللام وقيل نابل بالموحدة بدل الهمزة وجزم المناوي أنها بالباء الموحدة وصححه الأمير أبو نصر بن ماكولا قلت واختلفوا في ضبط عبيدة أيضا فالجمهور على أنه عبيدة بالتصغير وصححه ابن ماكولا وقال بعضهم عبيدة بفتح العين وكسر الموحدة قال القاري هو خلاف تصحيح ابن ماكولا وظاهر كلام المناوي أن المصنف أراد الإشارة إلى هذا الاختلاف أيضا لأنه جعل عبيدة في السند المذكور مصغرا وهناك ضبطه بفتح أوله فقال قال بعضهم مخالفا لما مر من أن عبيدة مصغرا عبيدة بفتح أوله بنت نابل بباء موحدة بعد الألف وقال زين الحافظ العراقي المشهور أنها عبيدة مصغرة ونابل أوله نون وبعد الألف موحدة والحديث إسناده حسن.

٦١٧ تعطر: هو استعمال العطر وهو بالكسر الطيب ورجل معطر أي كثير التعطر.

٦١٨ محمد بن رافع: حكى المناوي بعث إليه أبو طاهر بخمسة آلاف فردها إليه مع فقره زاد القاري بعث إليه بعد العصر بخمسة آلاف درهم وهو يأكل الخبز مع الفحل فلم يقبل وقال بلغت الشمس رؤوس الحيطان أي قربت أن تغرب.

٦١٩ سكة: بضم سين مهملة وتشديد كاف ضرب من الطيب يتخذ من مسك وغيره وقيل عصارة الأملج قال القاري الظاهر أ، المراد منه ظرف فيها طيب قال ميرك إن كان المراد بها نفس الطيب فالظاهر أن كلمة من للتبعيض ليشعر بأنه يستعمل بدفعات بخلاف ما لو قال بها فإنه يوهم أن يستعملها بدفعة واحدة وإن كان المراد بها الوعاء فـ من للابتداء وقال صاحب القاموس السك طيب يتخذ من الرامك مدقوقا متخولا معجونا بالماء ويعرك شديدا ويمسح بدهن الخيري لئلا يلتصق بالإناء ويترك ليلة ثم يسحق المسك ويلقمه ويعرك شديدا ويقرص ويترك يومين ثم يثقب بمسلة وينتظم في خيط ويترك سنة وكلما عتق طابت رائحته.

٦٢٠ لا يرد: وقد ورد النهي عن رده مقرونا ببيان الحكمة في حديث رواه أبو داود والنسائي وغيرهما عن أبي هريرة مرفوعا من غرض عليه طيب فلا يرده فإنه خفيف المحمل طيب الرائحة والمراد بالمحمل الحمل أي ليس بثقيل.

٦٢١ أبي فديك: بالفاء والدال المهملة اسمه محمد بن إسماعيل بن مسلم بن أبي فديك.

٦٢٢ ثلاث: اختلف النسخ في تفصيل هذه الثلاثة ففي بعضها الوسائد والطيب واللبن وفي بعضها الوسائد والدهن والطيب فيحتمل أنه ذكر أولا الثلاث وزاد الرابع تفصيلا والأوجه أن يقال إن لفظ الطيب على تسليم صحته وأمنه من تصرف النساخ تفسير لقوله والدهن فإن الحديث أخرجه المصنف في جامعه بهذا السند والمتن وليس فيه لفظ الطيب بل فيها الوسائد والدهن واللبن قال القاري لعل المراد بالدهن هو الذي له طيب فغير تارة عنه بالطيب وأخرى بالدهن فتأمل.

٦٢٣ الحفري: بحاء مهملة ثم فاء مفتوحتين منسوب إلى حفر محلة بالكوفة كان ينزلها قاله القاري قلت وكان أبو داود هذا رجلا زاهدا ورعا قال عثمان بن أبي شيبة كنا عنده في غرفة وهو يملي

فلما فرغ قلت له اترب الكتاب قال لا الغرفة بالكراء.

٦٢٤ أبي نضرة: بفتح النون وسكون الضاد المعجمة اسمه المنذر بن مالك.

٦٢٥ رجل: ذاك هو الطفاوي الآتي في الرواية الآتية وفي نسخة هناك أيضا الطفاوي ولم يدر اسمه فهو مجهول في كل حال والحديث حسنه المؤلف في جامعه فلعله لأنه تابعي والراوي عنه ثقة فجهالته تغتفر من هذا الوجه قاله القاري.

٦٢٦ الطفاوي: بضم الطاء المهملة منسوب لطفاوة حي من قيس غيلان وهو المعير بالرجل في الرواية المتقدمة لم يدر اسمه أيضا فهو مجهول قال الحافظ في تهذيبه لم يسم.

٦٢٧ حنان: بفتح الحاء المهملة وتخفيف النون الأولى وفي نسخة بفتح أوله فموحدة فمخففة أي حبان وفي أخرى حباب بموحدتين وكتب الرجال يؤيد الأول قال الحافظ في تهذيبه حنان الأسدي روى عن أبي عثمان عن النبي مرسلا في الريحان وعنه حجاج بن أبي عثمان قال الترمذي لا يعرف له غير هذا الحديث.

٦٢٨ النهدي: بفتح نون وسكون هاء منسوب إلى بني نهد قبيلة من اليمن واسمه عبد الرحمن بن مل بتثليث ميم ولام مشددة مشهور يكنيته مخضرم من كبار الثانية أسلم في عهد النبي صلى الله عليه وسلم ولم يلقه فالحديث مرسل كما صرح به السيوطي في الجامع الصغير وقال رواه أبو داود في مراسيله والترمذي عن أبي عثمان مرسلا قاله القاري.

٦٢٩ الريحان: هو كل نبت طيب الريح من أنواع المشموم على ما في النهاية قال ميرك وأهل المغرب يخصونه بالأس والظاهر أنه هو المراد في الحديث الصحيح ومثل المنافق الذي يقرأ القرآن كمثل الريحانة ريحها طيب وطعمها مر وأهل العراق والشام يخصونه بالحبق والحبق قيل الفوذج وقيل ورق الخلاف وقيل الشاهيرم قاله القاري وقال المناوي الريحان نبت طيب الريح أو كل نبت طيب الريح كذا في القاموس واختار ابن الأثير الثاني.

٦٣٠ الأسدي: بفتحتين وقد يسكن ثانيه ويقال في هذه النسبة الأدسي بالسين والأزدي بالزاء والكل صحيح فإنه من بني أسد بن شريك من أولاد الأزد بن يغوث ويقال للأسد الأزد.

٦٣١ شريك: بضم الشين المعجمة وفتح الراء ابن مالك بن عمرو بن مالك بن فهم.

٦٣٢ الرقيق: بفتح الراء وكسر القاف اشتهر بهذه الصفة ولعله لكونه كان يبيع الرقيق قاله البيجوري.

٦٣٣ عم: يعني عم حنان عم مسرهد.

٦٣٤ سمعت: مقولة عبد الرحمن.

٦٣٥ بيان: بفتح الموحدة وتخفيف التحتية الظاهر هو بيان بن بشر الأحمسي البجلي أبو بشر الكوفي المعلم وهو غير بيان بن بشر الطائي المجهول.

٦٣٦ باب كيف كان إلخ: هذا كما وقع في أول البخاري باب كيف كان بدء الوحي وأطال الشراح الكلام على إعرابه وتركيبه حتى تركيب القاري فيه رسالة مستقلة والإجمال أنه بإضافة باب إلى ما بعده لكنه على تقدير مضاف أي باب جواب كيف كان إلخ وسبب التقدير أن لفظ باب لا يضاف إلى الجملة على الصواب ولذا قيل إن إضافته إلى الجملة كلا إضافة وأيضا بترك الإضافة يعني مع التنوين خبر مبتدأ محذوف ويحتمل تسكينه أيضا على التعداد وكيف مبني على الفتح في محل نصب على أنه خبر

كان إن كانت ناقصة أو حال إن كانت لازمة.

٦٣٧ يسرد: بضم الراء من السرد وهو الإتيان بالكلام على الولاء منصوب على أنه مفعول مطلق أو بنزع الخافض لما في بعض النسخ كسردكم والمعنى لم يصل بعضه ببعض لا يتبين حروفه لسامعه.

٦٣٨ لتعقل عنه: تعليل للإعادة تنبيها على أن الإعادة كانت في مقام الحاجة.

٦٣٩ جميع بن عمرو: تقدم أول الحديث بهذا السند في مبدء الكتاب وتقديم هناك أن الصواب فيه عمير بالتصغير كما اختاره الحافظ في التقريب وكذا أورده المزي وغيره.

٦٤٠ زوج: بالجر على أنه بدل من أبي هالة وكان زوجها قبل النبي صلى الله عليه وسلم.

٦٤١ خالي: أي أخا أمي من الأم.

٦٤٢ فقلت: بيان لسألت وصف أمر من الوصف والسؤال عن كيفية النطف وهيئة السكون المقابل له كما يدل عليه الجواب.

٦٤٣ بأشداقه: جمع شدق وهو طرف الفم والمراد بالجمع ما فوق الواحد وذلك لأن البيان إنما يحصل برحب الشدقين بخلاف ضده فإنه لا يفهم منه المقصود وفي بعض النسخ بدله باسم الله وعلى هذ اعتماد القاري والمناوي والبيجوري في شروحهم وليس المراد البسملة خاصة بل المراد مطلق ذكر الله عز وجل ويحتمل أن يكون أحدهما محرفا من الآخر والحديث أخرجه القاضي عياض في الشفا بطوله وفيه ويحتمله بأشداقه وعليه بنى القاري ثمه شرحه ولم يذكر باسم الله.

٦٤٤ بجوامع الكلم: أي بكلمات قليلة الحروف جامعه لمعان كثيرة وقيل المراد القواعد الكلية المحتوية على الفرووع الكثيرة وقيل المراد به القرآن فمآله آية وما ينطق عن الهوى (النجم: ٣) قاله المناوي قال القاري وقد جمع جمع من الأئمة من كلامه المفرد الموجز البديع أحاديث كثيرة فاستخرت الله في جمع أربعين من هذا الباب وهي هذه (١)الأيمن الأيمن (٢) الإيمان يمان (٣) أخبر تقله (٤) أرحامكم أرحامكم (٥)اشعفوا توجروا (٦)أعلنوا النكاح (٧)أكرموا الخبز (٨)ألزم بيتك (٩)تهادوا تحابوا (١٠) الحرب خدعة (١١)الحمى شهادة (١٢) الدين النصيحة (١٣) سددوا وقاربوا (١٤) شراركم عزابكم (١٥)الصبر رضا (١٦)الصوم جنة (١٧)الطيرة شرك (١٨)العارية مؤادة (١٩) العدة دين (٢٠) العين حق (٢١) الغنم بركة (٢٢) الفخذ عورة (٢٣) فقلة كغزوة (٢٤) قيد وتوكل (٢٥) الكبر الكبر (٢٦) موالينا منا (٢٧) المؤمن مكفر (٢٨) المحتكر ملعون (٢٩) المستشار مؤتمن (٣٠) المتنعل راكب (٣١) نصبر ولا نعاقب (٣٢) النار جبار (٣٣) النبي لا يورث (٣٤) الندم توبة (٣٥) الوتر بليل (٣٦) لا تتمنوا بالموت (٣٧) لا تغضب (٣٨) لا ضرر ولا ضرار (٣٩) لا وصية لوارث (٤٠) يد الله على الجماعة. وذكر القاري مسانيدها وتخريجها.

٦٤٥ المهين: بضم الميم من الإهانة أي لا يهين ولا يحقر أحدا فالميم زائدة فالميم زائدة ويروى بالفتح من المهانة وهو الحقارة فالميم أصلية أي لم يكن حقيرا ذميما بل كان كبيرا عظيما يغشاه من أنوار الوقار والمهابة ما ترتعد منه فرائض الكفار والأنسب الأول.

٦٤٦ غير أنه: رفع وهم نشأ من قوله يعظم النعمة.

٦٤٧ ذواقا: فعال بمعنى مفعول أي مذوقا مأكولا ومشروبا.

٦٤٨ تعدي: بصيغة المجهول من التعدي أي إذا تجاوز أحد عن الحق.

٦٤٩ أعرض: أي عما يقتضيه الغضب وعدل عنه إلى الحلم والكر وعفا عنه ظاهرا وباطنا

وأشاح بشين معجمة وحاء مهملة جد في الإعراض وبالغ فيه كذا قاله القاري والمناوي وقال القاضي في الشفا أشاح مال وانقض.

٦٥٠ جل: بضم الجيم وتشديد اللام أي معظمه وأكثره وجل كل شيء معظمه وجوز شارح ههنا كسر الجيم أيضا كما في حديث اللهم اغفر لي ذنبي كله دقه وجله والتبسم بشابة في الوجه من غير تأثر تام في هيئة الفم وإنما قال جل لأنه ربما ضحك حتى بدن نواجذه.

٦٥١ يفتر: بسكون الفاء وتشديد الراء من افتر فلان ضحك ضحكا حسنا حتى بدت أسنانه من غير قهقهة فقوله عن مثل حب الغمام متعلق به والغمام السحاب وحبه البرد بفتحتين الذي يشبه الؤلؤ شبه ما يظهر من أسنانه حين التبسم بذلك في البياض والصفاء واللمعان والبريق ومن قال كالدحى حبه قطرة الماء شبه ما يطفو على الثنايا من الريق فقد وهم لأن الثنايا ليس عليه عادة إلا اللبل ولو اجتمع فلا حسن فيه وقيل حب الغمام اللؤلؤ لأنه يحصل من ماء المطر النازل من الغمام قال القاري هو أنسب في باب التشبيه لما فيه من زيادة تشبيه الفم بالصدف والريق بماء الرحمة ورده المناوي لمخالفته بغير حاجة وليس صفاء البر دون صفاء اللؤلؤ.

٦٥٢ ساقي: بصيغة التثنية في أكثر النسخ الموجودة وفي بعضها بالإفراد وبه ضبط القاري إذ قال بالإفراد للتعميم وفي نسخة صحيحة بصيغة التثنية كما في المشكاة برواية الترمذي.

٦٥٣ حموشة: قال القاري بضم الحاء المهملة والميم أي دقة ودقتها مما يتمدح به وقد أكثر أهل القيامة من ذكر محاسن ذلك وضبط المناوي وابن حجر والعصام بضم أوله المعجم وقال المناوي أي دقة وأصل الخمش الأثر ورده القاري بأنه مخالف للأصول ومعارض للغة على ما يشهد به القاموس والنهاية ومغير للمعنى فإن الخمش بالمعجمة هو خدش الوجه ولطمه قلت وبالمهملة في المشكاة برواية الترمذي.

٦٥٤ لا يضحك: قال المناوي جعله من الضحك مجاز إذ هو مبدؤه فهو منزلة السنة من النوم قال القاري ومنه قوله تعالى فتبسم ضاحكا (النمل: ١٩) أي شارعا في الضحك وهذا الحصر يحمل على غالب أحواله صلى الله عليه وسلم لما سبق من أن جل ضحكه التبسم ولما سيأتي من أنه ضحك حتى بدت نواجذه وقيل ما كان يضحك إلا في أمر الآخرة وأما في أمر الدنيا فلم يزد على التبسم وهو تفصيل حسن.

٦٥٥ جزء: بفتح الجيم وسكون الزاي بعدهما همزة.

٦٥٦ الخلال: بفتح خاء معجمة فتشديد لام يحتمل أن يكون بائع الخل أو صانعه.

٦٥٧ السيلحاني: بفتح السين المهملة وسكون الياء التحتانية وفتح اللام وفتح الحاء بعدها ألف نسبة لسيلحون قرية بقرب بغداد.

٦٥٨ قال أبو عيسى: قال المعتنون بحل الشمائل غرابته ناشئة من تفرد الليث وهو مجمع على إمامته وجلالته فهي غرابة في السند لا تنافي صحة الحديث.

٦٥٩ المعرور: بفتح ميم وسكون عين مهملة وضم راء أبو أمية الكوفي عاش مائة وعشرين سنة.

٦٦٠ أول رجل: قال القاري وفي بعض النسخ المصححة المكتوب عليه صوابه آخر رجل ففي رواية الترمذي ههنا وهم والصواب آخر رجل فإنه هكذا رواه مسلم وغيره من حديث أبي ذر قاله القاري أيضا قلت والحديث أخرجه الخطيب في المشكاة برواية مسلم ولفظه إني لأعلم آخر اهل الجنة دخولا وآخر أهل النار خروجا منها الحديث وعلى هذا فالرجلان متحدان يعني مصداقهما واحد وأما

على النسخة التي بأيدينا فهما مختلفان ومصداق أول رجل يدخل الجنة على الإطلاق هو النبي صلى الله عليه وسلم ويحتمل أن يراد أول رجل يدخل الجنة من عصاة المؤمنين فهو رجل آخر مذنب يخرج من النار ولم يسم والمقصود بذكر العلم بهؤلاء الرجال زيادة الوثوق فيما أخبر به وعلى هذا فقوله يؤتى بالرجل إلخ استيناف لا تعلق له بما سبق كما جزم به المناوي وذكره القاري احتمالا وأما على رواية مسلم وغيره فيحتمل أن يكون استينافا أيضا ويحتمل أن يكون بيانا لهذا الرجل الذي هو آخرهم خروجا من النار ودخولا الجنة.

٦٦١ يؤتى بالرجل: قال القاري بيان للرجل الأول فيخص بالمذنبين إذ أول داخل على الإطلاق هو النبي صلى الله عليه وسلم ويحتمل أن يكون بيانا للرجل الثاني لكن الأصح أن آخر رجل يخرج من النار هو الذي ذكر في حديث ابن مسعود الآتي وهذا استيناف وبيان لحال رجل ثالث غير المذكورين قال البيجوري في تأييده وفي بعض الروايات بواو الاستيناف فحينئذ لا وهم في رواية الترمذي هذه أيضا وبالاستيناف جزم المناوي إذ قال ليس قوله يؤتى بالرجل تفصيل لـ أول رجل يدخل الجنة كما وهم بل هو استيناف لا تعلق به بما قبله إذ أول داخل هو المصطفى صلى الله عليه وسلم ولا ذنب له.

٦٦٢ فيقال: أي يقول الله عز وجل لملائكته واعرضوا بهمزة وصل وكسر راء أمر من العرض.

٦٦٣ وتخبأ: بصيغة الواحد المؤنث في المتون والمذكر في الشروح وعلى كل فهو ببناء المجهول من الخبأ بالهمز قال المناوي عطف على اعرضوا إذ هو خبر بمعنى الأمر مبالغة فيه كما قرره العصام ودفع به ما قيل فيه عطف على خبر على إنشاء ولذا اختاره الشارح عطفه على يقال مختصرا وقال القاري الظاهر أنه جملة حالية وأغرب ابن حجر إذ قال عطف جملة على جمله اعرضوا ومعنى الخبأ پنهاں كردن.

٦٦٤ أعطوه: قال المناوي لتوبة النصوح أو لغلبة طاعاته أو لكونها عزمات ولم تفعل أو لغير ذلك مما يعلمه الله زاد القاري أو لكونه مظلوما قلت أو لمجرد فضله بلا استحقاق.

٦٦٥ منذ أسلمت: وكان إسلمه في السنة التي توفي فيها عليه السلام قيل وفاته بأربعين يوما هذا هو المشهور وتعقبه الحافظ في الفتح وقال الصحيح أنه أسلم في سنة الوفود سنة تسع ووهم من قال أنه اسلم قبل وفاته صلى الله عليه وسلم بأربعين يوما وجرير هذا هو الذي قال فيه عمر بن الخطاب إنه يوسف هذه الأمة.

٦٦٦ إسماعيل: هذا اختلاف بين السندين فزائدة يروي عن بيان في السند المتقدم وعن إسماعيل في هذا السند وقد أخرج البخاري في الجهاد برواية ابن إدريس عن إسماعيل وفي المناقب برواية خالد عن بيان فلعل زائدة سمع عنهما معا.

٦٦٧ عبيدة: بفتح مهملة وكسر موحدة السلماني بفتح السين وسكون اللام ويفتح منسوب إلى بني سلمان قبيلة من مراد.

٦٦٨ رجل: قيل اسمه جهينة أو هناد الجهني قاله الشراح.

٦٦٩ زحفا: مفعول مطلق بغير لفظه أو حال أي زاحفا والزحف المشي على الإست مع إشراف الصدر وفي رواية حبوا بفتح الحاء وسكون الموحدة وهو المشي على اليدين والرجلين أو الركبتين أو المقعد ولا تنافي بين الروايتين لأن أحدهما قد يراد به الآخر أو أنه يزحف تارة ويحبو أخرى قيل يمشي هكذا لضعفه بعذا النار أو لتواريه من ملائكة العذاب.

٦٧٠ أتسخر بي: قوله بي بالموحدة وفي نسخة بالنون بدل الموحدة وهما روايتان لكن الأصول

المعتمدة والنسخ المصححة على الأولى قاله القاري قال المناوي يقول ذلك دهشا لما قاله من السرور ببلوغ ما لم يخطر بباله ولم يكن ضابطا لما قاله ولا عالما يترتب عليه بل جرى على عادته في مخاطبة المخلوق فهو كمن قال صلى الله عليه وسلم في حقه إنه لم يضبط نفسه من الفرح في الدعاء فيقول أنت عبدي وأنا ربك.

٦٧١ الملك: بكسر اللام وليست السخرية من دأب الملوك وأنا أحقر من أن يسخر بي ملك الملوك وهذا نهاية الخضوع وتعبيد نفسه عن أن يكون محل هذا الإنعام.

٦٧٢ بدت: تعجبا من دهش الرجل أو من عظيم رتبة التواضع أو من غلبة رحمته على عذابه قاله المناوي.

٦٧٣ أتي: بالبناء للمجهول أي حضرته حال كونه جيء بدابة أتاه بعض خدمه.

٦٧٤ بدابه: أصلها كل ما يدب على الأرض كما في قوله تعالى: وما من دابة في الأرض إلا على الله رزقها (هود:٦) ثم خصها العرف العام بذوات الأربع وأكثر ما يطلق على فرس أو بغل أو حمار.

٦٧٥ الحمد لله: شكرا على نعمة الركوب وتذليل هذا الوحش النافر وإطاعته لنا على ركوبه.

٦٧٦ يعلم: حال من ضمير قال أي قال ذلك حال كونه يعلم وهذا على نسخة غيره بالغائب وأما على نسخة غيري بالياء المتكلم فيجعل مقولا لقول محذوف أي قائلا ذلك فيجعل حال من فاعل يعجب أي يعجب الرب عز وجل قائلا يعلم أنه لا يغفر الذنوب غيري.

٦٧٧ الخندق: قال المناوي معرب لأن الخاء والدال والقاف لا تجتمع في كلمة عربية وقال القاري كجعفر حفير حول أسوار المدينة معرب كندة على ما في القاموس.

٦٧٨ سعد: الظاهر أنه من كلام سعد ففيه التفات من التكلم إلى الغيبة أو رواية بالمعنى وهذا إذا كان الضمير في قال القائي إلى سعد وإن كان الضمير فيه إلى عامر فهذا أيضا من كلامه غاية ما فيه أن عبر أباه باسمه ولم يقل وكان أبي وهذا معروف في الأسانيد.

٦٧٩ وكان: قالوا هذا من كلام سعد على كل تقدير أي وكان الرجل المذكور يفعل كذا وكذا والعرب تجعل القول عباة عن جميع الأفعال فنقول قال بيديه أي أخذ وقال برجله أي مشى وقال بالماء على يديه أي قبله وقال يثوبه أي رفعه وقال بالترس أي اشار وغفل الحنفي عن هذا المعنى وقال في قوله يقول كذا وكذا أي ما لا يناسب لجناب رسول الله صلى الله عليه وسلم ولا لأصحابه قاله القاري قلت واختار هذا المعنى المناوي أيضا إذ قال يقول كذا وكذا أي ما لا يليق بجناب المصطفى وصحبه كنى به استقباحا لذكره وبالترس متعلق بقوله يغطي جملة حالية من فاعل يقول ذكره العصام وغيره وتفسير الشارح يقول بيفعل ليس على ما ينبغي قلت والظاهر عندي ما قال القاري كذا وكذا: أشار بالترس يمينا وشمالا هذا على رأي القاري وأما على راي المناوي وغيره المراد به الكلمات التي كان يقولها.

٦٨٠ بالترس: متعلق بقوله يقول على رأي القاري وعلى هذا قوله يغطي جبهته استيناف بيان الإشارة ومتعلق بيغطي على رأي المناوي كما تقدم.

٦٨١ فعله: قال ميرك: أي ضحك من قتله عدوه لا من الانكشاف كذا قيل وفيه تأمل قال القاري من الواضح الجلي أنه صلى الله عليه وسلم لم يضحك من كشف عورته لأنه ليس من مكارم أخلاقه بل إنما ضحك فرحا بما فعله سعد بعدوه صلى الله عليه وسلم قال المناوي أي ضحك من رمية سعد وغرابة إصابته فرحا بذلك وسروا لا من رفعه رجله حتى بدت عورته وفيه أنه يمتنع السخرية

والهزء بالكفار ولو حربيا بكشف سوءته إلا أن قياس مذهب الشافعي الجواز زيادة في النكال وإغاظة لأهل الضلال.

٦٨٢ مزاح: المزاح بضم الميم على أنه اسم وبكسرها على أنه مصدر مازحه ومعناه الانبساط مع الغير من غير إيذاء وبه قارق الهزو والسخرية ويشكل على أحاديث الباب ما روي أنه صلى الله عليه وسلم قال لا تمار أخاك ولا تمازحه أخرجه المصنف في الجامع من حديث ابن عباس وقال هذا غريب لا نعرفه إلا من هذا الوجه وقال الشيخ الجزري إسناده جيد فقد رواه زياد بن أيوب عن عبد الرحمن بن محمد عن ليث بن أبي سليم عن عبد الملك بن أبي بشر عن عكرمة عن ابن عباس وهذا إسناد مستقيم وليث وإن كان فيه ضعف من قبل حفظه لكن روى له مسلم مقرونا قاله القاري.

٦٨٣ يا ذا الأذنين: قال القاري وجه المزاح أنه سماه مما قد يوهم أنه ليس له من الحواس إلا الأذنان أو هو مختص بهما لا غير مع احتمال كون أذنيه طويلتين أو قصيرتين أو معيوبتين والله أعلم.

٦٨٤ قال محمود: نقل المصنف عن شيخه أن قوله عليه السلام هذا كان محمولا على المزاح فهذا بمنزلة تفسير الحديث عن شيخه.

٦٨٥ أبي التياح: بفتح المثناة الفوقانية وتشديد الياء وبالحاء المهملة اسمه يزيد بن حميد.

٦٨٦ حتى: قال النووي غاية لقوله يخالطنا أي انتهى مخالطته بأهلنا كلها حتى الصبي.

٦٨٧ أنه كنى: هذا إذا كان ابتداء التكنية على لسانه صلى الله عليه وسلم وفي الصحيحين عن أنس قال كان رسول الله صلى الله عليه وسلم أحسن الناس خلقا وكان لي أخ يقال له أبو عمير وكان له نغير يلعب به الحديث واظاره أنه كان يكني به من أول الأمر إلا أن في خطابه صلى الله عليه وسلم إياه بالكنية تقريرا له وحجة للجواز وأنه لا يدخل في الكذب لأن القصد من التكنية التعظيم والتفاول لا حقيقة اللفظ من إثبات الأبوة والبنوة.

٦٨٨ لا بأس إلخ: قال القاري محله إذا علم أنه لا يعذبه يعني فلا يشكل عليه أنه تعذيب للحيوان وقد صحح النهي عنه قال المناوي إن قامت قرينة قوية على أن الصبي لا يفعل به ما فيه تعذيب بل يلعب لعبا مباحا ويقوم بمؤنته جاز وإلا لا قال القاري وفيه جواز استمالة الصغير وإدخال السرور عليه والتقييد بالصغير يفيد أن الكبير ممنوع من اللعب بالطير لما ورد من اتبع الصيد فقد غفل.

٦٨٩ فمازحه: وذلك لأنه رآه حزينا فقال مالك فقيل مات نغير.

٦٩٠ علي بن الحسن: كذا صوبه المناوي قال وفي نسخة ضعيفة الحسين بالتصغير قال ميرك وهو غلط قلت وليس في الرواة أحد اسمه علي بن الحسين بن شقيق.

٦٩١ تداعبنا: مدرج من كلام المصنف أو أحد مشايخنا وكرره ليفسره وهو بالدال والعين المهملتين والباء الموحدة قال الزمخشري الدعابة كالفكاهة والمزاحد مصدر وفي المصباح دعب يدعب كمزح يمزح وزنا ومعنى.

٦٩٢ استحمل: أي سأله أن يحمله على دابة والمراد أن يعطيه حمولة يركبها.

٦٩٣ بولد الناقة: توهم أن المراد بولدها هو الصغير من أولادها كما هو المتبادر إلى الفهم.

٦٩٤ الإبل: أي صغرت أو كبرت والمعنى ما تلدها جميعا.

٦٩٥ النوق: بضم النون جمع الناقة وهي أنثى لإبل وحاصله أن جميع الإبل ولد الناقة صغيرا كان أو كبيرا.

٦٩٦ زاهرا: هو ابن حرام الأشعبي شهد بدرا.

٦٩٧ من البادية: أي حاصلة منها مما يوجد فيها من الأزهار والأثمار والنبات.

٦٩٨ باديتنا: أي نستفيد منه ما يستفيد الرجل من باديته من أنواع النبات فصار كأنه بادية وقيل من إطلاق اسم المحل على الحال أو على حذف المضاف أي ساكن باديتنا كما حقق في (واسأل القرية) (يوسف: ٨٢) وقيل تاؤه للمبالغة ويؤيده ما في بعض النسخ بادينا والبادي هو المقيم بالبادية.

٦٩٩ دميما: بالدال المهملة أي قبيح الوجه كريه النظر.

٧٠٠ فاحتضنه: عطف على أتاه وفي المشكاة بالفاء كما في بعض النسخ ههنا أيضا وهو الأنسب أي أدخله في حضنه قاله القاري والحضن ما دون الإبط إلى الكشح والمعنى أدخل يديه تحت إبط زاهر فاعتنقه ولا يبصره جملة حالية.

٧٠١ ما ألصق: لفظ ما مصدرية أي لا يقصر في لزق ظهره بصدر مصدر الفيوض تبركا وتلذذا.

٧٠٢ هذا العبد: قيل معناه من يشتري مثل هذا العبد في الدمامة أو من يستبدله مني بأن يأتي بمثله أو من يقابل هذا العبد الذي هو عبد الله بالإكرام والتعظيم والكل متلف قاله المناوي قال القاري فالوجه أن الاشتراء على حقيقة وإن العبد فيه تورية ولا يلزم من هذا القول - لا سيما والمقام مقام المزاح - إرادة تحقق بيعه ليشكل على الفقيه بأن بيع الحر غير جائز اهـ.

٧٠٣ تجدني كاسدا: أي إذا عرضتني على البيع إذا تجدني متاعا رخيصا أو غير مرغوب فيه وفي بعض النسخ تجدوني بلفظ الجمع لتعظيمه صلى الله عليه وسلم أو الضمير له ولأصحابه قال المناوي والأوفق بقوعد العربية الإفراد.

٧٠٤ مصعب: بصيغة المفعول من الأصعاب بالصاد المهملة وفي نسخة بدله منصور قال ميرك وهو خطأ والمقدام بكسر الميم وسكون القاف وفضالة بفتح الفاء والحسن البصري التابعي المعروف فالحديث مرسل.

٧٠٥ عجوز: أي امرأة كبيرة السن ولا تقل عجوزة إذ هي لغة رديئة على ما في القاموس قيل اسمه صفية بنت عبد المطلب أم الزبير بن العوام وعمة النبي صلى الله عليه وسلم قاله الشراح.

٧٠٦ فلان: قال الراوي نسي الاسم الذي جرى على لسانه صلى الله عليه وسلم فأقام لفظ فلان مقامه قاله القاري قلت ولعله عليه السلام قال يا أم الزبير لأن صفية هذه أمه كما تقدم.

٧٠٧ يقول: اختلفوا في تفسير الآية كما بسط في محله ومما يناسب المقام ما في جمع الوسائل إذ قال وفي الحديث هن اللواتي قبضن في دار الدنيا عجائز خلقهن الله بعد الكبر فجعلهن عذاري متعشقات إلى آخر ما بسطه.

٧٠٨ الشعر: قيل اصله الشعر بفتحتين وسمي الشاعر شاعرا لفطنته ودقة معرفته فالشعر في الأصل علم للعلم الدقيق وصار في المتعارف اسما للموزون المقفى من الكلام والشاعر المختص بصناعته كما قاله الراغب وقيل الشعر هو كلام موزون مقفى قصدا فخرج بهذا القيد ما صدر منه صلى الله عليه وسلم من الكلام الموزون أما ما وقع في الكتاب المكنون فلا شك أنه مقرون بالإرادة والمشية التي هي معنى القصد لأنه لا يقع في الكون شيء دون المشية ولعل الجواب أنه ليس مقصودا بالذات وأنه وقع تبعا كما حقق في بحث الخير والشر قاله القاري.

٧٠٩ قالت: أي عائشة وفي عدة النسخ قال فالضمير لشريح.

٧١٠ يتمثل: أي يستشهد يقال تمثل أي أنشد شعرا وتمثل بشيء ضربه مثلا.

٧١١ ويتمثل: يشكل عليه أن الظاهر المتبادر من الحديث أن هذا البيت من كلام ابن رواحة ويزيد الإشكال ما في نسخة أخرى بلفظ ويتمثل بقوله وقد اتفقوا على أن هذا البيت من كلام طرفة والجواب أن قوله ويتمثل كلام مستأنف والضمير المجروري قوله بقوله راجع إلى القائل أو الشاعر فهو معاد إلى غير المذكور لشهرة قائله بينهم فيكون معنى الحديث قالت كان أحيانا يتمثل بشعر ابن رواحة وأحيانا يتمثل بقول الشاعر هذا.

٧١٢ ويأتيك: وهو من قصيدة طرفة بن عبد المعلقة على الكعبة من جملة المعلقات السبع وصدر البيت ستبدي لك الأيام ما كنت جاهلا قال القاري الظاهر أنه عليه الصلاة والسلام تمثل بالمصراع الأخير أراد بإتيان الأخبار من غير التزويد نفسه الشريفة كما يشير إليه قوله عز اسمه: قل ما أسألكم عليه من أجر (الفرقان: ٥٧)

٧١٣ لبيد: بن أبي ربيعة العامري فد على النبي صلى الله عليه وسلم وحسن إسلامه نزل الكوفة ومات سند إحدى وأربعين وله من العمر مائة واربعون سنة وقيل مائة وسبع وخمسون سنة وقيل غير ذلك مشهور من فصحاء العرب وشعرائهم ولما أسلم لم يقل شعرا وقال يكفيني القرآن.

٧١٤ باطل: المراد به الفاني وإنما كان كلامه أصدق لأنه وافق أصدق الكلام وهو قوله تعالى: كل شيء هالك إلا وجهه (القصص: ٨٨) وتمام البيت وكل نعيم لا محالة زائل والمراد بالنعيم نعيم الدنيا لقوله بعد ذلك نعيمك في الدنيا غروروحسرة وأنت قريبا عن مقبلك راحل.

٧١٥ أبي الصلت: أمية بالتصغير ابن أبي الصلت بفتح فسكون أي ابن ربيعة الثقفي كان ينطق بالحقائق وقد كان متعبدا في الجاهلية ويتدين ويؤمن بالبعث لكنه أدركه الإسلام ولم يسلم قاله القاري رثا من قتل ببدر من الكفار ثم مات أيام حصار الطائف كافرا سنة ثمان وقيل تسع.

٧١٦ جندب بن سفيان: هو جد جندب بضم جيم ودال ويفتح ابن عبد الله فهو منسوب إلى جده والبجلي بفتحتين نسبة إلى بجيلة.

٧١٧ أصاب: اختلفوا في أنه كان في بعض غزواته كما هو المشهور أو كان قبل الهجرة وقيل كان عليه السلام يمشي إلى الصلاة وقيل كان في الغار لما في رواية مسلم كان صلى الله عليه وسلم في غار فدميت إصبعه قال الباجي لعله غازيا فتصحف لما في الرواية الأخرى في بعض المشاهد وتعقب بأن القول بالتصحيف لا يصح لفظا ولا معنى ومثل هذا الطعن لا يجوز في حديث مسلم قال القاري فالتحقيق أنه كان في غار من جبل أحد ولا مانع من الحمل على تعدد الواقعة.

٧١٨ فدميت: بفتح الدال وكسر الميم يقال دميت إصبعه وأدميتها ودميتها.

٧١٩ ما لقيت: ما موصولة مبتدأ وفي سبيل الله خبره يعني فلا تبالي بل افرحي وقضية كسر ليلى قدح المجنون شهيرة وأمثالها في سير المحب والمحبوب كثيرة.

٧٢٠ سفيان: عن سفيان أعاد الحديث سند آخر ليدل على أن جندب بن سفيان المذكور في السند السابق هو ابن عبد الله هذا.

٧٢١ رجل: جاء في رواية أنه من قيس لكن لا يعرف اسمه.

٧٢٢ عن رسول الله: متعلق بمحذوف أي معرضين عنه وتاركين له أو منكشفين عنه بوضوح أن فرارهم كان عن الكفار لا عنه صلى الله عليه وسلم.

٧٢٣ عمارة: بضم العين المهملة وتخفيف الميم كنية البراء.

٧٢٤ رسول الله: سئل عن فرارهم فأجاب بعدم فراره عليه السلام إما لأنه يلزم من إثبات الرسول عدم فرار أكابر الصحابة وإما لأن فرارهم يوهم تولية الرسول صلى الله عليه وسلم لبعد ثباته منفردا ولم ينقل أنه عليه السلام انهزم في موطن قط ومن ثم أجمعوا على أنه لا يجوز الانهزام عليه قط فمن زعم أنه انهزم وقصد التنقيص كفر وإن لم يقصد أدب تأديبا عظيما عند الشافعي وقتل عند مالك قاله المناوي قلت والأوجه عندي في الجواب أن مدار فرار الخميس على القلب والنبي صلى الله عليه وسلم كان في القلب وعلى هذا يطابق الجواب السؤال ويصح الاستدراك أيضا والمعنى أن القلب يعني النبي صلى الله عليه وسلم ومن معه لم يتولوا بل تولى سرعان الناس الذين كانوا في المقدمة.

٧٢٥ سرعان: بفتح السين والراء ويسكن أوائلهم وأطال الكلام في ضبط المناوي.

٧٢٦ يقول: قال الحافظ ابن حجر أجيب عن مقالته صلى الله عليه وسلم هذه بأجوبة منها أنه نظم غيره وأنه كان فيه أنت النبي لا كذب—أنت ابن عبد المطلب. فذكره بلفظ أنا في الموضعين ومنها أنه رجز ليس بشعر وهذا مردود ومنها أنه لا يسمى شعرا حتى يتم قطعة وهذه كلمات يسيرة ولا تسمى شعرا ومنها أنه خرج موزونا ولم يقصد به الشعر وهذا أعدل الأجوبة.

٧٢٧ القضاء: أي قضاء عمرة الحديبية وهو صريح لما قاله علماؤنا من أن المحصر يجب عليه القضاء سواء كان حجه فرضا أو نفلا أو كان إحرامه لعمرة قاله القاري قلت يعني أن تسميته بعمرة القضاء مؤيد لنا وما أوله الشافعية من أن المراد به القضية بمعنى المقاضاة لا يساعده اللفظ.

٧٢٨ وابن رواحة: أي عبد الله بن رواحة وكان من أحد شعرائه عليه السلام والحديث أخرجه المصنف في جامعه ثم قال وروي في غير هذا الحديث أن النبي صلى الله عليه وسلم دخل مكة في عمرة القضاء وكعب بن مالك بين يديه وهذا أصح عند بعض أهل الحديث لأن ابن رواحة قتل يوم موتة وإنما كانت عمرة القضاء بعد ذلك وتعقبه الحافظ في الفتح كما ذكر في هامش الكوكب الدري إذ قال ما حكي قول الترمذي هذا ذهول شديد وغلط مردود وما أدري كيف وقع الترمذي في ذلك مع وفور معرفته إلى آخر ما ذكره وحاصله أن عمرة القضاء قبل سرية موتة التي استشهد فيها ابن رواحة.

٧٢٩ يقول: اختلفت الروايات في ألفاظ هذه الأبيات وترتيب مصاريعها كما بسطه الحافظ في الفتح.

٧٣٠ تنزيله: قال القاري أي بناء على كونه صلى الله عليه وسلم رسولا منزلا عليه الوحي أو بناء على تنزيلكم إياه وإعطاء العهد والأمان وعلى كل فالضمير في كلا المصراعين إلى رسول الله وهو الظاهر وأبعد ابن حجر حيث جعل الضمير إلى القرآن قلت وهذا هو المعروف عند شراح الحديث وقال المناوي قوله على تنزيله أي على تنزيل النبي صلى الله عليه وسلم في مكة ولا نرجع كما رجعنا في عام الحديبية أو على تنزيل القرآن وإن لم يتقدم له ذكر.

٧٣١ سماك: بكسر السين وتخفيف الميم.

٧٣٢ يتناشدون: أي يطلب بعضه بعضا أن ينشد الشعر المحمود والإنشاد هو أن يقرأ شعر الغير وفي بعض النسخ يناشدون من باب المفاعلة قاله القاري وقال المناوي التناشد والمناشدة قراءة البعض على بعض شعرا.

٧٣٣ ساكت: أي على عادته الشريفة كما تقدم في باب كلامه صلى الله عليه وسلم من حديث ابن

أبي هالة من أنه كان طويل السكت لا يتكلم في غير حاجة أو المعنى ساكت عنهم لا يمنعهم من إنشاد الشعر.

٧٣٤ أشعر: أي أحسنها وأدقها وأجودها.

٧٣٥ عمرو: بالواو على الصواب وفي نسخة بدون الواو ولا يصح إذ ليس في الرواة أحد اسمه عمر بن الشريد وهو عمرو بن سويد الثقفي قال عصام لم أجد ترجمته وتعقبه المناوي.

٧٣٦ فأنشدته: هكذا في المتون الموجودة عندي وزاد في بعض الشروح بعد قوله كنت ردف النبي صلى الله عليه وسلم فقال هل معك من شعر أمية بن أبي الصلت شيء فقلت نعم قال هيه فأنشدته بيتا فقال هيه ثم أنشدته بيتا فقال هيه حتى أنشدته مائة بيت فأنشدته مائة قافية الحديث والظاهر أن هذه ليست بنسخة بل وقع التخليط في المتن والشرح واختلط رواية بالأخرى.

٧٣٧ قافية: المراد بها البيت أطلق الجزء وأراد الكل مجازا.

٧٣٨ هيه: بكسر الهاء وإسكان الياء وكسر الهاء الثانية قالوا والهاء الأولى مبدلة من الهمزة والأصل إيه للاستزادة من الحديث المعهود وتستعمل للاستزادة من غير معهود اسم فعل بمعنى حدث وهي بسكون الهاء كلمة زجر بمعنى حسبك فما في بعض الأحوال من ضبطها ههنا بالسكون مشكل قاله المناوي.

٧٣٩ لحسان: ضبط منصرفا وغير منصرف بناء على أنه فعال أو فعلان والثاني هو الأظهر قاله القاري وقال أيضا هو حسان بن ثابت بن المنذر بن عمرو بن حرام الأنصاري عاش مائة وعشرين سنة نصفها في الإسلام وكذا عاش أبوه وجده وجد أبيه المذكورون وفي الحديث دليل على جواز الإنشاد في المسجد للضرورة.

٧٤٠ منبرا: أي آلة النبر وهو الارتفاع وكل شيء رفع فقد نبر.

٧٤١ يفاخر: أي يذكر مفاخر رسول الله صلى الله عليه وسلم.

٧٤٢ ينافح: أي يخالفهم ويدافع من نفحت الدابة ضربت برجلها.

٧٤٣ بروح القدس: أي جبرئيل وقد جاء في حديث مصرحا وسمي به لأنه يأتي الأنبياء بما فيه الحياة الأبدية وإضافته إلى القدس وهو الطهارة لأنه خلق منها والمراد بتأييده إمداده بأبلغ جواب أو أنه يحفظه عن الأعداء.

٧٤٤ يفاخر: شك من الراوي على طبق الشك السابق إلا أنه نشر لا على طريق اللف.

٧٤٥ مثله: أي مثل الحديث المتقدم والفرق بين الإسنادين أن في الأول رواية عبد الرحمن عن هشام عن عروة وهذا رواية عبد الرحمن عن أبيه عن عروة بدل هشام عن عروة والسندان متصلان وذكرهما للتقوية قاله القاري.

٧٤٦ السمر: بفتح السين المهملة وسكون الميم حديث الليل من المسامرة وهي المحادثة وفي النهاية الرواية بفتح الميم ورواه بعضهم بسكون الميم وأصل السمر ضوء لون القمر سمي به لأنه كانوا يتحدثون فيه قاله القاري وقال البيجوري هو بفتح الميم أي حديث الليل وجوز بعضهم تسكينه على أنه مصدر بمعنى المسامرة وهي المحادثة وقال المناوي السمر بفتح الميم حديث الليل وأصله الليل وحديثه وظل القمر كما في القاموس مقصود الباب أنه صلى الله عليه وسلم جوز السمر وسمعه وفعله.

٧٤٧ البزاز: بتشديد الزاي آخره راء مهملة قال المناوي البزاز كلمة بمعجمتين إلا ثلاثة هذا

وخلف بن هشام وأبو بكر بن عمر صاحب المسند.

٧٤٨ أبو النضر: بفتح النون وسكون الضاد المعجمة سالم بن أبي أمية أو هو هاشم بن قاسم التيمي قاله المناوي وتبعه البيجوري.

٧٤٩ خرافة: بضم الخاء المعجمة وتخفيف الراء المهملة ولا تدخله أل كما في الصحاح لأنه معرفة إلا أن تريد به الخرافات الموضوعة من حديث الليل قال ابن حجر وتبعه المناوي لم ترد المرأة ما يراد من هذا اللفظ وهو الكناية عن ذلك الحديث بأنه كذب مستملح لأنها عالمة بأنه لا يجري على لسانه صلى الله عليه وسلم إلا الحق وإنما أرادت أنه حديث يستملح فحسب وذلك لأن حديث خرافة يشتمل على وصفين الكذب والاستملاح فالتشبيه في أحدهما لا في كليهما وقال القاري الأظهر أن يقال إن حديث خرافة يطلق على كل ما يكذبونه من الأحاديث وعلى كل ما يستملح ويتعجب منه على ما في النهاية فاستعمل ههنا على المعنى الثاني فلا إشكال.

٧٥٠ أتدرون: تذكير الضمير باعتبار كمال عقولهن ويحتمل أن يكون هناك بعض المحارم من الرجال وفي بعض النسخ أتدرين ولما كانت العرب يكذبون أحاديثه كلها حتى ضرب المثل بأحاديثه في الكذب خبر النبي صلى الله عليه وسلم على حقيقة أمره.

٧٥١ عذرة: بضم عين مهملة وسكون ذال معجمة قبيلة مشهورة من اليمن وهي قبل بعثته صلى الله عليه وسلم قاله القاري.

٧٥٢ أم زرع: بزاي مفتوحة وراء ساكنة وعين مهملة واحدة من النساء المذكورات في الحديث أضيف إليه الحديث لأن معظم الكلام فيه يتعلق بها ولهذ الحديث ألقاب أشهرا هذا وأفرده بالتأليف منهم القاضي عياض والرافعي في مؤلف جامع وساقه بتمامه في تاريخ قزوين وآخرهم مولانا فيض الحسن الأديب السهارنفوري شرحه في مؤلف سماه التحفة الصديقية قال الحافظ ابن حجر روي هذا الحديث من أوجه بعضه موقوف وبعضها مرفوع ويقوي رفعه ما في آخره كنت لك كأبي زرع لأم زرع متفق على رفعه وذلك يقتضي أنه عليه السلام سمع القصة وأقرها فيكون كله مرفوعا من هذه الحيثية قاله القاري.

٧٥٣ امرأة: كن حجازيات أو يمنيات قولان ومن قال كن من خثعم فليس بقول ثالث فإن خثعم بطن من اليمن.

٧٥٤ لحم جمل: تشبيه بليغ كأنه لحم لا حياة فيه ثم لحم جمل أدون اللحوم والمقصود المبالغة في قلة نفعه والرغبة عنه ونفار الطبع منه.

٧٥٥ غث: مهزول وشديد الردي بالجر صفة جمل وبالرفع صفة لحم والوعر بفتح فسكون صفة لجبل بمعنى صعب فينتقي أي يختار للأكل وفي نسخة فينتقل.

٧٥٦ لا أبث: أشكل عليه أن نقض العهد ورد بأنهن لم يكن مسلمات فإيفاء العهد لم يكن واجبا عليهن وهذا كله ليس بشيء بل هذا هو بيان حاله أشارت إليه بأدق وجه وأكمله يعني إن لشدة حالة لا أستطيع أن أبث خبره فهو بيان سوء خلقه.

٧٥٧ لا أذره: الضمير المنصوب للخبر أي خبره طويل إن نقلته لم أتمه وقيل للزوج وقيل هو بعيد وإن مكسوة والجملة مستأنفة.

٧٥٨ عجره: جمع عجرة وهي نفخة في عروق العنق حتى تراها ناتئة من الجسد والبجر جمع بجرة

هو نتو السرة ثم استعملتا في العيوب الظاهر والباطنة أرادا ما تقاسي منه من الأدوية وسوء العشرة قاله القاري وما قيل إن المراد أمره كله لا بمعنى عيوبه فيحتمل المدح يفيد من ظاهر السياق قاله المناوي.

٧٥٩ العشنق: بمهملة فمعجمة مفتوحتين فنون مشددة مفتوحة فقال الطويل المستكره وقيل معناه سيء الخلق فإن أرادت سوء الخلق فما بعده بيان له وإن أرادت الطول فلأنه في الغالب دليل السفه.

٧٦٠ إن أنطق أطلق: أي أتكلم بعيوبه أو للتملق به قاله القاري قلت أو التكلم بمحضر مطلقا.

٧٦١ وإن أسكت أعلق: قال المناوي أي يصيرني معلقة امرأة لا بعل لها يرعى حالها ولا أيما يتوقع أن تزوج قال تعالى (فتذروها كالمعلقة) (النساء: ١٢٩) قال القاري وزاد في رواية على حد السنان الذلق بفتح المعجمة وتشديد اللام أي المحدد والمعنى أنهه منه على حذر كثير ووجل كبير.

٧٦٢ كليل تهامة: بكسر التاء وهي مكة وما حولها من الأغوار وقيل كل ما نزل من نجد من بلاد الحجاز وأما المدينة المنورة فلا تهامية ولا نجدية.

٧٦٣ ولا مخافة: الظاهر أن لا لنفي الجنس فهو مفتوح والخبر محذوف والجمل الأربع في محل النصب على الحالية من ليل تهامة والليل توصف بالمخافة كما قول الهذلبي حملت به في ليلة مزؤوة بحسب ما فيها من الغارات وتوصف بالملال لطول الامتداد وشد الحر أو البرد ويحتمل أن يكون الجمل في محل الرفع على الخبرية من الزوج فيراد بالحر الطيس وبالقر التبلد.

٧٦٤ إن دخل فهد: بكسر الهاء على أنه فعل ماض ويحتمل أنه اسم خبر مبتدأ محذوف أي فهو فهد وكذا قوله أسد والجملة تحتمل الذم أي كالفهد في وثوبه للضرب وتمرده وتغافله عن أمور أهله فإن الفهد موصوف بكثرة النوم حتى يقال في المثل فلان أنوم من الفعد وعلى المدح فكالفهد في وثوبه للجماع وتغافله عما أضافت.

٧٦٥ عما عهد: أي عما رآه سابقا أو عما في عهدته من ضبط المال ونفقة العيال ففيه إشعار إلى سخاوة نفسه وجودة طبعه وقال بعضهم يحتمل أنه إما تكرم وإما تكاسل.

٧٦٦ اشتف: أي شرب الشفافة بضم السين وهي بقية الماء في قعره أي يستقصي الماء ولا يدع في الإناء شيئا وإرادة المدح بأنه يأكل كل صنوف الطعام ويشرب مع أهله كل الشراب ولا يدخر الشيء لغد بعيد.

٧٦٧ البث: قال في القاموس البث الحال أو أشد الحزن فالمعنى أنه لا يدخل يده في ثياب المرأة ليعلم حرارتها وحالها.

٧٦٨ عياياء: بفتح العين المهملة العنين العاجز عن الضراب وغياياء بفتح الغين المعجمة ذوغي هو الضلالة والخيبة شك من الراوي ويحتمل التخيير وطباقاء بفتح أوله ممدودا أي أحمق تنطبق عليه الأمور أو مفحم ينطبق عليه الكلام أو يطبق بصدره على المرأة وهو مكروه عند النساء ولذا قالت امرأة امرئ القيس تذمه ثقيل الصدر خفيف ال عجز سريق الإراقة بطيء الإفاقة وذلك لأن الرجل إذا طابق بها لا يصيب إلى ما تريد المرأة إصابته.

٧٦٩ كل داء: كل داء في الناء له داء أي جميع الأدواء فيه موجودة.

٧٧٠ شجك: بتشديد الجيم المفتوحة وكسر الكاف أي جرحك في الرأس والخطاب لنفسها أوا لمراد خطاب العام فلك أي ضربك وكسرك والفل كسر عظم باقي الأعضاء دون الرأس أو جمع كلا من الشج والفل.

٧٧١ المس: أي مسه فاللام عوض عن ضمير المضاف إليه والأرنب معروفة بلين المس ونعومة الجلد والوبر والزرنب—بفتح الزاي أو الذال لغتان فالمهملة فالنون—نبت طيب الرائحة وقيل الزعفران وقيل نوع من الطيب زاد في بعض الروايات كما حكاه الحافظ وأنا أغلبه والناس يغلب.

٧٧٢ رفيع العماد: أي شريف الذكر ظاهر الصيت إذ العماد في الأصل عمد تقوم عليها البيوت كنت بذلك عن علو حسبه وشرف نسبه أو هو على الحقيقة فإن بيوت الأشراف أعلى من بيوت الآحاد.

٧٧٣ النجاد: بكسر النون حمائل السيف وطوله يدل على امتداد القامة لأن طولها ملزم لطول نجاده ويمكن أن يكون كناية عن سعة حكمه على أشياعه سيف السلطان طويل أي يصل حكمه إلى أقصى ملكه فهو إشارة إلى شجاعته.

٧٧٤ خير من ذلك: أي من التاسعة أو من كل ذكر أو مما أذكره بعد والمسرح وكذا الميرك مصدري ميمي أو ظرف زمان أو مكان والمزهر بكسر الميم العود الذي يضرب وأخطأ من قال بضم الميم.

٧٧٥ أناس: أي أمال والنوس التحرك والحلي بضم الحاء ويسكر وبتشديد الياء جمع حلية ما يتزين به أذني مثنى أذن مضاف الياء المتكلم كذا عضدي وخصهما بالذكر لأنهما إذا سمنتا سمن سائر البدن أو لمجاورتهما للأذن أو لظهور شحمهما عند مزاولة الأشياء.

٧٧٦ بجحني إلخ: بفتح الباء وتشديد الجيم أي فرحني فبجحت بفتح الموحدة وكسر الجيم المخففة على الأفصح وقد تفتح غنيمة بالضم مصغرا للتقليل يعني أن أهله كانوا في غنم قليلة بشق بفتح المعجمة وكسرها اسم موضع أو ناحية من الجبل أو بمعنى المشقة وهو الأنسب صهيل بفتح فكسر صوت الخيل وأطيط بفتح فكسر صوت الإبل ودائس اسم فاعل من الدوس هو الذي يدوس كنس الحب وبيدره من البقر وغيره منق بضم الميم وفتح النون على الأشهر اسم فاعل من التنقية الذي ينقي الحب ويصلحه وينظفه من التبن وغيره بعد الدوس.

٧٧٧ عكومها: بضم العين وتفتح جمع عكم بالكسر هو العدل إذا كان فيه متاع الرداح بفتح أوله وروي بالكسر أي عظام كبير فساح بفاء مفتوحة وروي بالضم أي واسع كناية عن الثروة وكثرة الخدم والحشم أو كناية عن كثرة الأضياف وصفت بها لأنها خلاف ما خلقت عليه النساء من اللوم والبخل.

٧٧٨ كمسل: بفتح الميم والسين وتشديد اللام مصدر ميمي بمعنى المسلول ويحتمل اسم مكان من السلول وشطبة بفتح الشين المعجمة وسكون الطاء المهملة جريدة النخل الخضراء وقيل هي السيف والمعنى أن محل اضطجاعه وهو الجنب كشطبة مسلولة من الجريد في الدقة فهو خفيف اللحم دقيق الخصر والجفرة بفتح الجيم وسكون الفاء ولد الشاة أي هو قليل الأكل.

٧٧٩ طوع: أي مطيعة لها غاية الإطاعة ولذلك بالغت فيها وجعلتها نفس الطوع وأعادت إشارة إلى أن طوع كل منهما مستقل.

٧٨٠ وملء كسائها: كناية عن ضخامتها وسمنها وكثرة شحمها ولحمها وهو مطلوب في النساء أو هو كناية عن المبالغة في خبائها بحيث لا يسعها غير ثوبها.

٧٨١ غيظ جارتها: أي مغيظ ضرتها وسميت جارة للمجاورة بين الضرتين غالبا فتغيظ ضرتها لحسنها صورة وسيرة.

٧٨٢ لا تثبت حديثنا: بضم الموحدة وتشديد المثلثة وروي بالنون بدل الموحدة ومعناهما واحد أي لا تظهر.

٧٨٣ ولا تنقث ميرتنا: بضم التاء وكسر القاف أو فتح التاء وضم القاف فالنون في كليهما ساكنة أو ضم التاء وفتح النون وكسر القاف المشددة معناه على كل لا تنقل وفيه عدة روايات والميرة بكسر الميم الطعام.

٧٨٤ تعشينا: بعين مهملة من عش الطائر أي لا تترك بيتنا مملوءة من القمامة والكناسة حتى يصير كأنه عش الطائر وروي بالغين المعجمة من الغش ضد الخالص أي لا تملؤه الخيانة أو النميمة وقيل كناية عن عفة فرجها.

٧٨٥ والأوطاب: جمع قلة لوطب بفتحتين وقيل كفلس وهو أسقية اللبن.

٧٨٦ تمخض: بصيغة المجهول: أي تحرم لاستخراج الزبد من اللبن.

٧٨٧ ولدان: أي مصاحبان لها ولا يلزم من ذلك أن يكونا ولديها فلذلك أتت بقوله معها.

٧٨٨ كالفهدين: أي مشبهان لهما في الوثوب واللعب وسرعة الحركة الفهد سبع مشهور يضرب به المثل في الوثوب.

٧٨٩ خصرها: بفتح الخاء المعجمة وسكون الصاد المهملة أي وسطها.

٧٩٠ برمانتين: أي ذات كفل عظيم إذا استقلت يصير تحتها فجوة يجري فيها الرمان يلعب ولداها برمي الرمان ي تلك الفجوة أو ذات ثديين كالرمانتين فليعبان بهما.

٧٩١ فطلقني: وفي رواية فخطبها أبو زرع فتزوجها فلم تزل به حتى طلق أم زرع كذا في الفتح.

٧٩٢ سريا: بسين مهملة أي من سراة الناس.

٧٩٣ شريا: بالمعجمة أي فرسا يستشري ويلج في سيره بلا فتور ولا انكسار وقال ابن السكيت فرسا فائقا جيدا.

٧٩٤ خطيا: بفتح المعجمة ويكسر وتشديد الطاء المهملة المكسورة بعدها تحتية مشددة رمح منسوب إلى الخط قرية بساحل البحر عند عمان والبحرين.

٧٩٥ وأراح: أي أتى بعد الزوال.

٧٩٦ نعما: بفتحتين أي أنعاما من الإبل والبقر وفي رواية نعما بكسر النون على أنه جمع نعمة قال الحافظ والأول أشهر.

٧٩٧ ثريا: بفتح المثلثة وكسر الراء وتشديد التحتانية أي كثيرة من الثروة وهو كثرة المال.

٧٩٨ رائحة: أي كل ما يروح في المساء إلى المراح من الإبل والبقر والغنم وفي رواية مسلم ذابحة أي مذبوحة أي أعطاني من كل شيء يذبح وفي رواية الطبراني من كل سائمة كذا في الفتح.

٧٩٩ نوم إلخ: هو عشية ثقيلة تهجم على القلب فتقطعه عن المعرفة بالأشياء ولما كان النوم بعد السمر غالبا ناسب أن يذكره بعده.

٨٠٠ مضجعه: بفتح الميم والجيم ويكسر محل الاضطجاع والمراد بأخذ المضجع النوم فيه فالمعنى إذا أراد النوم واستقر في المضجع لينام.

٨٠١ ربعي: بكسر الواو وسكون الموحدة تابعي ابن حراش بكسر الحاء المهملة.

٨٠٢ اللهم: أي يا الله فالميم عوض من يا ولذا لا يجتمعان إلا شذوذا كما قال ابن المالك وشذ يا اللهم في قريض أي شعر.

٨٠٣ النشور: أي التفرق في أمر المعاش كالافتراق حال المعاد وقيل النشر هو الحياة بعد الممات.

٨٠٤ المفضل: بفتح الضاد المعجمة المشددة ابن فضالة بفتح الفاء.

٨٠٥ أراه: بضم الهمزة قال البيجوري قائله المفضل والضمير المنصوب لعقيل يعني قال المفضل أظن عقيلا رواه عن الزهري قلت والحديث أخرجه المصنف في جامعه بهذا السند والمتن بعينه وليس فيه لفظ أراه بل قال عقيل عن ابن شهاب إلخ فلعله وقع السهو لأحد من الرواة.

٨٠٦ فنفث إلخ: ظاهره تقديم النفث على القراءة وأوضح منه ما في بعض طرق الحديث من لفظ ثم نفث فقرأ واستبعد ذلك بعض العلماء بأنه لا فائدة فيه وحمله على وهم الرواة وأجاب بعضهم بأن الحكمة فيه مخالفة السحرة وقيل معناه ثم أراد النفث فقرأ ونفث وبعضهم حمله على التقديم والتأخير بأنه قرأ ثم نفث وقال بعضهم إن النفث وقع قبل القراءة وبعدها أيضا وأما رواية هذا الكتاب بلفظ الواو فأخف إشكالا لأن الواو لمطلق الجمع وكذا رواية البخاري بالواو وقال شارح من علمائنا هو الوجه لأن تقديم النفث على القراءة لم يقل به أحد وقال الفراء لا تفيد الفاء للترتيب لقوله تعالى: أهلكناها فجاءها بأسنا بياتا (الأعراف: ٤) وأجيب بأن المعنى أردنا إهلاكها أو هي للترتيب الذكري وفي القاموس إن الفاء تأتي بمعنى الواو قاله القاري ومال الحافظ في الفتح إلى تقديم القراءة على النفث.

٨٠٧ ولم يتوضأ: قال البيجوري لأن من خصائصه صلى الله عليه وسلم أن نومه لا ينقض وضوءه لبقاء يقظة قبه كما في حديث نحن معاشر الأنبياء تنام أعيننا ولا تنام قلوبنا فهذه خصوصية له صلى الله عليه وسلم على أمته لا على باقي الأنبياء.

٨٠٨ قصة: قال البيجوري تبعا لغيره ستأتي قريبا في الحديث الخامس من باب عبادته صلى الله عليه وسلم من نوم ابن عباس عند خالته ميمونة رضي الله عنها قال المناوي ذهل شارح زعم أنها في كتاب آخر كالمشكاة.

٨٠٩ أطعمنا وسقانا: قيل ذكرهما لأن الحياة لا تتم بدونهما كالنوم فالثلاثة من واد واحد فكان ذكره مستدعيا لذكرهما وأيضا النوم فرع الشبع والري.

٨١٠ الجريري: قيل بمهملة مفتوحة مكبرا وقيل بجيم مضمومة مصغرا صوبه ابن حجر في شرح الشمائل ورجح القاري الأول وقال في نسخة ضعيفة بالجيم المضمومة وسكت أهل الرجال عن ضبطه.

٨١١ عرس: التعريس نزول القوم في السفر من آخر الليل للاستراحة وقوله بليل المراد به زمن ممتد بدليل قوله في الشق الثاني قبيل الصبح.

٨١٢ عبادة: قال المناوي العبادة أقصى غاية الخضوع وتعارف في الشرع فيما جعل علامة لنهاية الخضوع من صلاة وصوم وجهاد وقراءة قال القاري والمراد بها ههنا الزيادة على الواجبات واختلف هل كان صلى الله عليه وسلم قبل النبوة متعبدا بشرع من قبله فقال الجمهور لا وإلا لنقل وقال إمام الحرمين بالوقف وقال آخرون نعم ثم أحجم بعضهم عن التعيين وجسر عليه بعضهم وعلى هذا فقيل آدم وقيل نوح وقيل إبراهيم وقيل موسى وقيل عيسى وقيل جميع الشرائع وقال السراج البلقيني في شرح البخاري لم يجئ في الأحاديث التي وقفنا عليها كيفية تعبده لكن روى ابن إسحاق وغيره أنه عليه السلام كان يخرج إلى حراء في كل عام شهرا يتنسك به قال القاري الظاهر أنه صلى الله عليه وسلم كان متعبدا بالعبادات الباطنية من الأذكار القلبية والتفكر في الصفات الإلهية والمصنوعات الآفاقية على ما يكون حال كمل الأولياء ولذا قيل بداية الأنبياء نهاية الأولياء وما قال بعضهم بداية الولي نهاية النبي

فإنما هو باعتبار التكاليف الشرعية من الأوامر الفرضية والزواجر المنهية فما لم يتصف السالك بما انتهى إليه أمر دينه لم يدخل في باب الولاية.

٨١٣ علاقة: بكسر العين وتخفيف اللام والقاف ووهم من فتح العين كذا في الشروح.

٨١٤ فقيل: قالوا القائل عمر.

٨١٥ أتتكلف: التكليف اسم لما يصنعه الإنسان بمشقة أو تصنع الأول محمود والثاني مذموم ومن البين أن المراد ههنا الأول دون الثاني والمعنى أتلزم نفسك هذه الكلفة والمشقة التي لا تطاق.

٨١٦ أفلا أكون: عطف على مقدر أي أأترك صلاتي اعتمادا على الغفران فلا أكون عبدا مشكورا ولا يخفى ذكر العبد في هذا المقام أدعى إلى الشكر على الدوام لأنه إذا لاحظ كونه عبدا أنعم عليه مولاه وجب عليه القيام بشكره.

٨١٧ حريث: بضم الحاء وفتح الراء المهملتين فتحتية ساكنة فمثلثة.

٨١٨ ترم: بنصب الفعل بإضمار أن بعد حتى وهو بفتح المثناة وكسر الراء وتخفيف الميم على وزن تعد وفي نسخة حتى تورم بناء على أنه فعل ماض أو مضارع بحذف إحدى تائيه.

٨١٩ أفلا أكون: الفاء للعطف على المقدر تقديره أأترك فلا أكون إلخ عف.

٨٢٠ تنتفخ: بصيغة التأنيث ويروى بالتذكير من الانتفاخ قال القاري ذكر المصنف الحديث بالأسانيد الثلاثة للتأكيد والتقوية قلت ويشكل على هذه الروايات ما ورد من النهي عن التشديد في العبادة كما بسط الروايات المختلفة في ذلك صاحب إقامة الحجة ثم قال وخلاصة المرام أن الإكثار من المجاهدات والرياضات ليس ببدعة ولا بمنهي عنه في الشرع بل هو أمر حسن مرغوب فيه لكن بشروط ثم ذكر لها عشرة شرائط فارجع إليه لو شئت التفصيل وقال الحافظ في الفتح تحت حديث الباب فيه أخذ الإنسان على نفسه بالشدة بالعبادة وإن أضر ذلك ببدنه ومحله ما إذا لم يفض إلى الملال وعليه يحمل قوله صلى الله عليه وسلم خذوا من العمل ما تطيقون فإن الله لا يمل حتى تملوا.

٨٢١ يقوم: أي يصلي فإن قيام الليل متعارف في الصلاة فيه فيستمر يصلي السدس الرابع والخامس.

٨٢٢ فإذا كانت: قال ميرك وفي أكثر الروايات بلفظ ثم وقيل في كلمة ثم فائدة وهي أنه عليه السلام يقضي حاجته بعد إحياء الليل بالتهجد فأداء العبادة قبل قضاء الشهوة جدير به صلى الله عليه وسلم وقيل يحتمل أن ثم لتراخي الإخبار أي كان عادته صلى الله عليه وسلم هكذا ثم إن اتفق أحيانا أن يقضي حاجته فيقضيها.

٨٢٣ ألم بأهله: أي قرب من زوجته كناية عن الجماع.

٨٢٤ مخرمة: بفتح الميم وسكون الخاء المعجمة وفتح الراء المهملة.

٨٢٥ عرض: بفتح العين على الأصح الأشهر وفي رواية بضمها وهو بمعنى مفتوح العين أي جانبها قاله القاري.

٨٢٦ الوسادة: بكسر الواو المخداة المعروفة الموضوعة تحت الرؤوس ونقل القاضي عياض وغيره أن المراد هناك الفراش لقوله اضطجع صلى الله عليه وسلم في طولها إلخ فكأنه رضي الله عنه نام تحت رجليه تأدبا وتبركا قلت كان هذا أحسن ولو ساعده اللفظ فالأوجه عندي أن المراد بالمخداة هو معناه الحقيقي ولا محذور فيه كما لا يخفى.

٨٢٧ أو قبله: الظاهر أن ترديد من ابن عباس رضي الله عنه بناء على تردده في أن غاية النوم نصف الليل أو أقل منه أو أكثر ويحتمل الشم من الراوي قاله القاري.

٨٢٨ الخواتيم: وفي نسخة الخواتم جمع ختام بمعنى الخاتمة منصوب على أن الآيات بدل من العشر قاله المناوي.

٨٢٩ ففتلها: قال القاري وفتلها إما لينبهه على مخالفة السنة أو ليزداد تيقظه لحفظ تلك الأفعال أو ليزيل ما عنده من النعاس لرواية فجعلت إذا أغفيت يأخذ بشحمة أذني زاد المناوي أو استعطافا للصبي المحتاج إلى العطف في مقام العبادة أو إزعاجا أو تهييجا أو تحريضا له على قيام الليل وتعلم الدين.

٨٣٠ أبي جمرة: بجيم وراء كطلحة اسمه نصر بن عمران الضبعي.

٨٣١ زرارة: بضم الزاي أول الحروف ثم مهملات.

٨٣٢ منعه: لحاجة دعا إلى النوم فاختار النوم فلا حاجة إلى الشك.

٨٣٣ ثنتي: قال القاري فيه دليل على جواز قضاء النافلة بل على استحبابه وعلى أن صلاة الليل ثنتا عشرة ركعة كما هو المختار عند أبي حنيفة.

٨٣٤ قال إلخ: مناسبة الحديث بالترجمة بأن أمره بشيء يقتضي فعله صلى الله عليه وسلم.

٨٣٥ عبد الله: هو عبد الله بن أبي بكر بن محمد بن عمرو بن حزم فما في بعض النسخ من زيادة التاء في آخر لفظ أبي بكر سهو من الناسخ.

٨٣٦ الجهني: بضم الجيم وفتح الهاء نسبة إلى قبيلة جهينة.

٨٣٧ فسطاطه: بضم فاء ويسكر بيت من شعر وهو شك من الراوي عن زيد أنه توسد عتبة بيته أو عتبة فسطغاطه والظاهر الثاني لأن الاطلاع على صلاته صلى الله عليه وسلم إنما يتصور حال كونه في الخيمة في دوران السفر الخالي عن الأزواج الطاهرات قاله القاري وهو مختار المناوي إذ قال الظاهر أن ذلك كان في السفر فإنه عند نسائه في الحضر فلا يمكن أن يرمقه زيد.

٨٣٨ في رمضان: قال القاري أي في لياليه وقت التهجد فلا ينافيه ما صلاه بعد صلاة العشاء من صلاة التراويح وكتب الشيخ في البذل يشكل عليه ما ورد من روايتها أنه كان يصلي من الليل ثلاثة عشرة ركعة وأيضا يشكل عليه بصلاة التراويح فإنه صلى الله عليه وسلم صلاها بثلاث ليال ثم تركها بعذر فرضيتها والجواب عن الأول أن السائل لما سأل عن صلاة الليل وزاد لفظ في رمضان فظن أن عنده أن رسول الله صلى الله عليه وسلم لعله كان يزيد في رمضان على تهجده في غير رمضان فردته بقولها ما كان يزيد في رمضان ولا في غيره أي في غالب الأحوال والأوقات فغرضها بهذا الرد على ما يظن أنه صلى الله عليه وسلم كان يزيد في رمضان عى غيره فلا ينافيه ما كان يزيده في بعض الأوقات وأما عن الثاني فإن هذا الحديث لا تعلق له لصلاة التراويح لا نفيا ولا إثباتا لأنها صلاة أخرى والاستدلال بهذا الحديث على أن التراويح ثمان ركعات لغو هكذا كتاب مولانا محمد يحيى المرحوم من تقرير شيخه مختصرا.

٨٣٩ أتنام: المشهور عند الشراح في معنى الحديث أنها تعني أن الوتر ربما يفوت بأن لا يستيقظ في الوقت ثم أشكلوا عليه بقصة ليلة التعريس فأجابوا عنها بأجوبة عديدة والأوجه عندي أن الحديث من باب نقض الوضوء بالنوم دون باب الوقت والمعنى أنك تنام قبل الوتر بعد الاستيقاظ ولا تجدد الوضوء أحيانا فأجابها عليه السلام بأن قلبه يقظان فيدرك الحديث فلا إيراد ولا جواب فتأمل.

٨٤٠ نحوه: اختلفت النسخ في ذكر لفظ نحوه ولفظ ح التحويل ففي بعضها أحدهما وفي بعضها ذكرهما معا ولا وجه لذكرهما معا والوجه الاقتصار على أحدهما والمقصود بيان الطرف لعديدة الرواية المتقدمة قال القاري إجماع النسخ على قوله وحدثنا قتيبة بالواو العاطفة يدل على ثبوت التحويل سواء ضم معه لفظ نحوه للتأكيد أو حذف نعم كان حق التحويل أن يؤتى بعد قوله حدثنا معن كما لا يخفى.

٨٤١ تسع: قال القرطبي استشكل حديثها على كثير حتى نسب إلى الاضطراب وأجيب بأنه إنما يتم لو اتحد الراوي عنها والوقت والصلاة والصواب حمله على أوقات متعددة وأحوال مختلفة فتارة يصلي سبعا وتارة تسعا وتارى إحدى عشرة وهو الأغلب.

٨٤٢ أبي حمزة: قال القاري قال المؤلف في جامعه أبو حمزة عندنا طلحة بن زيد وقال النسائي هو عندنا طلحة بن يزيد قال ميرك هو قول الأكثر قلت وبه جزم أهل الرجال وسيأتي شيء منه في آخر الحديث.

٨٤٣ بني عبس: بمهملتين بينهما موحدة تحتية ساكنة كفلس اسمه صلة بن زفر العبسي الكوفي حكاه القاري عن المنذري.

٨٤٤ مع رسول الله: قال البيجوري أي جماعة فإن كانت الصلاة صلاة التراويح فالأمر ظاهر لأن الجماعة مشروعة فيها وإن كانت غيرها ففعلها جماعة جائز ويؤيده ظاهر السياق من أن الأربع ركعات كانت بسلام واحد وعلى كونها صلاة التراويح يتعين أنها كانت بسلامين لأن التراويح يجب فيها السلام من كل ركعتين ولا يصح فيها أربع ركعات بسلام واحد.

٨٤٥ من الليل: من للتبعيض أو بمعنى في ولفظ أحمد والنسائي أنه معه في ليلة من رمضان.

٨٤٦ قال: قال القاري الأظهر أنه بعد تكبيرة التحريمة وقال المناوي أي اراد الدخول فيها.

٨٤٧ البقرة: أي بعد الفاتحة لا كما توهم أنه افتتحها بدون الفاتحة ولم يذكرها الراوي اعتمادا على فهم السامع وكان معروفا من عادته فقد قال لا صلاة إلا بفاتحة الكتاب.

٨٤٨ من قيامه: قال القاري المراد أن ركوعه كان متجاوزا عن المعهود كالقيام وأغرب من زعم أن من هذه للبيان حيث قال هذا بيان لقوله نحوا أي مثلا وقال المناوي والظرف متعلق بـ نحو المتضمن معنى القرب أي قريبا.

٨٤٩ يقول إلخ: كرر الألفاظ لإفادة التكثير أو إشارة إلى جمع كل من ثنتين بنفس واحد ذكره جمع من الشراح.

٨٥٠ فكان قيامه: فيه حجة للجمهور منهم الأئمة الثلاثة أن من أطال الاعتدال أو الجلسة تصح صلاته خلافا للشافعية قال المناوي لا دليل فيه لما ذهب أكثر الشافعية منهم النووي أن الاعتدال والقعود بين السجدتين ركنان طويلان بل المذهب أنهما ركنان قصيران فمتى زاد فيهما على قدر الذكر المشروع عمدا لبطلت صلاته.

٨٥١ حتى قرأ: ظاهره أنه قرأ السور الأربع في الركعات الأربع وبه صرحت رواية أبي داود لكن رواية الشيخين ظاهرة في أنه قرأ الكل في ركعة فلعل الواقعة تعددت قاله المناوي وتعقبه القاري بأن الرواية لمسلم وحده لا البخاري وأنه قرأ السور الثلاث أي البقرة وآل عمران والنساء في ركعة وفي الأخرى قرأ السور الأربع في أربع ركعات أو يقال إن في رواية أبي داود والترمذي وهما والصواب رواية

مسلم والنسائي فإن فيهما التفصيل والتبيين.

٨٥٢ قال أبو عيسى إلخ: غرض المصنف أن أبا حمزة الراوي في أول السند مختلف في اسمه وأيضا كان يحتمل اللبس بأبي حمزة الضبعي رجل آخر من الرواة فبين أولا اسمه وذكره بعده اسم أبي حمزة الضبعي أنه رجل آخر اسمه نصر بن عمران وأبو طلحة هذا الذي في سند الترمذي مختلف في اسمه كما تقدم في أول السند.

٨٥٣ العبدي: نسبة لبني عبد قيس قبيلة مشهورة.

٨٥٤ أبي المتوكل: الناجي اسمه علي بن داود بضم الدال وتقديم الواو وقيل داود بفتح الدال:

٨٥٥ بآية من القرآن: وهي (إن تعذبهم فإنهم عبادك) (المائدة: ١١٨) وكان عليه السلام بها يركع ويسجد كما رواه أبو عبيد وغيره ويشكل عليه ما في رواية مسلم وغيره من النهي عن القراءة في الركوع والسجود وأجيب بأنه يحتمل أن يكون لبيان الجواز إشارة إلى أن النهي للتنزيه أو قبل النهي أو يوجه بأن المعنى يركع ويسجد بمقتضى هذه الآية مثلا بلفظ سبحان ربي العزيز الحكيم.

٨٥٦ سوء: بالفتح نقيض المسرة مصدر وبالضم اسم وشاع الإضافة إلى المفتوح قاله المناوي وقال القاري بأمر سوء بالإضافة وروي بقطعها على الصفة قال ميرك الرواية بالإضافة كما يفهم من كلام الحافظ ابن حجر وجوز الكرماني أن يكون بالصفة.

٨٥٧ أقعد: قال القاري أي أصلي قاعدا وأتركه صلى الله عليه وسلم يصلي قائما أو معنى أقعد لا أصلي معه صلى الله عليه وسلم بعد ذلك الشفع وأتركه يصلي وكلاهما أمر سوء في الجملة لظهور صورة المخالفة وما يتبادر إلى الفهم أن مراده إبطال الصلاة للإطالة وقعوده للملالة فباطل لقوله تعالى: ولا تبطلوا أعمالكم (محمد: ٣٣) فلا يجوز حمل فعل صحابي جليل على ذلك مختصرا وقال المناوي مؤولا على مسلك الشافعية أي ينوي قطع القدوة ويتم صلاته منفردا لا أنه يقطع صلاته كما ظنه القسطلاني وغيره لأن ذلك لا يليق بجلالة ابن مسعود قلت وظاهر السياق مع القسطلاني وغيره.

٨٥٨ فإذا بقي: فيه إيماء إلى أن الذي كان يقرأه قبل أن يقوم أكثر لأن البقية تطلق في الغالب على الأقل.

٨٥٩ أو أربعين: يحتمل أن يكون شكا من الراوي عن عائشة أو ممن دونه ويحتمل أن يكون من كلامها إشارة إلى أن ما ذكرته مبني على التخمين تحرزا عن الكذب أو إشارة إلى التنويع بأن يكون تارة إذا بقي ثلاثون وتارة إذا بقي أربعون زاد المناوي أو بحسب طول الآيات وقصرها والظاهر أنها إشارة إلى أن المذكور مبني على التخمين قلت وهو المرجع عندي.

٨٦٠ قام فقرأ: في الحديث مسألتان خلافيتان الأولى ما قال الزين العراقي الحديث يقتضي أن من افتتح الصلاة قاعدا ثم انتقل إى القيام لا يقرأ حال نهوضه بخلاف عكسه فيقرأ حال الهوى وبه صرح الشافعية في فرض المعذور وأما في النفل فمخير في القراءة حال النهوض والهوى لكن الأفضل القراءة هاويا لا ناهضا والثانية ما قال ميرك إن في الحديث ردا على من اشترط على من افتتح النافلة قاعدا أن يركع قاعدا أو قائما أن يركع قائما وهو محكي عن أشهب وبعض الحنفية قلت والأئمة الأربعة على جواز القيام لمن افتتح قاعدا وعكسه وتفصيل الخلاف في المطولات.

٨٦١ الحذاء: بمفتوحة وشدة ذال معجمة هو خالد بن مهران ولم يكن بحذاء ولكن كان يجلس إليهم فنسب إليهم.

٨٦٢ تطوعه: بدل مما قبله بإعادة الجار وهذا في البدل كثير تنبيها على أنه هو المقصود والمبدل منه توطية وفي لفظ التطوع إشعار إلى أن صلاة الليل لم تكن فرضا عليه صلى الله عليه وسلم.

٨٦٣ ليلا: قال في المفاتيح يعني يصلي صلاة كثيرة من القيام والقعود أو يصلي ركعات مطولة في بعض الليالي من القيام وفي بعضها من القعود كذا في البذل وبسط القاري في إعراب ليلا طويلا فارجع إليه.

٨٦٤ وسجد وهو قائم: لا ينافي حديث عائشة رضي الله عنها المتقدم فإن له صلى الله عليه وسلم أحوالا مختلفة في تهجده فكان يفعل مرة كذا ومرة كذا.

٨٦٥ وداعة: بفتح الواو وتخفيف الدال المهملة بعدها ألف ثم عين مهملة.

٨٦٦ السهمي: نسبة لقبيلة من قريش صحابي أسلم يوم الفتح.

٨٦٧ سبحته: بضم السين وسكون الموحدة أي نافلته سميت سبحة لاشتمالها على التسبيح وإنما خصت النافلة بذلك لأن التسبيح الذي في الفريضة أيضا نافلة والتخصيص باعتبار الغالب وقد تطلق على الصلاة مطلقا يقال فلان يسبح أي يصلي فرضا أو نفلا.

٨٦٨ الزعفراني: بفتح الزاي المعجمة وسكون العين المهملة وفتح الفاء والراء وبعد الألف نون نسبة إلى الزعفرانية قرية قرب بغداد وقيل محلة قديمة بكرخ بغداد كذا في هامش تهذيب التهذيب.

٨٦٩ كان: تامة أي وجد أكثر صلاته والحال أنه جالس وقيل ناقصة الخبر محذوف مثل كان ضربي زيدا قائما وقيل الواو زائدة كما هو شائع في خبر كان وجملة وهو جالس خبر كان والرابطة محذوفة قال ابن حجر هذا تكلف بعيد لا يعول عليه.

٨٧٠ مع رسول الله: أي شاركته في الصلاة بمعنى أن كلا منهما فعل تلك الصلاة وليس المراد أنه صلى معه جماعة لأنه يبعد ذلك ههنا وإن كانت الجماعة جائزة في الرواتب لكنها غير مشروعة فيها قاله البيجوري وقال أبو زرعة ذلك يحتمل ثلاثة أوجه أحدها المراد المعية في صلاة الجماعة وهو بعيد لأنه لم يفعل الراتبة جماعة الثاني المعية في الزمان أو المكان أو فيهما وإن كانا منفردين والثالث المعية في أصل الفعل أي كل منهما فعل ذلك وإن اختلف زمن الفعل ومحله وهذا أرجح.

٨٧١ في بيته: متصل بالثلاثة قبله أو بسنة المغرب فقط وهو الظاهر لقوله الآتي في العشاء أيضا في بيته فإنه لو كان هذا راجعا إلى الثلاثة لا يحتاج إلى ذكره ههنا بل يكتفي بذكره بعد العشاء فقط وأصرح منه دلالة ما في رواية للبخاري فأما المغرب والعشاء ففي بيته وأغرب ابن أبي ليلى فقال لا تجزئ سنة المغرب في المسجد قاله القاري.

٨٧٢ وحدثتني: قيل الواو زائدة وقيل عطف على محذوف أي حدثني غير حفصة وحدثتني حفصة قاله القاري زاد المناوي هذا أحسن من جعله زائدة.

٨٧٣ خفيفتين: وقد صح ذلك من طرق في الصحيحين وغيرهما فيسن تخفيفهما والحديث المرفوع في تطويلهما من مرسل سعيد بن جبير يحمل على بيان الجواز على أن فيه راويا لم يسم فلا حجة فيه لمن قال يندب تطويلهما ولو لمن فاته شيء من قراءته صلاة الليل قاله القاري قال المناوي وأخذ مالك من تخفيفهما أنه لا يقرأ فيهما غير الفاتحة وحكاه ابن عبد البر عن الأكثر وبالغ السلف فقال لا يقرأ فيهما شيئا اصلا.

٨٧٤ الفزاري: بفتح التاء وتخفيف الزاي وبعد الألف راء نسبة إلى فزارة وهي قبيلة.

٨٧٥ أراهما: بفتح الهمزة أي لم أبصرهما قال القاري قد روى المصنف أي في الجامع والنسائي عن ابن عمر رضي الله عنهما رمقت النبي صلى الله عليه وسلم شهرا كان يقرأ بهما أي بسورتي الإخلاص في ركعتي الفجر ومن ثم استدل به بعضهم على الجهر بالقراءة فيهما وأجيب بأنه لا حجة فيه لاحتمال أنه عرف ذلك بقراءته بعض السورة وقد صح عن عائشة رضي الله عنها أن كان يسر فيهما بالقراءة ويوافقه قياس الإخفاء في سائر السنن النهارية والليلية قال ابن حجر وهذا كله صريح في أنه رأى النبي صلى الله عليه وسلم يصليهما فينافي رواية الشمائل أنه لم يره يصليهما ويمكن أن يجاب بأنه لم يره قبل أن تحدثه وتعرض المناوي عن التعارض وسكن عن الجواب وحكى البيجوري عن الشر املسي أن النفي محمول على الحضر فإنه كان يصليهما عند نسائه والرؤية محمولة على البصر فإنه كان فيه يصليهما عند صحبه.

٨٧٦ ركعتين: هكذا في هذه الرواية ركعتان قبل الظهر لكن المعروف عن عائشة المروي عنه بطرق أربع قبل الظهر ويؤيده أيضا ما روي عنها مرفوعا من ثابر على ثنتي عشر ركعة الحديث وفسر فيه بأربع قبل الظهر فيمكن أن يؤول حديث الباب على بعض الأوقات وقد أخرج البخاري في صحيحه برواية ابن المنتشر عن عائشة أن النبي كان لا يدع أربعا قبل الظهر وركعتين قبل الغداة وقال الطبري الأربع كانت في كثير من أحواله والركعتان في قليلها قال ميرك وبهذا يجمع بين ما اختلف عن عائشة في ذلك.

٨٧٧ وقبل الفجر: قال المناوي أفضل الرواتب ركعتا الفجر للخلاف في وجوبهما قال العراقي ولم أر لأصحابنا تعرضا لأكدها بعدهما وقال المالكية والحنابلة أكدها بعدهما الركعتان بعد المغرب ويشهد له أن الحسن قال بوجوبهما أيضا ثم بعدهما يحتمل بعدية العشاء لأنها من صلاة الليل وهي أفضل ويحتمل سنة الظهر لاتفاق الروايات عليها واختلفت الحنفية في ذلك كما بسط في مراقي الفلاح والطحطاوي.

٨٧٨ ضمرة: بفتح الضاد المعجمة وسكون الميم.

٨٧٩ لا تطيقون: أي بحسب الكيفية والحالة أو باعتبار الدوام والمواظبة وفيه إشارة إلى ترغيب السائلين على المداومة في المتابعة.

٨٨٠ أطاق إلخ: يعني ومن لم يطق منا ذلك علم.

٨٨١ ركعتين: قال القاري والمناوي هذه صلاة الضحى والأربع الآتية عند الزوال تسمى صلاة الأوابين لما روى مسلم من حديث زيد بن أرقم مرفوعا صلاة الأوابين حين ترمض الفصال قلت والأوجه عندي أن هذه صلاة الإشراق والآتية صلاة الضحى وهما واحد عند الفقهاء والمحدثين فإنهم ذكروا أن وقت الضحى من ارتفاع الشمس إلى قريب من الزوال وصلاتان عند مشائخ السلوك يسمون الأولى صلاة الإشراق ووقتها من ارتفاع الشمس إلى ربع النهار والثانية صلاة الضحى ووقتها من ربع النهار إلى قريب من نصف النهار وهو الأوجه عندي كما حققته في أوجز المسالك على موطأ مالك.

٨٨٢ بالتسليم: قيل يعني به التشهد سمي تسليما لاشتماله عليه.

٨٨٣ والنبيين: هذه قرينة قوية على أن المراد بالتسليم التشهد لا تسليم التحلل كما جزم به الشراح الشافعية قال القاري أي يفصل بالتشهد المشتمل على قوله السلام علينا وعلى عباد الله الصالحين فإنه يشمل كل عبد صالح في السماء والارض على ما ورد في الصحيح ويؤيده حديث ابن مسعود في المتفق عليه كنا إذا صلينا مع النبي صلى الله عليه وسلم قلنا السلام على الله من عباده السلام على جبرئيل السلام على ميكائيل السلام على فلان الحديث ذكره الطيبي وتبعه الحنفي وأغرب ابن حجر حيث تعقبهما بقوله

فيه نظر إذ لفظ الحديث يأبى ذلك وإنما المراد بالتسليم فيه تسليم التحلل قال القاري ولا يخفى أن سلام التحلل إنما يكون مخصوصا بمن حضر المصلى من الملائكة والمؤمنين ولفظ الحديث أعم منه حيث ذكر الملائكة والمقربين والنبيين ومن تبعهم من المؤمنين إلى يوم الدين.

٨٨٤ المؤمنين والمسلمين: لعل الجمع بين الوصفين مع أن موصوفهما واحد للإشارة إلى انقيادهم الباطني والظاهري والجمع بين النسبة العلمية والمباشرة العملية.

٨٨٥ صلاة الضحى: اختلف في ضبطه ومصداقه لغة كما بسط في الأجوز واختلفت مذاهب السلف في ندبه وعدمه كما بسط في البذل فارجع إليهما قال المناوي شهد تسعة عشر من أكابر الصح أنهم رأوا المصطفى صلى الله عليه وسلم يصليها حتى قال ابن جرير أحاديثها بلغت حد التواتر قلت وبسط في الأوجز أسماء من رواها من الصحابة فبلغت أكثر من خمس وعشرين فارجع إليه لو شئت تفصيل أسمائهم.

٨٨٦ الرشك: بكسر الراء وسكون المعجمة كبير اللحية لقب يزيد بن أبي يزيد الضبعي كذا في القاموس وقال أبو الفرج الجوزي هو بالفارسية الكبير اللحية ولقب به لكبر لحيته قال ابن الجوزي دخل عقرب في لحيته فأقام بها ثلاثا هذا هو المشهور وقيل الرشكل القسام كما يأتي في الصيام من المصنف.

٨٨٧ قالت: اختلفت الروايات عن عائشة رضي الله عنها في صلاته صلى الله عليه وسلم الضحى كما سيأتي قريبا وفي هذا الحديث إثباتها عنها مطلقا وقال ابن عبد البر حديث معاذة عن عائشة منكر وتعقبوا كلامه كما في الأوجز.

٨٨٨ الزيادي: بكسر الزاي وفتح التحتية وبعد الألف دال مهملة نسبة إلى أحد أجداده زياد.

٨٨٩ عبيد الله: مصغرا وفي نسخة مكبرا قاله القاري قلت والمؤيد بكتب الرجال هو المصغر.

٨٩٠ ست ركعات: قال المناوي وهذا روي من حديث علي وجابر وعائشة قال القسطلاني لا يخلو إسناده كل منهما من مقال.

٨٩١ أحد: أي من الصحابة وفي ابن أبي شيبة من وجه آخر عن ابن أبي ليلى قال أدركت الناس وهم متوافرون فلم يخبرني أحد أن النبي صلى الله عليه وسلم صلى الضحى إلا أم هانئ ولمسلم عن عبد الله بن الحارث قال سألت وحرصت على أن أحدا من الناس يخبرني أن النبي صلى الله عليه وسلم سبح سبحة الضحى فلم يخبرني أحد غير أم هانئ فذكر الحديث وبين ابن ماجه في رواية وقت سؤال عبد الله بن الحارث عن ذلك ولفظه سألت في زمن عثمان—والناس متوافرون—أن أحدا يخبرني فلم يخبرني أحد غير أم هانئ.

٨٩٢ بيتها: بظاهره يخالف رواية الشيخين عنها قالت ذهبت إلى رسول الله عام الفتح فوجدته يغتسل وفاطمة ابنته يستره بثوب الحديث اللهم إلا أن يقال فوجدته يغتسل في بيتي أو يقال كان لها بيتان أحدهما كان صلى الله عليه وسلم نزل فيه والآخر سكناها فالإضافة باعتبار الملك أو يحمل على تعدد الواقعة أو كان في بيتها في ناحية عنها وعنده فاطمة رضي الله عنها فذهبت إليه قال ميرك وظاهر حديث الباب أن الاغتسال وقع في بيتها ولمسلم من طريق أبي مرة عنها أنها ذهبت إلى النبي صلى الله عليه وسلم وهو بأعلى مكة فوجدته يغتسل ويجمع بينهما بأن ذلك تكرر منه ويؤيده ما رواه ابن خزيمة من طريق مجاهد عنها وفيه أن أبا ذر ستره لما اغتسل ويمكن أن يكون نزل في بيتها في أعلى مكة وكانت هي في بيت آخر وأما الستر فيحتمل أن يكون أحدهما ستره في ابتداء الغسل والآخر في أثنائه على ما أشار إليه

العسقلاني لكنه لا يخلو عن بعد.

٨٩٣ ثماني ركعات: وفي الطبراني من حديث ابن أبي أوفى أنه صلى الشحى ركعتين فسألته امرأته فقال إن النبي صلى الله عليه وسلم صلى يوم الفتح ركعتين وهو محمول على أنه رأى من صلاته ركعتين وأن أم هانئ رأت بقية الثمان وهذا يقوي أنه صلاها مفصولة كذا أفاده الحافظ العسقلاني وروى أبو داود عنها أنه صلى الله عليه وسلم صلى يوم الفتح سبحة الضحى ثماني ركعات يسلم من كل ركعتين.

٨٩٤ إلا أن يجيء: اختلفت الروايات عن عائشة في صلاته صلى الله عليه وسلم الضحى ففي حديث الباب تقييده بالمجيء عن مغيبه وتقدم في أول الباب من حديث معاذة عنها الإثبات مطلقا وفي الصحيحين وغيرهما برواية عروة عنها ما رأيته صلى الله عليه وسلم يصلي سبحة الضحى قط الحديث وهذا لفظ مالك في الموطأ فيه نفي رؤيتها مطلقا مؤكدا واختلف العلماء في ذلك فذهب ابن عبد البر إلى ترجيح ما اتفق عليه الشيخان وقالوا لا يستلزم من عدم رؤيتها عدم الوقوع فيقدم إثبات من روي عنه من الصحابة وذهب آخرون إلى الجمع بين رواياتها فقال البيهقي عندي المراد بقولها ما سبحها أي ما داوم عليها وأنت خبير بأن تأكيد نفي الرؤية بـ قط يأبى هذا التأويل وحكى المحب أنه جمع بعضهم بين روايتي الشمائل يعني حديثي معاذة وابن شقيق بأن حديث ابن شقيق محمول على المسجد وحديث معاذة على البيت وينكر عليه حديث عروة ويجاب عنه بأن المنفي صفة مخصوصة بعدد محصور في وقت مخصوص وكان صلى الله عليه وسلم يصليها بغير عدد مخصوص كما قالت يصلي أربعا ويزيد ما شاء الله ملخص من جمع الوسائل والأوجه عندي في الجمع أن حديث عروة محمول على صلاة الإشراق ويطلق عليها أيضا صلاة الضحى في الروايات فإنه صلى الله عليه وسلم كان يصليها في المسجد فما رأتها عائشة رضي الله عنها قط وحديث معاذة على البيت وحديث ابن شقيق على المسجد كما في الأوجز.

٨٩٥ عبيدة: مصغرا ابن معتب كما جزم به القاري وذكره المناوي بلفظ أبي عبيدة والظاهر أنه وهم وإبراهيم شيخه هو النخعي.

٨٩٦ سهم إلخ: بفتح سين وسكون هاء كفلس ابن منجاب بكسر ميم فسكون نون فجيم فألف بعدها موحدة آخر الحروف.

٨٩٧ قرثع: بفتح قاف وسكون راء فمثلثة مفتوحة فعين مهملة على وزن جعفر.

٨٩٨ أو عن قزعة: بفتح قاف وزاي وعين مهملة كدرجة وغرضه أنه شك هشيم في أن الرواية بواسطة قزعة أو بدون الواسطة وسيأتي الحديث الآتي بدون الشك بزيادة الواسطة.

٨٩٩ عند زوال إلخ: قيل في المناسبة بالترجمة إن لفظ عند كما يطلق على عقب زوال الشمس يمكن حمله على ما قبله فتكون صلاة الضحى وحكى البيجوري أن هذه الأحاديث وجدت في باب العبادة كما في بعض النسخ وهو الأحسن ولعل إيرادها في هذا الباب من تصرف النساخ ولم يكن في النسخ المقروءة على المصنف ترجمة بباب صلاة الضحى ولا بباب التطوع ولا بباب الصوم ووقعت هذه الأحاديث كلها في باب العبادة فلا إشكال.

٩٠٠ يصلى: على صيغة المجهول والظهر قائم مقام فاعله.

٩٠١ يصعد: يشكل عليه أن الملائكة الحفظة لا يصعدون إلا بعد صلاة العصر وبعد صلاة الصبح ويبعد أن العمل يصعد قبل صعودهم وقد يراد بالصعود القبول قاله البيجوري وقال المناوي قد يراد بالصعود تعلق علم الله به.

٩٠٢ أحمد بن إلخ: غرض المصنف بإيراد هذا السند أن أحمد بن منيع روى هذا الحديث عن هشيم بالشك في ذكر قزعة وعدمه وروى عنه أبي معاوية بالواسطة بدون الشك والجزم قاض على الشك فكان واسطة قزعة ثابتة في الرواية وكذا بإثبات الواسطة أخرجه ابن ماجه والإمام أحمد في مسنده إلا أن أبا داود أخرجه عن ابن منجاب عن قرثع عن أبي أيوب فتأمل.

٩٠٣ أبو معاوية: قيل هو هشيم المذكور في السند المتقدم وأشكل بأنه إن كان كذلك فلا فائدة لتكرار السند ووجه بأن الغرض أن ابن منيع روى تارة عن هشيم بالتردد وتارة بدونه قاله المناوي قلت وأنت خبير بأن المشهور بهذه الكنية عدة رجال لكن الظاهر هناك هو كونه هشيما المذكور فإنه أيضا يكنى بأبي معاوية.

٩٠٤ عبد الكريم: هو ابن مالك الجزري.

٩٠٥ تزول الشمس: هذه قرينة على أن المراد في الرواية السابقة بقوله عند زوال الشمس هو بعد الزوال فإن الصلاة عند الزوال لا تجوز واختلفوا في هذه الصلاة هل هي صلاة الزوال أو سنة الظهر قال القاري أبعد ابن حجر حيث قال هذه ورد مستقل سببه انتصاف النهار وبعده لا يخفى إذ لا يعرف منه صلى الله عليه وسلم المداومة حينئذ على غير سنة الظهر ولذا لم يعد أحد من الفقهاء صلاة الزوال لا من السنن المؤكدة ولا من المستحبة مختصرا ووافق المناوي ابن حجر إذ قال هذه الأربع ورد مستقل سببه انتصاف النهار إلى آخر ما قاله.

٩٠٦ المقدمي: بضم الميم وفتح القاف وتشديد الدال المهملة المفتوحة هو عمر بن علي بن عطاء بن مقدم المقدمي.

٩٠٧ ويمد فيها: قال الغزالي في الإحياء وليطول هذه الركعات وليقرأ فيها سورة البقرة أو سورة من المئين أو أربعا من المثاني.

٩٠٨ التطوع إلخ: قال القاري المراد بالتطوع غير الفرض فيشمل السنن المؤكدة المستحبة وغيرها من صلاة الضحى وأمثالها.

٩٠٩ العنبري: نسبة لبني عنبر حي من تميم.

٩١٠ حرام: بمهملتين مفتوحتين ابن معاوية وهو حرام بن حكيم بن خالد بن سعد بن الحكم ووهم من جعلهما اثنين قاله القاري.

٩١١ عبد الله: عبد الله بن سعد الأنصاري الحرامي ووهم من جعله عبد الله بن سعيد بالياء.

٩١٢ ما أقرب بيتي: صيغة تعجب وفيه زيادة في الجواب إذ بين له أن ما يفعله يكون أدعى إلى التأسي به وليفهمه أنه لا فرق في كونها أفضل في البيت بين قرب المسجد عن بيته وبعده عنه.

٩١٣ صوم: قال البيجوري وفي بعض النسخ صيام رسول الله وكل منهما مصدر لـ صام فهما بمعنى واحد وهو لغة الإمساك ولو عن الكلام ومنه قوله تعالى: إني نذرت للرحمن صوما (مريم: ٢٦) وشرعا الإمساك عن المفطرات جميع النهار بنيته والمراد به ههنا ما يشمل الفرض والنفل.

٩١٤ نقول: بالنصف على الرواية الصحيحة وجوز بعضهم الرفع قال القسطلاني وهو ضعيف رواية ودراية.

٩١٥ قد صام: أي الشهر كله أو داوم على الصيام وعبر عن المستقبل بالماضي دلالة على عدم الشك في تحققه.

٩١٦ منذ قدم: قيدت به لأن الأحكام إنما كثرت من حين قدمها ورمضان لم يفرض إلا فيها.

٩١٧ حجر: بضم الحاء المهملة وسكون الجيم.

٩١٨ نرى: بنون الجمع أو بالتحتانية على بناء المجهول أو بالخطاب ثلاثة وجوه قاري وجعل المناوي الثاني أيضا ببناء المعروف فقال وفيه ضمير من غير مرجع.

٩١٩ أن لا يريد: بالنصب ووجهه ظاهر وروي بالرفع على أن أن مخففة من الثقيلة.

٩٢٠ ولا نائما: قال المناوي لا يشكل على الحديث قول عائشة كان إذا صلى صلاة داوم عليها وقولها كان عمله ديمة لأن المراد بذلك ما اتخذ راتبا لا مطلق النفل فهذا وجد الجمع بين الحديثين وإلا فظاهرما التعارض قال ميرك وهو لا يشفي العليل كما ترى قال القاري والأظهر أن يقال إعمال العمل المسمى بالتهجد مثلا تارة في أول الليل وتارة في آخره لا ينافي مداومة العمل كما أن صلاة الفرض تارة يصلي في أول الوقت وتارة في آخره وهو ظاهر يشفي العليل.

٩٢١ شعبان: هذا ينافي ما سبق أنه صلى الله عليه وسلم لم يصم شهرا كاملا غير رمضان وجمع بأن المراد أنه صام أكثره لرواية مسلم كان يصوم شعبان كله كان يصومه إلا قليلا قال النووي الثاني مفسر للأول يعني معنى قولها كله غالبه وقد نقل الترمذي عن ابن المبارك أنه جاء في كلام العرب إذا صام أكثر الشهر أن يقال صام الشهر كله واستبعده الطيبي معللا بأن الكل تأكيد لإرادة الشمول ودفع التجوز فتفسيره بالبعض مناف له قال فيحمل على أنه كان يصومه كله في وقت ويصوم أكثره في وقت آخر لئلا يتوهم أنه واجب كرمضان فعلى هذا مراد عائشة وابن عباس رضي الله عنهما من قولهما ما صام شهرا ما صامه على الدوام وقيل المراد بقولها كله أنه يصوم من أوله تارة وآخره أخرى وأثنائه طورا فلا يخلي شيئا منه من صيام ولا يخلو عن بعد على أنه صام شعبان كله واطلعت عليه أم سلمة ولم يطلع عليه ابن عباس وعائشة رضي الله عنهما.

٩٢٢ قال أبو عيسى: غرض المصنف دفع ما يظهر في هذا الحديث من الاختلاف على أبي سلمة بأن سالما رواه عن أبي سلمة عن أم سلمة وغير واحد رواه عنه عن عائشة فدفعه المصنف بقوله إنه يحتمل أن أبا سلمة روى عنهما جميعا.

٩٢٣ الإسناد: يشكل عليه بأن المصنف أخرج الحديث في الجامع بهذا الإسناد وحكم عليه بأنه حسن فكيف حكم عليه في الشمائل بالصحة وأجيب بأنه حكم ههنا بالصحة على الإسناد والحكم على الإسناد بالصحة أنزل درجة من الحكم على الحديث بالصحة كما ذكره ابن الصلاح.

٩٢٤ غير واحد: أي كثير من الرواة قال ميرك رواه محمد بن إبراهيم التيمي عن أبي سلمة عن عائشة ووافقه يحيى بن أبي كثير وسالم أبو النضر عند البخاري وغيره ومحمد بن إبراهيم وزيد بن أبي غياث عند النسائي وخالفهم يحيى بن سعيد وسالم بن أبي الجعد فروياه عن أبي سلمة عن عائشة.

٩٢٥ كان يصوم: حال من مفعول لم أر إن كانت الرؤية بصريه وإلا بأن كانت علمية وهو الأظهر فهي مفعول ثان وقوله أكثر صفة مفعول مطلق أي صياما أكثر من صيام النبي صلى الله عليه وسلم في شعبان.

٩٢٦ بل كان إلخ: يعني أن ما لا يصومه من شعبان في غاية من القلة بحيث يظن أنه صام كله فكلمة بل للترقي ولا ينافيه حينئذ قولها إلا قليلا ولا ما سبق من أنه ما صام شهرا كاملا منذ قدم المدينة ويشكل إكثاره صلى الله عليه وسلم صيام شعبان مع أنه ورد عند مسلم وغيره أفضل الصيام بعد

رمضان صوم شهر الله المحرم وأجيب باحتمال أنه كان يعرض له صلى الله عليه وسلم أعذار تمنعه عن الصوم كالسفر وغيره أو لأن لشعبان تخصيص رفع الأعمال وهو لا يوجد في المحرم أو لأنه صلى الله عليه وسلم ما علم أفضلية المحرم إلا في آخر عمره الشريف قاله البيجوري قلت يحتمل أن المراد بشهر المحرم صوم بعضه وهو يوم عاشوراء دون تمام الشهر وكان صلى الله عليه وسلم يصوم فلا إيراد.

٩٢٧ عبيد الله بن موسى: بلفظ التصغير فما في بعض النسخ عن عبد الله بن موسى غلط.

٩٢٨ غنام: بغين معجمة فنون مشددة.

٩٢٩ عبد الله: أي ابن مسعود كما هو مصرح في رواية المشكاة مع أنه يكون هو المراد عند الإطلاق في اصطلاح المحدثين قاله القاري.

٩٣٠ غرة: بضم غين معجمة وتشديد راء أي أوله والمراد هناك أوائله.

٩٣١ وقلما: قيل ما كافة صلة لتأكيد معنى القلة وقيل مصدرية أي قل كونه مفطرا يوم الجمعة وهو دليل لأبي حنيفة ومالك حيث ذهبا إلى أن صوم يوم الجمعة وحده حسن وعند جمهور الشافعي يكره إفرادها بالصوم لرواية الصحيحين عن أبي هريرة مرفوعا لا يصوم أحدكم يوم الجمعة الحديث إلى آخر ما بسطه القاري وفيه أيضا قال القاضي يحتمل أن يكون المعنى أنه لا يتغدى إلا بعد الجمعة كما روي عن سهل بن سعد الساعدي وبعده لا يخفى وبسط اختلاف المذاهب في ذلك في الأوجز واختلفت الأقوال في كل مذهب من مذاهب الأئمة والجملة المرجح عند الشافعي والحنابلة كراهة الإفراد وعند المالكية ندب الصوم واختلف الترجيح عند الحنفية في الندب والكراهة.

٩٣٢ قال أبو عيسى إلخ: غرض المصنف بيان توثيقه ويشكل عليه بأنه تقدم ترجمته في أبواب الضحى فكان الأنسب إيراد التوثيق هناك وأجيب بأنه احتيج إلى بيان توثيقه ههنا لأن ما رواه ههنا يعارضه ما مر من أنه كان يصوم غرة كل شهر.

٩٣٣ الضبعي: بضم المعجمة وفتح الموحدة بعدها مهملة نسبة إلى ضبيعة بن ثعلبة قاله السمعاني في الأنساب.

٩٣٤ والرشك: اختلف في معنى الرشك وسبب تلقيبه به فقيل إنه بمعنى كثير اللحية وتقدم في باب الضحى ومال المصنف إلى أنه بمعنى القسمة وكان يزيد يعرف علم القسمة أو كان يباشرها من جهة المملكة وكان ماهرا في قسمة الأراضي وحرفها وقيل الرشك العقرب لقب به لدخوله في لحيته ومكثه ثلاثا وقيل لأنه كان غيورا فكان عين الغيرة والرشك قال العسقلاني هو المعتمد فالرشك بالفتحة في الفارسية بمعنى الغيرة وعرب فغير أوله قاله القاري.

٩٣٥ عمرو: بفتح أوله وبالواو هو أبو حفص الفلاس الحافظ.

٩٣٦ عبد الله بن داود: كذا في الأصل وكذا في جامع الترمذي والنسائي فما في نسخة القاري والمناوي من عبد الله بن أبي داود بزيادة لفظ أبي سهو من الناسخ.

٩٣٧ الجرشي: بضم جيم وفتح راء فشين معجمة موضع باليمن.

٩٣٨ يتحري: تحراه تعمده وطلب ما هو أحرى بالاستعمال فالمعنى على الأول يتعمد صومهما فيصير عن الصوم منتظرا لهما وعلى الثاني مجتهدا في إيقاع الصوم فيهما.

٩٣٩ أبو مصعب: بصيغة المفعول واختلفت نسخ الشمائل في صفته بين المديني والمدني والأكثر على الأول قال المناوي هو عبد السلام بن حفص الليثي أو السلمي ولهم أبو مصعب آخر وآخر.

٩٤٠ رفاعة: بكسر الراء وبعد الألف عين مهملة وقال المناوي كعمامة بفاء ومهملات.

٩٤١ تعرض: أشكل عليه برواية مسلم يرفع إليه عمل الليل قبل عمل النهار وعمل النهار قبل عمل الليل وأجيب بأن الرفع غير العرض وفيه توجيهات أخر قال المناوي وكذا تعرض ليلة النصف من شعبان وليلة القدر فالأول إجمالي باعتبار الأسبوع والثاني والثالث باعتبار العام وفائدة تكرير العرض إظهار شرف العاملين بين الملأ الأعلى وبالخير يعلم شذوذ قول الحليمي اعتياد صومها مكروه.

٩٤٢ خيثمة: بفتح خاء معجمة وثاء مثلثة بينهما تحتانية.

٩٤٣ السبت: سمي به لأن السبت القطع وذلك اليوم انقطع فيه الخلق لأنه عز اسمه خلق السماوات والأرض في ستة أيام ابتدأ يوم الأحد وختم يوم الجمعة بخلق آدم عليه السلام.

٩٤٤ والخميس: بالنصب فيه وفيما قبله على أنه مفعول فيه لـ يصوم قال المظهر أراد صلى الله عليه وسلم أن يبين سنية جميع أيام الأسبوع وإنما لم يصمها متوالية لئلا يشق على الأمة الاقتداء به ولم يذكر في هذا الحديث يوم الجمعة وقد ذكر في حديث ابن مسعود قبل هذا أنه قلما كان يفطره أي منفردا أو منضما إلى ما قبله أو بعده قاله القاري وقال المناوي ترك الجمعة لأنه كان يكره صومه وأنت خبير بأن الكراهة ليست في المنضمة.

٩٤٥ الهمداني: بسكون الميم وعبدة كطلحة.

٩٤٦ الجاهلية: أي قبل بعثته صلى الله عليه وسلم تلقيا من أهل الكتاب أو باجتهاد منهم وقال القرطبي لعلهم استندوا في صومه إلى شرع إبراهيم أو نوح عليهما السلام فقد ورد في أخبار أنه اليوم الذي استوت فيه السفينة على الجودي فصامه نوح شكرا ولذا كانوا يعظمونه أيضا لكسوة الكعبة وعن عكرمة أنه سئل عن ذلك فقال أذنبت قريش ذنبا في الجاهلية فعظم في صدورهم فقيل لهم صوموا عاشوراء يكفر ذلك.

٩٤٧ وأمر بصيامه: فيه دليل لما قاله الحنفية إنه كان فرضا ثم نسخ خلافا لجمهور الشافعية وقد روى مسلم عن سلمة بن الأكوع أنه صلى الله عليه وسلم بعث رجلا من أسلم يوم عاشوراء فأمره أن يؤذن في الناس من كان لم يصم فليصم ومن أكل فليتم صومه إلى الليل وقال ميرك هكذا وقع في حديث عائشة وفيه اختصار وأخرج الشيخان من حديث ابن عباس رضي الله عنه أن النبي صلى الله عليه وسلم لما قدم المدينة وجد اليهود يصوم عاشوراء فسألهم عن ذلك فقالوا هذا يوم أنجى الله فيه موسى وأغرق فيه فرعون وقومه فصامه شكرا فقال نحن أحق بموسى منكم فصامه وأمر بصيامه واستشكل رجوعه صلى الله عليه وسلم إليهم في ذلك وأجيب باحتمال أن يكون أوحي إليه بصدقهم أو يتواتر الخبر بذلك أو أخبر به من أسلم منهم أو باجتهاد منه صلى الله عليه وسلم.

٩٤٨ هو الفريضة: يعني صارت الفريضة منحصرة في رمضان لأن تعريف المسند مع ضمير الفصل يفيد قصر المسند على السند إليه وهذا أصرح دليل في أن الفرض قبل رمضان كان غيره.

٩٤٩ عاشوراء: وهذا أيضا دليل على الوجوب السابق فإنه ما ترك استحبابه بل هو باق قال الحافظ ابن حجر يؤخذ من مجموع الأحاديث أنه كان واجبا لثبوت الأمر بصومه ثم تأكيد الأمر بذلك ثم بالنداء العام ثم زيادته بأمر من أكل بالإمساك ثم زيادته بأمر المهمات أن لا يرضعن فيه الأطفال وبقول ابن عباس وعائشة رضي الله عنهما لما فرض رمضان ترك عاشوراء مع العلم بأنه ما ترك استحبابه بل هو باق فدل على أن المتروك وجوبه وأما قول بعضهم إن المتروك تأكد استحبابه والباقي مطلق

استحبابه فلا يخفى ضعفه بل تأكد استحبابه باق ولا سيما استمرار الاهتمام به حتى عام وفاته صى الله عليه وسلم حيث يقول إن عشت فلأصومن التاسع والعاشر ولترغيبه في صومه وإنه يكفر سنة وأي تأكيد أبلغ من هذا.

٩٥٠ قالت: ولفظ البخاري برواية يحيى عن سفيان في هذا الحديث قالت لا قال ابن التين استدل به بعضهم على كراهة تحري صيام يوم من الأسبوع وأجاب الزين بن المنير بأن السائل في حديث عائشة إنما سأل عن تخصيص يوم من حيث كونها أياما فإنما خصص لأمر لا يشاركه فيه بقية الأيام كيوم عرفة وعاشوراء وجميع ما عين لمعنى خاص ويشكل على هذا الجواب صوم الاثنين فقد وردت فيها أحاديث صحيحة فالجواب أن يقال لعل المراد بالأيام المسؤول عنها الأيام الثلاثة من كل شهر فكأن السائل لما سمع أنه صلى الله عليه وسلم كان يصوم ثلاثة أيام ورغب في أنها تكون أيام البيض سأل عائشة هل يخصها بالبيض فقالت لا كان عمله ديمة يعني لوجعلها البيض لتعينت وداوم عليها لأنه كان يحب أن يكون عمله ديمة لكن أراد التوسعة بعدم تعيينها فكان لا يبالي من أي الشهر صامها كما تقدمت الإشارة إليها في حديث عائشة ملخص من الفتح وحديث عائشة هو المتقدم قريبا من حديث معاذة عنها.

٩٥١ ديمة: فعلة من الدوام انقلب واوه ياء لكسرة ما قبلها وأصل الديمة المطر يدوم أياما لا رعد فيه ولا برق أقله ثلاث ليال ثم شبه به غيره مما له دوام.

٩٥٢ امرأة: زاد عبد الرزاق في رواية حسنة الهيأة وفي رواية البخاري أنها من بني أسد وفي مسلم أنها الحولاء بنت تويت.

٩٥٣ فلانة: قال الرضي يكنى بفلان وفلانة على أعلام الأناسي خاصة فيجريان مجرى المكني عنه فيكونان كالعلم فلا يدخلهما اللام ويمتنع صرف فلانة ولا يجوز تنكير فلان فلا يقال جاءني فلان وفلان آخر.

٩٥٤ عليكم: عبر به مع أن المخاطب النساء لتعميم الحكم فغلب الذكور على الإناث والمعنى اشتغلوا وألزموا.

٩٥٥ لا يمل: بفتح أولهما وثانيهما وإسناد الملال إليه تعالى على سبيل المشاكلة كما في قوله تعالى: نسوا الله فنسيهم (التوبة: ٦٧) وإلا فالملال وهو استثقال الشيء محال عليه تعالى باتفاق العلماء وقيل إن الله تعالى لما كان يقطع ثوابه عمن قطع عن العمل ملالا عبر عنه بالملال من تسمية الشيء باسم سببه وهذا كله إذا كان حتى على بابها وقيل هي بمعنى الواو أي لا يمل الله أبدا وأنتم تملون وقيل بمعنى حين.

٩٥٦ الرفاعي: بكسر الراء وتخفيف الفاء نسبة إلى أحد أجداده رفاعة.

٩٥٧ سألت: بصيغة المعلوم من المتكلم وحده وفي نسخة سئلت ببناء المجهول بنصب عائشة وأم سلمة على الأول ورفعهما على الثاني.

٩٥٨ رسول الله إلخ: قال ميرك اعلم أنه لم يظهر وجه مناسبة هذه الأحاديث بعنوان الباب وحكي أنه وقعت في بعض النسخ عقب حديث حذيفة وهو أشبه بالصواب وأظن أن إيرادها ههنا من تصرف النساخ وقيل ليس في بعض النسخ المقروءة على المصنف باب صلاة الضحى ولا باب صلاة التطوع ولا الصوم بل وقع جميع الأحاديث في باب العبادة فلا إشكال وقال المناوي في حديث عائشة وأم سلمة أخره إلى الصوم مع أنه بباب العبادة أليق لأن كثيرا يداومون عليه أكثر من غيره فذكره في ذلك زجرا عن الملازمة وإن كان لا اختصاص له بالصوم ثم قال في حديث عوف وجه ختم الباب بهذا

الخبر أنه لما استطرد إلى أن افضل الأعمال ما يطاق بين أن ارتكاب المشق نادرا لا يموت الفضيلة وهذا أولى من قول القسطلاني إنه وقع سهوا من النساخ.

٩٥٩ ثم سورة: أي ثم قرأ سورة في الثالثة وأخرى في الرابعة ففيه حذف حرف العطف فزعم أنه تأكيد لفظي عدول عن ذلك قال ميرك ويحتمل أن يكون المراد أنه قرأ السور المذكورة في ركعة واحدة كما في حديث حذيفة المتقدم في باب العبادة والاحتمال الأول أوفق بظاهر هذا السياق.

٩٦٠ قراءة: يعني في كيفية قراءة القرآن ترتيلا ومدا ورفقا إسرارا وإعلانا وترجيعا وغيرها.

٩٦١ الليث: وقع في بعض النسخ ليث بن شهاب وهو غلط ليس في الرواة أحد اسمه ليث بن شهاب بل هو ليث بن سعد.

٩٦٢ ابن أبي مليكة: بالتصغير اسمه عبد الله بن عبيد الله.

٩٦٣ مملك: بفتح الميم الأولى وسكون الثانية وفتح اللام بعدها كاف.

٩٦٤ تنعت: قال الطيبي وصفها بذلك إما بالقول بأن تقول كانت قراءته كذا أو بالفعل بأن تقرأ كقراءته قال عصام هو الظاهر.

٩٦٥ مدا: بلفظ المصدر أي ذات مد والمراد به تطويل النفس في حروف المد واللين وفي رواية البخاري كان يمد مدا وفي بعض النسخ مداء على وزن فعلاء قال القاري لم نقف عليه رواية.

٩٦٦ الأموي: بضم الهمزة وفتح ميم نسبة إلى بني أمية.

٩٦٧ أبي مليكة: قال المصنف في الجامع هكذا روى يحيى بن سعيد وغيره عن ابن جريج عن ابن أبي مليكة عن أم سلمة وليس إسناده بمتصل لأن الليث بن سعد روى هذا الحديث عن ابن أبي مليكة عن يعلى عن أم سلمة أنها وصفت قراءة النبي صلى الله عليه وسلم حرفا حرفا وحديث الليث أصح قال المناوي تعقبه القسطلاني بأن سماع ابن أبي مليكة من أم سلمة ثابت عند علماء أسماء الرجال فما أدري كيف حكم بعد اتصاله ورواية الليث غير نص في الانقطاع لاحتمال كونه من المزيد في متصل الأسانيد وقال الحافظ العسقلاني نقلا عن ابن أبي مليكة أدركت ثلاثين من أصحاب النبي صلى الله عليه وسلم وذكر في من سمع منهم أم سلمة قال القاري وإذا ثبت سماعه منها فلم لا يجوز أن يسمع الحديث بهذا اللفظ من أم سلمة وباللفظ المتقدم عن يعلى عنها.

٩٦٨ يقول إلخ: فيه دليل على أن البسملة ليست جزءا من الفاتحة على ما هو مذهبنا الحنفية ومذهب مالك قاله القاري خلافا للشافعية.

٩٦٩ ثم يقف: قاله القاري الحاصل أنه كان يقف على رؤوس الآي تعليما للأمة ولو فيه قطع الموصوف عن الصفة ولذا قال البيهقي والحليمي وغيرهما يسن أن يقف على رؤوس الآي وإن تعلقت بما بعدها للاتباع فقدح بعضهم في الحديث بأن محل الوقف يوم الدين غفلة عن قواعد القراء إذ أجمعوا على أن الوقف على الفواصل وقف حسن وإنما الخلاف في الأفضل هل هو الوصل أو الوقف فالجمهور كالسجاوندي وغيره على الأول والجزري على الثاني.

٩٧٠ مالك يوم: قال المناوي بالألف في جميع نسخ الشمائل قال القسطلاني أظنه وهما من النساخ والصواب ملك بحذف الألف قلت اختلفت روايات أم سلمة في هذا اللفظ جدا فأخرجه أبو داود وأحمد والبيهقي بالألف والترمذي في الجامع والحاكم بدون الألف.

٩٧١ العبدي: بفتح عين وسكون موحدة وفي بعض النسخ الغنوي بفتح الغين المعجمة والنون

وكسر الواو قاله القاري قلت ويؤيده بكتب الرجال هو الأول.

٩٧٢ عريشي: قال المناوي هو بإثبات الياء وفي نسخ بحذفها والعريش والعرش السرير وشبه بيت من جريد يجعل فوقه الثمام وسقف البيت وكلها يستظل به أو يهيأ للكرم ليرتفع عليه قال القاري والمراد به السرير وفي رواية للنسائي وابن ماجه قالت كنت أسمع وأنا نائمة على فراشي وفي المواهب عن ابن ماجه قالت كنا نسمع قراءة النبي صلى الله عليه وسلم في جوف الليل عند الكعبة وأنا على عريشي.

٩٧٣ قرة: بضم قاف وتشديد راء مهملة.

٩٧٤ رجع: قال القاري من الترجيع بمعنى التحسين وإشباع المد في موضعه وقال المناوي أي ردد صوته بالقراءة ومنه ترجيع الأذان أو قارب ضروب الحركات في الصوت وقد فسره عبد الله بن مغفل بقوله آآآ وذلك ينشا غالبا عن أريحة وانسباط والمصطفى صلى الله عليه وسلم حصل له من ذلك حظ وافر يوم الفتح وزعم ابن الأثير أن ذلك حصل من هز الناقة ورد بأنه لو كان بغير اختيار لما حكاه عبد الله وفعله اقتداء وفيه أنه لم يفعله بل تركه مخافة اجتماع الناس ولو كان هذا باختياره ومما ينبغي أن يقتدى به فعله معاوية ولو اجتمع بل أحب أن يجتمع له الناس تعقب القاري على المناوي بأن حكايته ليس للتأسي بل للعلم بكيفيته.

٩٧٥ الحداني: نسبة إلى حدان بضم حاء وتشديد دال مهملتين قبيلة من الأزد.

٩٧٦ حسام: بضم حاء مهملة بعدها سين مهملة مصك بكسر ميم وفتح مهملة بعدها مثقلة ضعيف قال الدار قطني حسام متروك ومن مناكيره حديث ما بعث الله نبيا إلا حسن الصوت وقال القسطلاني حديث مقطوع ضعيف قاله المناوي قلت وذلك لأن قتادة تابعي.

٩٧٧ إلا حسن: وفي هامش الكوكب عن شرح الشفاء للقاري حكى الترمذي عن قتادة مرسلا ورواه الدار قطني من حديث قتادة عن أنس مرفوعا ما بعث الله نبيا إلا حسن الوجه حسن الصوت وكان نبيكم أحسنهم وجها وأحسنهم صوتا وفيه أنه يشمل حسن صورة يوسف وحسن صوت داود وتمامه فيه.

٩٧٨ لا يرجع: أي قصدا أو ترجيع الغناء قاله القاري وقد علمت أن الحديث ضعف وقال البيجوري أي لا يرجع في بعض الأحيان أو كان لا يرجع ترجيع الغناء فلا ينافي ما مر قلت وعلى الأول فيكون دليلا على جواز اقراءة بدون تحسين الصوت في بعض الأحيان للضرورة.

٩٧٩ الحجرة: هي الأرض المحجورة أي الممنوعة بحائط محوط عليها والمراد صحن البيت والمعنى أنه صلى الله عليه وسلم إذا قرأ في البيت ربما يسمع قراءته من في صحته ولا تجاوز صوته عنهم إلى ما وراء الحجرة وقال القاري يحتمل أن يكون المراد بالبيت هو الحجرة نفسها أي يسمع من في الحجرة وهو صلى الله عليه وسلم فيها.

٩٨٠ بكاء: قال القاري هو بضم الموحدة مقصورا خروج الدمع مع الحزن وممدودا خروجه مع رفع الصوت كذا ذكره بعض الشراح وأطلق صاحب القاموس حيث قال بكى يبكي بكاء وبكا وقال المناوي بالمد إذا كان الصوت أغلب وبالقصر إذا كان الحزن أغلب.

٩٨١ مطرف: بضم الميم وفتح الطاء المهملة وكسر الراء المشددة ابن الشخير بكسر المعجمتين المشددتين فمثناة تحتية فراءة مهملة.

٩٨٢ أزبز: بالزائين المعجمتين بينهما تحتية على وزن فعيل أي غليان وقيل صوت والمرجل بكسر

الميم وفتح الجيم القدر من نحاس أو حجر أو حديد أو غير ذلك أو القدر مطلقا كما اختاره الحافظ ابن حجر.

٩٨٣ من البكاء: قال الحراني ومن هذا الحديث ونحوه استن أهل الطريق الوجد والتواجد في أحوالهم.

٩٨٤ سفيان: قال المناوي لعله سفيان بن وكيع والظاهر عندي أنه الثوري فإن الحديث أخرجه البخاري عنه عن الأعمش وذكر الحافظ في مشائخ معاوية بن هشام الثوري.

٩٨٥ إبراهيم: قال المناوي هو متعدد فليحرر ما المراد به قلت هو إبراهيم النخعي التابعي الشهير جزم به الحافظان في الفتح والعيني ثم الحديث أخرجه المصنف برواية أبي الأحوص عن الأعمش عن إبراهيم عن علقمة عن عبد الله ثم قال هكذا روى أبو الأحوص وإنما هو إبراهيم عن عبيدة عن عبد الله.

٩٨٦ عبيدة: بفتح عين مهملة وكسر باء موحدة ابن عمر السلماني التابعي كذا في الشروح وكتب الرجال.

٩٨٧ شهيدا: أي مزكيا أو مثنيا أو مشاهدا أو حاضرا.

٩٨٨ تهملان: بفتح التاء وكسر الميم وضمها أي تسيلان ولفظ الصحيحين حتى أتيت هذه الآية قال حسبك فالتفت إليه فإذا عيناه تذرفان.

٩٨٩ يوما: اختلفوا في أن الكسوف وقع في عهده مرة أو أكثر منها فالجمهور من أهل الحديث وأهل السير على الأول وقوى النووي وغيره الثاني.

٩٩٠ ركع: اختلفت الروايات في عدد الركوع إلى ست ركوعات فقالت الشافعية وغيرهم إن ما زاد على الركوعين وهم أو مرجوح والراجح روايات الركوعين وقالت الحنفية إن الأصل في الصلاة ركوع واحد وهو المؤيد بالروايات القوليت وروايات الفعل متعارضة فبقي الاستدلال بالقول سالما عن المعارضة.

٩٩١ ثم سجد: ولفظ أبي داود ثم سجد فلم يكد يرفع ثم رفع وفعل في الركعة الأخرى مثل ذلك ثم نفخ في آخر سجوده فقال أف أف ثم قال رب ألم تعدني الحديث علم منه أن في رواية الشمائل اختصارا.

٩٩٢ ينفخ: قال القاري والمناوي أي بغير أن يظهر من فمه حرفان قلت فلا بطلان للصلاة ولا حاجة إلى تضعيف الحديث ولفظ أبي داود ثم نفخ في آخر سجوده فقال أف أف وكتب الوالد المرحوم في تقريره عليه هذه حكاية لصوته صلى الله عليه وسلم ثمة ولا يستلزم صدور الحرف في الحكاية صدورها في المحكي عنه ولا يلزم فساد الصلاة وهذا كما في حكايتهم لصوت الغراب بـ غاق مع أن شيئا من الحروف لا يصدر منه فإثبات الحروف في الحكاية لضرورة النقل أو الكتابة فالله دره برد الله مضجعه فما أجاد.

٩٩٣ فافزعوا: بفتح الزاي أي خافوا وتضرعوا والتجؤوا وبادروا إلى ذكر الله وفي رواية لأبي داود والنسائي إنما هذه الآيات يخوف الله بها عباده فإذا رأيتموها فصلوا وتذكروا وجاء في بعض الروايات آيتان من آيات الله وإن الله سبحانه إذا تجلى لشيء من خلقه خضع له وظاهره أن سبب الكسوف خشوعها له وسببه أن النور والإضاءة من عالم الجمال فإذا تجلت صفة الجلال انطمست الأنوار الإلهية وذلك لا يبطل قول أهل الهيأة إن الكسوف أمر عادي لا يتقدم ولا يتأخر لأن ذلك لا ينافي كون ذلك

تخويفا لعباده ومن ثم قال القشيري لا تنافي بين ما قالوه وبين الحديث لأن له تعالى أفعالا بحسب العادة وأفعالا خارجة عنها وقدرته حاكمة على كل سبب يقطع ما يشاء عن الأسباب والمسببات بعضها عن بعض فالعارفون لقوت اعتقادهم في عموم قدرته على خرق العادة إذا وقع شيء غريب قوي خوفهم وذلك لا يمنع أن يكون ثمة أسباب تجري عليها العادة.

٩٩٤ ابنة: قيل لا يخلو هذا الحديث عن إشكال لأن المراد بنته حقيقة كما هو ظاهر اللفظ فهو مشكل لأن أرباب السير والحديث اتفقوا على أن بناته صلى الله عليه وسلم كلهن متن في الكبر وأما أن يراد ابنة إحدى بناته فيكون الإضافة مجازية وهو ليس ببعيد لكن لم ينقل أن ابنة إحدى بناته ماتت في الصغر إلا ما في مسند أحمد عن أسامة قال أتي النبي صلى الله عليه وسلم بأمامة بنت أبي العاص من زينب بنت رسول الله صلى الله عليه وسلم وهو في النزع لكنه أشكل أيضا بأن أهل التاريخ قالوا إن أمامة عاشت بعده حتى تزوجها علي رضي الله عنه ولذا حملوا رواية أحمد على أنها أشرفت على الموت ثم عافاها الله ببركة النبي صلى الله عليه وسلم وهو مختار الحافظ في الفتح قالوا وقع الوهم في حديث الباب والمراد به أحد بنيه فإنهم ماتوا صغارا في حياته صلى الله عليه وسلم أو المراد ابن بعض بناته قال القاري وهو الظاهر ففي الأسباب الميلادي أن عبد الله بن عثمان من رقية مات في حجره صلى الله عليه وسلم فبكى وقال إنما يرحم الله من عباده الرحماء وفي مسند البزار عن أبي هريرة رضي الله عنه قال ثقل ابن لفاطمة فبعث إلى النبي صلى الله عليه وسلم الحديث وللبخاري عن أسامة قال أرسلت بنت النبي صلى الله عليه وسلم إليه أن ابنا لي قبض فأتتا الحديث.

٩٩٥ تقضي: بفتح التاء كسر الضاد المعجمة يريد أن تموت من القضاء وهو الموت وقيل اصل قضى مات فاستعماله ههنا للإشراف على الموت مجاز.

٩٩٦ أم أيمن: هي حاضنة النبي صلى الله عليه وسلم ومولاته ورثها من أبيه وأعتقها حين تزوج خديجة وزوجها لزيد مولاه فولدت له أسامة.

٩٩٧ تبكي: ولا ينافي قول عائشة ما بكى رسول الله صلى الله عليه وسلم على ميت قط وإنما غاية حزنه أن يمسك لحيته لأن المراد ما بكى أسفا بل رحمة قاله القاري قلت بل ما بكى صياحا بل أسال دمعا.

٩٩٨ ميت: وفي كتاب الوفاء لابن الجوزي عن عائشة قالت لما مات عثمان بن مظعون كشف النبي صلى الله عليه وسلم الثوب عن وجهه وقبل بين عينيه ثم بكى طويلا فلما رفع عن السرير قال طوبى لك يا عثمان لم تلبسك الدنيا ولم تلبسها.

٩٩٩ تهرقان: بضم التاء وفتح الهاء وسكونها مضارع مبني للمفعول قال العصام فيه لغتان فتح الهاء على أنها عوض عن الهمزة وحينئذ ماضيه هراق وسكون الهاء على أنها زيدت والماضي أهراق ورواية الكتاب على الوجهين.

١٠٠٠ فليح: بضم فاء وفتح لام وسكون تحتية فحاء مهملة.

١٠٠١ ابنة: هي أم كلثوم كما رواه الواقدي عن فليح بهذا الإسناد وكذا أخرجه ابن سعد في الطبقات في ترجمة أم كلثوم ووهم من قال إنها رقية لأنها دفنت والنبي صلى الله عليه وسلم ببدر والقول بأنها بنت له صغيرة غيرهما رد بأنه لم يثبت وبالأول جزم الحافظ في الفتح وذكره له الشواهد ورد القولين الآخرين.

١٠٠٢ لم يقارف: بقاف وفاء زاد ابن المبارك عن فليح أراه يعني الذنب ذكره البخاري عنه تعليقا وقيل معناه لم يجامع الليلةو به جزم ابن حزم ويقويه ما في رواية لفظ لا يدخل أحد قارف أهله البارحة فتنحى عثمان وحكى عن الطحاوي أنه قال لم يقارف تصحيف والصواب لم يقاول أي لم ينازع غيره الكلام لأنهم كانوايكرهون الحديث بعد العشاء وتعقب بأنه تغليط للثقة بغير مستند وكأنه استبعد أن يقع لعثمان ذلك لحرصه على مراعاة الخاطر الشريف ويجاب عنه باحتمال أن يكون مرض المرأة طال واحتاج عثمان إلى الوقاع ولم يظن أنها تموت تلك الليلة وليس في الخبر ما يقتضي أنه واقع بعد موتها بل ولا حين احتضارها.

١٠٠٣ فنزل: في قبرها يشكل عليه نزول الأجانب في قبر المرأة مع وجود المحرم ويمكن أن يجاب عنه بأنه لا محظور فيه إلا ترك الاستحباب كما صرح به ابن نجيم في البحر وترك الاستحباب لمثل هذا التنبيه الذي كان مقصودا هناك مما لا استبعاد فيه مع أنه يحتمل أن يكون بعض الأعذار هناك في المحارم وإن كان المقصود بيان الجواز فلا إشكال.

١٠٠٤ فراش: الفراش بكسر الفاء ما يبسط الرجل تحته ويجمع على فرش بضمتين فعال بمعنى مفعول كلباس بمعنى ملبوس.

١٠٠٥ مسهر: بضم ميم وسكون سين مهملة وكسرها.

١٠٠٦ من أدم: بفتحتين جمع أديم وهو الجلد المدبوغ أو الأحمر أو مطلق الجلد على ما في القاموس.

١٠٠٧ حشوه: بالفتح أي محشوه والضمير للفراش وقيل للأدم باعتبار اللفظ وإن كان معناه جمعا به جزم المناوي وغيره ورده القاري بأنه إنما يصح لو كان الأدم اسم جمع وحيث أنه جمع فلا مطابقة بين الضمير والمرجع.

١٠٠٨ عبد الله: عبد الله بن ميمون بن داود القداح فما في المصرية عبد الله بن مهدي غلط.

١٠٠٩ جعفر: الصادق الإمام المشهور وأبوه الإمام محمد الباقر لكن الحديث منقطع لأنه لم يلق حفصا ولا عائشة. قاري

١٠١٠ مسحا: كساء خشن يعد للفراش من صوف:

١٠١١ نثنيه: بصيغة المتكلم مع الغير المبني للفاعل من الثنى من باب ضرب يقال ثناه عطفه ورد بعضه على بعض.

١٠١٢ ثنتين: وفي رواية ثنيين بدون التاء بكسر التاء فيهما فالأولى تثنية ثنية صدرة والثانية تثنية ثني كحمل أي نعطفه عطفا يحصل منه طاقان.

١٠١٣ تواضع: هو التذلل يقال وضع الرجل يوضع صار وضيعا ووضع منه فلان أي حط من درجة وضعفه الدهر فتضعضع أي خضع وذل وقال الحافظ العسقلاني التواضع مشق من الضعة بكسر أوله وهي الهوان والمراد من التواضع إظهار التنزل عن المرتبة يراد تعظيمه وقيل هو تعظيم من فوقه لفضله.

١٠١٤ عبيد الله: قال العلماء كان حق المصنف أن يعينه لأن المسمى به في الرواة كثيرون لكن في البخاري أنه عبيد الله بن عبد الله بن عتبة بن مسعود قاله البيجوري.

١٠١٥ لا تطروني: بضم أوله من الإطراء وهو المبالغة في المدح كما بالغت النصارى في مدح نبيه فجعله بعضهم إلها وبعضهم ابن الله فحرفوا قوله تعالى في الإنجيل عيسى نبي وأنا ولدته بتشديد اللام

فجعلوا الأول بنى بتقديم الموحدة وخففوا اللام في الثاني وإلى ذلك أشار صاحب البردة في قوله:

دع ما ادعته النصارى في نبيهم واحكم بما شئت مدحا فيه واحتكم

١٠١٦ أنا عبد الله: أي ملكه يتصرف في بناء شاء وكيف شاء فلا خروج لي عن دائرة العبودية بوجه كسائر العباد فالإضافة للعهد الذهني والقصر قصر القلب أو إضافي فلا ينافي أن له أوصافا غير العبودية.

١٠١٧ عبد الله: أي لا تقولوا في حقي شيئا ينافي العبودية والرسالة فلا ينافي القول بأنه سيد ولد آدم.

١٠١٨ أن امرأة: وكان في عقلها شيء كما في رواية مسلم قال الحافظ العسقلاني لم أقف على اسم المرأة وقال ميرك رايت في كلام بعض من كتب الحواشي على كتاب الشفاء أن اسم المرأة المذكورة في مسلم أم زفر ماشطة خديجة وأظنه سهوا فإن أم زفر ليست من الأنصار وروايات البخاري صريحة في أنها أنصارية اللهم إلا أن يقال إن المذكورة في رواية مسلم غير المذكورة في رواية البخاري لكن الظاهر اتحاد القصة كما هو الظاهر من سياق الروايات.

١٠١٩ طريق: أي في أي طريق في المدينة فالإضافة للطريق بمعنى في لأن طريق الشيء ما يوصل إليه أو في أي طريق من طرق المدينة أي سكة من سككها كما في رواية مسلم وقيل المعنى في أي جزء من أجزاء الطريق.

١٠٢٠ أجلس إليك: بصيغة المتكلم وحده مجزوم في جواب الأمر أي أقعد أنا أيضا في ذلك الطريق متوجها إليك.

١٠٢١ والإهالة: بكسر الهمزة كل شيء من الادهان مما يوتدم أو يختص بما أذيب من الألية والشحم وقيل الدسم الجامد.

١٠٢٢ السنخة: بفتح السين المهملة وكسر النون فالخاء المعجمة المتغيرة الريح من الطعام لطول المكث.

١٠٢٣ ولقد كان إلخ: ذكر هذه القصة لإتمام الحديث لا لبيان التواضع وقيل بل فيها غاية التواضع لأنه صلى الله عليه وسلم لو سأل مياسير الصحابة في رهن درعه لرهنوها على أكثر من ذلك فإذا تركهم وسأل يهوديا ولم يبال بأن منصبه الشريف يأبى أن يسال مثل يهودي في ذلك دل على غاية تواضعه.

١٠٢٤ الحفري: بفتح المهملة والفاء وتقدم بيانه في باب تعطره عليه السلام.

١٠٢٥ عن يزيد: تكلموا على الحديث لأجل يزيد بن أبان والربيع بن صبيح كما بسطه شراح الشمائل وذكروا له شواهد فارجع إليها لو شئت التفصيل.

١٠٢٦ رث: بفتح راء وتشديد مثلثة أي خلق وبال.

١٠٢٧ وعليه قطيفة: قال المناوي أي على رسول الله صلى الله عليه وسلم أو على الرجل وجزم القاري بالثاني وقال لا على الرسول صلى الله عليه وسلم عما توهمه الحنفي.

١٠٢٨ لا رياء فيه: قال المناوي الرياء العمل لغرض مذموم كأن يفعل ليراه الناس والسمعة ما يعمل ليسمع الناس ويصير به مشهورا فيكرم ويعظم جاهه في قلوبهم قال القاري والتحقيق أنهما متغايران باعتبار أصل اللغة من حيث الاشتقاق وإن كان يطلق أحدهما على الآخر تغليبا.

١٠٢٩ أحب إليهم: قيل هذا مشكل لأن الأحبية لا تقتضي القيام لأن الولد أحب إلى الوالد ولا

يقوم له وأجيب بأن الولد لو كان له فضل يقتضي القيام له سن للأب القيام له كما صرحوا ورد بأن الناس اتفقوا على استهجان قيام الوالد للولد وإن عظم قلت ولو سلم فإن هذا القيام أيضا لفضله ولذا قالوا لو كان له فضل يقتضي القيام له فالأوجه في الجواب أن المحبة إذا كانت ناشئة عن الفضيلة تقتضي القيام على وجه الكرامة لا إن كانت المحبة طبعية أو لغرض آخر.

١٠٣٠ لم يقوموا: اختلفت الروايات في إباحة القيام لآخر ومنعه كما بسط في المطولات لا سيما في فتح الباري وأخرج أبو داود عن أبي هريرة كان رسول الله صلى الله عليه وسلم يجلس معنا في المسجد فإذا قام قمنا قياما حتى نراه قد دخل بعض بيوت أزواجه وقد قام صلى الله عليه وسلم لعكرمة بن أبي جهل لما قدم عليه وكان يقوم لعدي بن حاتم كلما دخل عليه حسبما جاء ذلك في خبرين وهما وإن كانا ضعيفين يعمل بهما في الفضائل وحكى القاري عن الإمام الغزالي أن القيام مكروه على سبيل الإعظام لا على سبيل الإكرام وعن النووي أن القيام للقادم من أهل الفضل من علم أو إصلاح أو شرف مستحب وقد جاءت فيه أحاديث ولم يثبت في النبي صلى الله عليه وسلم عنه شيء صريح وعن القاضي عياض أن القيام المنهي عنه إنما ذاك فيمن يقومون عليه وهو جالس ويمكثون قياما طول جلوسه قلت وفي الدر المختار عن الوهبانية يجوز بل يندب القيام تعظيما للقادم كما يجوز القيام ولو للقاري بين يدي العالم وحكى ابن عابدين عن مشكل الآثار القيام لغيره ليس بمكروه لعينه إنما المكروه محبة القيام لمن يقام له.

١٠٣١ عمر: بلا واو وفي نسخة بالواو قال القاري صوابه عمير بالتصغير وتقدم في مبدأ الكتاب بيانه.

١٠٣٢ العجلي: بكسر العين وسكون الجيم.

١٠٣٣ فخما: فخما بسكون المعجمة وكسرها أي عظيما في ذاته ومفخما أي معظما في صفاته وفي النهاية أي عظيما معظما في الصدور والعيون.

١٠٣٤ فذكر الحديث: تقدم بهذا السند بعضه في باب الخلق وبعضه في باب كيف كان الكلام.

١٠٣٥ فكتمتها: أي ليختبر اجتهاده في تحصيل العلم بجليه جده أو ليستمعه الحسين من هند فيعرفه بأقصر إسناده أو ينتظر أن يسأل ذلك الحسين فإن التبليغ بعد الطلبة أبلغ أو كان ذلك الكتم اتفاقيا ورجحه عصام.

١٠٣٦ اباه: وفي نسخة أبي وهو علي بن أبي طالب رضي الله عنه.

١٠٣٧ مدخله: أي طريق سلوكه حال كونه داخل بيته وعن أطوار خارج بيته قاله القاري وقال المناوي أي عن دخوله وخروجه بيته أو عن حالة فيهما أو عن زمانيهما أي زمن دخوله وخروجه.

١٠٣٨ وشكله: بفتح أوله أي طريقه أي المسلوكة بين أصحابه في مجلسه فهو أخص من مخرجه وقيل بكسر أوله حسن طريقة وهيأة قاله القاري.

١٠٣٩ فيرد ذلك: أي جزء الناس بسبب الخاصة وواسطتهم على العامة وقال ابن الأنباري فيه ثلاثة أقوال الأول أن الخاصة تدخل عليه في ذلك الوقت دون العامة فتستفيد ثم تخبر العامة بما سمعت من العلوم والمعارف فكان صلى الله عليه وسلم يوصل العلوم إلى العامة بواسطتهم ويدل عليه ما سيأتي يدخلون روادا ويخرجون أدلة والثاني أن الباء فيه بمعنى من أي يرد على العامة من جزء الخاصة والثالث أن يجعل مكان الخاصة فيرد ذلك على العامة بدلا من الخاصة كذا نقله ميرك والظاهر عندي الأول.

١٠٤٠ وقسمه: بالفتح مصدر قسم أي قسم ذلك الجزء فيهم قال القاري والضمير راجع إليه

صلى الله عليه وسلم والمفعول مقدر أي ما عنده من خيري الدنيا والآخرة وجوز أن يكون للجزء الذي بينه وبين الناس.

١٠٤١ فيتشاغل: أي يجعل نفسه الشريفة مشغولة بهم.

١٠٤٢ ويشغلهم: من الإشغال أو بفتح الياء والغين من الشغل قال الحنفي هذا أولى لأنه قال في التاج الإشغال لغة ردية في الشغل وقال الجوهري قد شغلت فلانا فلانا ولا تقل أشغلت لأنها لغة ردية وقال المجد في القاموس أشغله لغة جيدة أو قليلة أو ردية قال القاري لو صحت الرواية بالضم لكفر من قال بالردية.

١٠٤٣ من من مسألتهم: قال الحنفي بيان لما في قوله ما يصلحهم يعني أن ما يصلحهم والأمة هو مسألتهم عنه وتعبه ابن حجر بأن الأصوب أن من تعليلية والمعنى من أجل سؤالهم إياه عنه قال المناوي وفي نسخة عنهم أي عن أحوالهم.

١٠٤٤ إلا ذلك: أي ما يذكره من حاجات الناس والمحتاج إليه وقوله ولا يقبل إلخ بمنزلة تأكيد لما تقدم والمعنى لا يذكر عنده إلا ما يفيدهم في دينهم أو دنياهم دون ما لا ينتفع بها فإنها لا تذكر عنده غالبا.

١٠٤٥ روادا: بضم فتشديد جميع رائد بمعنى طالب أي طالبين المنافع في دينهم ودنياهم.

١٠٤٦ ذواق: بفتح أوله فعال بمعنى مفعول أي عن مطعوم حسي على ما هو الأغلب أو معنوي من العلم وغيره فإنه يقوم للروح مقام الطعام للجسد.

١٠٤٧ يخزن: بضم الزاي وكسرها أي يحبس ويحفظ ويعنيه بفتح أوله أي يهمه.

١٠٤٨ ولا ينفرهم: بتشديد الفاء أي لا يفعل بهم ما يكون سببا لتفرقهم عنه لما عنده من العفو والصفح والرأفة التي لا نظير لها.

١٠٤٩ يحذر: أي يحذر بعض الناس من بعض ويأمرهم بالحزم أو يخوفهم من عذاب الله وأليم عقابه قاله المناوي قال القاري ووقع في بعض الروايات ويحذر الناس الفتن فإن صح فهو وجه آخر قلت وعلى هذه المعاني كلها هو من التحذير وضبطه بعضهم وحكاه ميرك عن أكثر الرواة بفتح الياء وتخفيف الذال المفتوحة من الحذر بمعنى الاحتراس فيكون في معنى قوله ويحترس منهم والأوجه عندي الأول كما في أبي داود من قوله أخوك البكري فلا تأمنه.

١٠٥٠ ويحترس: قال القاري أي يحفظ نفسه من أذاهم وقال المناوي أي يتحفظ من كثرة مخاطبتهم المؤدية إلى سقوط هيبته وجلالته من قلوبهم.

١٠٥١ بشره: بكسر فسكون طلاقة وجهه وبشاشته وفيه رفع توهم نشأ من قوله يحترس ولذا أكده بقوله ولا خلقه بضمتين أو ضم أوله أي ولا حسن خلقه قاله القاري.

١٠٥٢ ويتنفقد: أي يطلبهم ويسأل عنهم حال غيبتهم فإن كان أحد منهم مريضا يعوده أو مسافرا يدعو له أو ميتا فيستغفر له.

١٠٥٣ عما في الناس: أي عما وقع فيهم من المحاسن والمساوي الظاهرة ليدفع ظلم الظالم عن المظلوم أو عما هو متعارف فيما بينهم وليس المعنى أنه يتجسس عن عيوبهم ويتفحص عن ذنوبهم.

١٠٥٤ ويملوا: بفتح الميم وتشديد اللام من الملالة وفي نسخة أو يملوا بكلمة أو للتنويع وما قال الحنفي للشك غير صحيح وفي نسخة أو يميلوا من الميل أي يميلوا إلى الدعة والرفاهية.

١٠٥٥ عتاد: بفتح أوله العدة والتأهب يعني أنه صلى الله عليه وسلم أعد لكل أمر من الأمور حكما من الأحكام ودليلا من أدلة الإسلام.

١٠٥٦ ومؤازرة: أي معاونة في مهمات الأمور لقوله تعالى: وتعاونوا على البر والتقوى (المائدة: ٢) مأخوذ من الوزير وهو الذي يؤازر الأمير أي يعاونه أو يحمل عنه وزره وثقله بمساعدته له فيما يثقل عليه من الرأي.

١٠٥٧ ذكر: قال القاري قوله على ذكر أي على ذكر الله كما في نسخة وفي عدم ذكره دلالة على كمال ذكره.

١٠٥٨ أو فاوضه: أي راجعه مفاعلة من التفويض كان كل واحد منهما ردما عنده إلى صاحبه و أو للتنويع وأبعد الحنفي في تجويزها للشك.

١٠٥٩ بميسور: أي حسن لا بمعسور خشن لقوله تعالى: وإما تعرضن عنهم ابتغاء رحمة من ربك ترجوها فقل لهم قولا ميسورا (الإسراء: ٢٨) ومن الميسور الوعد والشفاعة والرغبة في العقبى والرهبة عن الدنيا.

١٠٦٠ وسع الناس: أجمعين حتى المنافقين بسطته أي بشره وطلاقه وجهه وانبساطه أو جوده وكرمه.

١٠٦١ فصار لهم أبا: أي في الشفقة والرحمة والإصلاح بل أعظم من أب إذ غاية الأب أن يسعى في إصلاح الظاهر وهو يسعى في إصلاح الظاهر والباطن.

١٠٦٢ ولا تؤبن: لا تؤبن بضم المثناة الفوقانية فمزة ساكنة فموحدة مخففة مفتوحة وتشدد أيضا آخره نون من الأبن هي العقد في القضبان لأنه تعيبها فالمراد به العيب قاله المناوي والحرم بضم الحاء وفتح الراء المهملتين جمع الحرمة وهي ما لا يحل انتهاكه وقيل المراد بها القبائح وروي بضمتين فالمراد به النساء والحاصل أن مجلسه كان يصان من رفث القول وفحش الكلام.

١٠٦٣ ولا تنثى: بضم أوله وسكون النون وفتح المثلثة أي لا تشاع فلتأته بفتح الفاء واللام أي زلاته يعني إذا فرطت من بعض حاضريه سقطة لم تنشر عنه ذكره المناوي.

١٠٦٤ بزيع: بفتح موحدة وكسر زاي فتحتية فعين مهملة.

١٠٦٥ المفضل: بتشديد الضاد المعجمة المفتوحة.

١٠٦٦ كراع: بضم الكاف ما دون الركبة من الساق على ما في النهاية وما دون الكعب من الدواب على ما في المغرب.

١٠٦٧ برذون: بكسر موحدة وسكون راء وفتح ذال معجمة هو الفرس الأعجمي وقيل التركي أي لم يكن راكب بغل ولا فرس بل كان ماشيا طالبا لمزيد الثواب ويدل عليه رواية البخاري من طريق عبد الله بن محمد عن سفيان بهذا الإسناد مرضت مرضا فأتاني النبي صلى الله عليه وسلم يعودني وأبو بكر وهما ماشيان الحديث قال ميرك وهذه الرواية صريحة في أنه جاء لعيادته ماشيا وفيه إبطال ما توهمه بعض المتحدثين من أنه راكب لكنه ليس براكب بغل ولا برذون.

١٠٦٨ عبد الله بن سلام: قال المناوي بتخفيف اللام لا غير نص عليه الأئمة لكن في شرح الشفاء للتلمساني عن بعضهم أنه يخفف ويشدد قلت وبالتخفيف جزم القاري وقال صحابي صغير وقد ذكره العجلي في ثقات التابعين وأنت تعلم أن هذا الحديث يدل على الأول قال ميرك شاه اختلف في صحبته

فأثبتها البخاري ونفاها أبو حاتم.

١٠٦٩ حجره: قال القاري بفتح الحاء وكسرها ذكره ميرك حجرا لإنسان بالفتح والكسر حضنه وهو ما دون الإبط إلى الكشح وقال البيجوري المراد به حجر الثوب وهو طرفه المقدم لأن الصغير يوضع فيه عادة ويطلق الحجر على معان كما قال بعضهم:

ركبت حجرا وطفت البيت حلف الحجر وحزت حجرا عظيما ما دخلت الحجر

لله حجر منعني من دخول الحجر ما قلت حجرا ولو أعطيت ملء الحجر

١٠٧٠ إسحاق بن منصور: تقدم الحديث في أوائل هذا الباب برواية محمود بن غيلان عن أبي داود الحضرمي عن سفيان عن الربيع بن صبيح بهذا السند والمتن.

١٠٧١ أنس بن مالك رضي الله عنه: تقدم الحديث في صفة إدامه صلى الله عليه وسلم برواية إسحاق بن عبد الله بن أبي طلحة عن أنس بمعنى هذا الحديث وتقدم هناك ما يتعلق باسم الخياط.

١٠٧٢ فما صنع: صنع ببناء المجهول وما نافية وأقدر بكسر الدال من القدرة صفة لطعام.

١٠٧٣ عمرة: قال البيجوري بفتح العين وسكون الميم هي في الرواة ستة والمراد بها ههنا عمرة بنت عبد الرحمن بن سعد بن زرارة.

١٠٧٤ كان بشرا: أي فردا من أفراده مهدت به لما تذكره بعده لأنها رأت من اعتقاد الكفار أنه لا يليق بمنصبه ما يفعله غيره من العامة (وقالوا مال هذا الرسول يأكل الطعام ويمشي في الأسواق لولا أنزل عليه ملك فيكون معه نذيرا) (الفرقان: ٧)

١٠٧٥ يفلي: بفتح فسكون فكسر ويجوز أن يكون من التفلية ففي القاموس فلى رأسه بحثه عن القمل كفلاه أي يفتش قاله القاري وقال المناوي ظاهر الحديث أن القمل كان يؤذي بدنه لكن ذكر ابن سبع وتبعه بعض شراح الشفا أنه لم يكن فيه قمل لأنه نور ولأن اصله من العفونة ولا عفونة فيه وأكثره من العرق وعرقه طيب ومن قال إن فيه قملا فهو كمن نقصه ولا يلزم من التفلية وجود القمل فقد يكون للتعليم أو التفتيش لما فيه من نحو خرق ليرقعه أو لما علقه به من نحو شوك ووسخ وقيل إنه كان في ثوبه قمل ولا يؤذيه وإنما كان يلتقطه استقذارا له.

١٠٧٦ ويخدم: بضم الدال ويكسر فهذا تعميم بعد تخصيص وفسر بصب الماء في الوضوء والغسل على الأعضاء وفي رواية لأحمد وابن حبان يخيط ثوبه ويخصف نعله ولابن سعد يرقع ثوبه ويعمل ما يعمل الرجال في بيوتهم وفي رواية يعمل عمل البيت وأكثر ما يعمل الخياطة وفي رواية لأحمد ويرقع دلوه كذا في شرحي الشمائل وفي البداية والنهاية برواية أحمد بسنده إلى الأسود قلت لعائشة ما كان يصنع رسول الله صلى الله عليه وسلم في أهله قالت كان في مهنة أهله فإذا حضرت الصلاة خرج إلى الصلاة وبسط الروايات في هذا المعنى.

١٠٧٧ خلق: بضم فسكون وبضمتين السجية والطبيعة وهو الصورة الباطنة من النفس وأوصافها من النفس وأوصافها ومعانيها بمنزلة الخلق للصورة الظاهرة وأوصافها ومعانيها ولها أوصاف حسنة أو قبيحة واختلف هل حسن الخلق غريزية طبعية أو مكتسبة اختيارية فقيل بالأول لخبر البخاري إن الله قسم بينكم أخلاقكم كما قسم أرزاقكم وقيل بل بعضه مكتسب لما صح في خبر الأشج إن فيك خصلتين يحبهما الله الحلم والأناءة قال يا رسول الله قديما كان في أو حديثا قال قديما الحديث قال ابن حجر فتردد السؤال وتقريره صلى الله عليه وسلم عليه يشعر بأن منها ما هو جبلي ومنها ما هو مكتسب وهذا هو

الحق ومن ثم قال القرطبي هو جبلة في نوع الإنسان وهم متفاوتون فيه فمن غلبه حسنه فهو المحمود وإلا أمر بالمجاهدة حتى يصير حسنا قال القاري الأظهر أن الأخلاق كلها باعتبار أصلها جبلية قابلة للزيادة والنقصان في الكمية والكيفية بالرياضات كما يدل عليه العبارات النبوية والإرشادات الصوفية منها حديث إنما بعثت لأتمم صالح الأخلاق رواه البخاري في تاريخه والحاكم وأحمد عن أبي هريرة والبزار بلفظ مكارم الأخلاق قال المناوي وقال أبو علي الدقاق قد خصه الله عز وجل بمزايا كثيرة ثم لم يثن عليه بشيء بمثل ما أثنى عليه بخلقه فقال: وإنك لعلى خلق عظيم (القلم: ٤) وناهيك بهذا التفخيم.

١٠٧٨ المقرئ: المقرئ اسم فاعل من الإقراء بمعنى تعليم القرآن.

١٠٧٩ ليث بن سعد: قيل كان دخله في السنة ثمانين الف دينار وما وجبت عليه زكاة قط.

١٠٨٠ ماذا أحدثكم: أي شيء أحدثكم فإن شمائله لا يحاط بها وإن انتهى المحدث بها إلى أقصى الغايات فهو الحقيق بقول الشاعر:

تجاوز حق المدح حتى كأنه بأحسن ما يثنى عليه يعاب

ولكن لما كان من القواعد المقررة ما لا يدرك كله لا يترك كله أفادهم بعض ذلك.

١٠٨١ كنت جاره: أي كان بيتي يقرب بيته فأنا أعرف بحاله وأشار بذلك إلى غاية ضبطه وإتقانه لأحواله.

١٠٨٢ ذكرها معنا: قال المناوي فكان لكمال خلقه وحسن عشرته وغاية تلطفه يتخلق معنا لئلا ندهش ونتكلم في مجلسه بما نشاء ولا يتجنب التكلم معنا لئلا نخجل وكل ذلك ليزيد إقبالهم واستفادتهم منه.

١٠٨٣ فكل: قال القاري بالرفع على ما هو الثابت في الرواية والرابطة في خبره محذوف والتقدير أحدثكم إياه وقال ابن حجر يجوز النصب وقال المناوي الرواية بالرفع لكنه لا يمنع جواز النصب بل هو أولى لاستغنائه عن الحذف.

١٠٨٤ القرظي: نسبة إلى قريظة مصغرا قبيلة معروفة من يهود المدينة.

١٠٨٥ أشر القوم: استعمال الألف فيه قليل وقيل لا يقال أشر إلا في لغة ردية وقال ميرك أشر جاء على الأصل ومنه صغراها شراها ويقال خير أخير وشر أشر لكن الذي بالأنف أقل استعمالا.

١٠٨٦ يتألفهم: أي يوانسهم بتلك المواجهة والإقبال والجملة استينافية من أسلوب الحكيم كأنه قيل لماذا يفعل ذلك قال لتألفهم والضمير لـ أشر لأنه جمع معنى أو للقوم لأن التأليف عام لهم لكنه في الأشر أزيد ولا ينافيه استواء صحبه في الإقبال عليهم على ما سبق لأن ذلك حيث لا ضرورة وههنا التخصيص للضرورة.

١٠٨٧ ظننت: لأني كنت حديث عهد بالإسلام إذ إسلامه كخالد بن الوليد قريب الفتح فكان لا يعرف شيمته صلى الله عليه وسلم في التألف فظن لكثرة إقباله أنه خير القوم.

١٠٨٨ فصدقني: بتخفيف الدال أي أجابني بجواب حق من غير مراعاة وفي النسخ بدون الفاء وهو الظاهر لأن إتيان الفاء في جواب لما غير مشهور لكنه سائغ كما صرح به بعض أئمة النحو.

١٠٨٩ فلوددت: بكسر الدال اي أحببت وتمنيت قال المناوي حياء لظهور خطأه وظنه قال المناوي إنما ود ذلك لأنه قبل السؤال كان يظن إقباله عليه لخيريته فلما سأله بان له أن إقباله عليه إنما هو للتأليف فالمعنى لما ظهر خطأي ندمت على السؤال استحياء من فحش خطائي.

١٠٩٠ الضبيعي: بضم الضاد المعجمة وفتح الموحدة نسبة إلى ضبيعة بن قيس أو ضبيعة بن ربيعة كذا في هامش التهذيب.

١٠٩١ عشر سنين: هكذا في أكثر الروايات وفي رواية لمسلم تسع سنين قال المناوي وحملت على التحديد والأولى على التقريب وقال النووي لعل ابتداء خدمة أنس في أثناء السنة ففي رواية التسع لم يجبر الكسر واعتبر السنين الكوامل وفي رواية العشر جبرها واعتبرها سنة كاملة وقال الحافظ ابن حجر لا مغايرة بينهما لأن ابتداء خدمة أنس كان بعد قدومه صلى الله عليه وسلم المدينة وبعد تزويج أمه أم سليم بأبي طلحة وعلى هذا يكون مدة خدمة أنس تسع سنين وأشهر فألغى الكسر مرة وجبره أخرى ويشكل عليه ما في مغازي البخاري عن أنس أن النبي صلى الله عليه وسلم طلب من أبي طلحة لما أراد الخروج إلى خيبر من يخدمه فأحضر له أنسا وأجيب بأنه طلب منه من يكون أسن من أنس وأقوى على الخدمة في السفر فعرف أبو طلحة من أنس القوة فقال إن أنسا غلام كيس فيخدمك في الحضر والسفر.

١٠٩٢ أف: بضم الهمزة وتشديد الفاء مكسورة بلا تنوين وبه ومفتوحة بلا تنوين فهذه ثلاث لغات قرئ بها في السبع وذكروا فيه أربعين لغات كلمة تبرم وملال يستوي فيها الواحد والمثنى الجمع والمذكر والمؤنث.

١٠٩٣ قط: بفتح قاف وتشديد طاء مضمومة كذا في أصول أي أبدا وهي لتوكيد نفي الماضي.

١٠٩٤ لشيء صنعته: أي مما يتعلق بآداب خدمة لا فيما يتعلق بالتكاليف الشرعية قاله القاري وفي المشكاة برواية الشيخين عن عائشة ما انتقم رسول الله صلى الله عليه وسلم لنفسه في شيء قط إلا أن ينتهك حرمة الله فينتقم لله بها وتقدم في باب كلامه شيء منه.

١٠٩٥ لا مسست: لهذا الجزء من الحديث تسلسل بالمصافحة ذكره الشاه ولي الله الدهلوي رحمه الله في رسالته المسلسلات برواية أبي هرمز عن أنس وقد ذكره الحافظ في اللسان بسنده برواية ثابت عن أنس.

١٠٩٦ عرق: بفتحتين معروف وفي نسخة عرف بفتح عين وسكون راء ففاء والمعتمد الأول.

١٠٩٧ الضبي: بفتح الضاد المعجمة والباء المكسورة المشددة نسبة إلى بني ضبة وهم جماعة.

١٠٩٨ سلم العلوي: سلم بفتح فسكون قاله القاري هو سلم بن قيس العلوي البصري والعلوي نسبة لقبيلة بني علي بن ثوبان قاله المناوي وقال أبو داود في سننه ليس هو علويا كان يبصر في النجوم يعني فنسب إليه.

١٠٩٩ لو قلتم له إلخ: قال المناوي لأن فيها نوع تشبه بالنساء ولعله كان مباحا وإلا لما أخر أمره بتركه وقال القاري هذا على الشيء المكروه إذ وجود أثر صفرة من غير قصد التشبه بالنساء مكروه وإلا فلو كان محرما لم يؤخره إلى مفارقة المجلس.

١١٠٠ الجدلي: بفتح الجيم والدال المهملة منسوب إلى قبيلة جديلة.

١١٠١ فاحشا: أي ذا فحش في أقواله وأفعاله وصفاته وهو ما خرج عن مقداره حتى يستقبح إلا أن استعماله في القول أكثر والمتفحش المتكلف للفحش والمعنى لم يكن الفحش طبعيا له ولا كسبيا.

١١٠٢ صخابا: المقصود نفي الصخب لا نفي المبالغة كأنها نظرت إلى أن المعتاد فيه هو المبالغة فنفته على صيغة المبالغة وقيل فعال قد يكون للنسبة كالتمار واللبان وقيل المقصود من أمثال هذا الكلام مبالغة النفي لا نفي المبالغة كما في قوله تعالى: وما أنا بظلام للعبيد (ق:٢٩).

١١٠٣ ويصفح: أي يعرض بظاهره وأصله الإعراض بصفحة الوجه والمراد عدم المقابلة بذكره وظهور أثره والمعنى يعفوه بباطنه ويعرض عنه بظاهره كأنه لم يره.

١١٠٤ خادما ولا امرأة: خصهما بالذكر اهتمام بشأنهما أو لكثرة وقوع الضرب عليهما عادة فضربهما وإن جاز بشرطه فالأولى تركه قالوا وهذا بخلاف الولد فالأولى تأديبه والفرق أن ضربه مصلحة تعود عليه فلم يندب العفو بخلاف ضربهما فإنه لحظ النفس فندب العفو عنهما.

١١٠٥ مظلمة: بكسر اللام اسم لما تطلبه عن المظالم وهو ما أخذ منك وبفتح اللام مصدر ظلمه وقيل بالكسر والفتح الظلم وهو وضع الشيء في غير محله.

١١٠٦ ظلمها: ظلمها بصيغة المجهول والضمير المستتر راجع إلى رسول الله والظلم متعد إلى مفعول واحد فلا يظهر لتعدي ظلم ههنا بالضمير المنصوب وجه إلا أن يقال بنزع الخافض قاله القاري.

١١٠٧ محارم: جمع محرم أي شيء حرمه الله تعالى قال القاري الظاهر أنه مصدر ميمي بمعنى المفعول أي ما لم يرتكب مما حرمه الله على عباده.

١١٠٨ غضبا: قال المناوي ليس هذا داخلا فيما قبله حتى يحتاج لاستدراكه لأن انتقامه لله عند انتهاك حرماته ليس انتقاما لنفسه فهو كالاستثناء المنقطع.

١١٠٩ خير: ببناء المجهول وقوله بين أمرين قال المناوي أي في الدين كذا قال شارح وليس بقويم فقد قال الحافظ ابن حجر أخذا من كلام ابن السير المراد أمور الدنيا فقط بدليل قوله ما لم يكن إثما لأن أمور الدين لا إثم فيها وحكى القاري عن غيره التخيير إما بأن يخيره الله تعالى فيما فيه عقوبتان فيختار الأخف أو في قتال الكفار وأخذ الجزية فيختار أخذها أوفي حق أمته في المجاهدة في العبادة والاقتصاد فيختار الاقتصاد أو تخيير من الله تعالى في حق أمته بين وجوب الشيء وندبه أو حرمته وإباحته.

١١١٠ ما لم: أي ما لم يكن الأيسر مأثما فإن كان مأثما اختار الأشد ومأثما بالفتح أي مفضيا إلى الإثم ففيه مجاز مرسل من إطلاق المسبب على سببه وبعضهم جعل الاستثناء منقطعا إن كان التخيير من الله ومتصلا إن كان من غيره إذ لا يتصور تخيير الله تعالى إلا بين جائزين.

١١١١ رجل: قال المناوي هو عيينة بن حصن الفزاري الذي يقال له الأحمق المطاع وجاء في رواية عبد الغني التصريح عن عائشة بأن مخرمة بن نوفل فإن كانت الواقعة تعددت فظاهر وإلا فالذي عليه المعول هو الأول لصحة روايته ولذا قال الخطيب وعياض الصحيح أنه عيينة قالوا ويبعد أن يقول المصطفى صلى الله عليه وسلم في حق مخرمة ما قال لأنه كان من خيار الصحابة زاد المناوي وكان عيينة إذ ذاك مضمر النفاق ويدل على ذلك أنه أظهر الردة بعده صلى الله عليه وسلم وجيء به إلى أبي بكر أسيرا فكان الصبيان يصيحون عليه في أزقة المدينة ويقولون هذا الذي خرج من الدين فيقول له عمكم لم يدخل حتى يخرج فكان قوله صلى الله عليه وسلم هذا علما من أعلام النبوة حيث أشار لمغيب يقع لكن أسلم بعد ذلك وحسن إسلامه وحضر بعض الفتوحات في زمن عمر رضي الله عنه.

١١١٢ أو أخ: أو للشك والظاهر أنه شك من سفيان فإن جميع أصحاب ابن المنكدر رووه بدون الشك ولا يبعد أن يكون أو للتخيير أو بمعن الواو فإن في البخاري بشر ابن العشرية وبشر أخو العشيرة بدون الشك قاله القاري.

١١١٣ اتقاء: نصب على العلة والمعنى أني إنما تركت الانقباض في وجهه اتقاء فحشه وفي رواية البخاري متى عهدتني فحاشا إن شر الناس عند الله منزلة يوم القيامة من تركه الناس اتقاء شره.

١١١٤ عمر: كذا في جميع النسخ الموجودة عندي وتقدم في مبدء الكتاب أن المرجع فيه عمير بالتصغير.

١١١٥ الحسن بن علي رضي الله عنهما: هذا الحديث جزء من الحديث الطويل الذي جزأه المصنف على أبواب ذكر جزءا منه في الباب الأول من الكتاب وجزءا منه في كلامه صلى الله عليه وسلم وجزءا في تواضعه صلى الله عليه وسلم وذكره صاحب جمع الفوائد بطوله برواية الموصلي والبزار والأوسط.

١١١٦ البشر: بكسر أوله طلاقة الوجه وبشاشته واستشكل بما مر أنه كان متواصل الأحزان وأجيب بأن حزنه بسبب أحوال الآخرة أما بالنسة لأمور الدنيا يكون دائم البشر فكان حزنه ليس على فوت مطلوب أو حصول مكروه قاله المناوي.

١١١٧ الخلق: بضم الخاء أي ليس بصعبه أو ليس بخشنه فعلى الأول هو وصف لخلقه بالنسبة إليه صلى الله عليه وسلم يعني لم يكن خلقه آبيا غير منقاد وعلى الثاني وصف له بالنسبة لغيره يعني لم يكن خشنا يتأذى به جليسه.

١١١٨ لين: بكسر التحتية المشددة أي سريع العطف كثير اللطف وقيل قليل الخلاف قاله القاري وقال المناويس أي سليما مطيعا منقادا قليل الخلاف.

١١١٩ بفظ: بفتح فاء وتشديد ظاء معجمة وهو من الرجال سيىء الخلق قاله الجزري وقال الجوهري هو الغليظ لكنه لا يلائم قوله ولا غليظ اللهم إلا أن يحمل أحدهما على فظاظة اللسان والآخر على فظاظة القلب قال عز اسمه: ولو كنت فظا غليظ القلب لانفضوا من حولك (آل عمران: ١٥٩)

١١٢٠ ولا مشاح: بضم الميم وتشديد الحاء اسم فاعل من مفاعلة الشح وهو البخل وفي نسخة صحيحة بدله مداح أي لم يكن مبالغا في المدح وفي أخرى ولا مزاح قاله القاري وقال المناوي قال القسطلاني في أكثر النسخ المصححة بدله ولا مداح وكذا في نسخة الحافظ ابن حجر قلت وكذا في جمع الفوائد.

١١٢١ لا يشتهي: أي تكلف الغفلة والإعراض عما لا يستحسنه من القول والفعل.

١١٢٢ ولا يؤيس: بضم ياء فسكون واو فهمزة مكسورة أي لا يجعل غيره آيسا مما لا يشتهي من يئس بمعنى قنط.

١١٢٣ ولا يجيب: بالجيم من الإجابة أي لا يجيب أحدا فيما لا يشتهي قاله القاري وقال المناوي أي لو دعي إلى ما لا يشتهي لا يجيب إليه بل يرد الداعي بميسور من القول.

١١٢٤ والإكبار: بكسر فسكون فموحدة استعظام نفسه في الجلوس والمشي وغيره وفي نسخة الإكثار واختاره القاضي عياض في شفائه والمراد به إكثار الكلام.

١١٢٥ ولا يعيبه: قال المناوي هذا تأكيد إذ الذم والعيب متحدان وقال القاري أي لا يذمه مواجهة ولا يعيبه غيبة أو لا يذمه في الأمور الاختيارية ولا يعيبه في الخلقية فالتأسيس أولى من التأكيد.

١١٢٦ حديث أولهم: أي كحديث أولهم في عدم الملال منه أو في الإصغاء إليه إذ العادة جارية بالملال إذا كثر المقال قاله القاري وقيل لا يتحدث أولا إلا من جاء أولا على الترتيب وقيل المراد بأولهم أفضلهم أي يصغي لحديث كلهم كما يصغي لحديث أفضلهم.

١١٢٧ الجفوة: بفتح الجيم وقد يكسر أي على الجفاء والغلظة وسوء الأدب مما كان يصدر من جفاة الأعراب وقد ورد من بدا جفا.

١١٢٨ ليستجلبونهم: أي يتمنون مأتي الغرباء إلى مجلسه ليستفيدوا بسبب أسئلتهم ما لا يستفيدنه في غيبتهم لأنهم يهابون بسؤاله وقيل معناه يستجلبون خواطرهم مما رأوه من صبره لهم وقيل المراد جذبهم عن مجلسه ومنعهم عن الجفاء.

١١٢٩ مكافئ: يعني إذا اصطنع فأثنى عليه على سبيل الشكر والجزاء قبله وإذا ابتدئ بثنائه كرهه ذكره الزمخشري وقيل معناه مقارب ومماثل أي في مدحه غير مجاوز به عن حد ألا يرى أنه قال لا تطروني كما أطرت النصارى.

١١٣٠ يجوز: بالجيم والزاي أي يتجاوز عن الحد وفي نسخة بالجيم والراء من الجور والميل.

١١٣١ فقال: بينه الحديث السابق بأنه لم يرده إلا بها أو بميسور من القول ولنعم ما قيل:

ما قال لا قط إلا في تشهده لولا التشهد كانت لاؤه نعم

١١٣٢ عبيد الله: قال المناوي يحتمل أنه عبيد الله بن عياض ويحتمل عبيد الله بن أبي رافع كاتب علي فإنهما يرويان عن ابن عباس وعنهما الزهري مختصرا وقال القاري إنه ابن عبد الله بن عتبة بن مسعود وأخطأ من قال إنه ابن أبي مليكة وقال البيجوري إنه ابن عبد الله بن عتبة خلافا لما قال المناوي قلت وبابن عبد الله بن عتبة جزم الحافظان ابن حجر والعيني في شرحي البخاري فإن البخاري أخرجه في صحيحه في خمسة مواضع.

١١٣٣ أجود: بالنصب على أنه اسم كان أفعل تفضيل من الجود وهو إعطاء ما ينبغي لمن ينبغي على ما ينبغي والخير شامل لجميع أنواعه حالا ومآلا من العلم والخلق والمال والجاه فكان يسمح بالموجود لكونه صلى الله عليه وسلم مطبوعا على الجود فكان إذا وجد جاد وإن لم يجد وعد ولا يخلف الميعاد.

١١٣٤ وكان أجود: قال النواوي برفع أجود وذكروا له عشرة أوجه وقال القاري الرفع في أجود أجود على ما روي في أكثرا الروايات كما صرح به العسقلاني على أنه اسم كان وخبره محذوف حذفا واجبا وما مصدرية ومعناه أجود أكوانه وفي رمضان في محل الحال واقع موقع الخبر الذي هو حاصل فمعناه أجود أكوانه حاصلا في رمضان.

١١٣٥ فيعرض: قال ميرك فاعل يعرض يحتمل أن يكون جبرئيل وضمير عليه للنبي صلى الله عليه وسلم كما هو ظاهر السياق ويحتمل العكس لما في البخاري يعرض عليه النبي صلى الله عليه وسلم وترجم عليه في فضائل القرآن كان جبرئيل يعرض القرآن قال العسقلاني هذا عكس الحديث وكأنه أشار إلى بعض طرقه فأشار إلى أن كلا منهما كان يعرض على الآخر ويؤيده ما في رواية للبخاري بلفظ فيدارسه القرآن إذ المدارسة مفاعلة من الجانبين.

١١٣٦ بالخير: أجود بالخير أي أسخى ببذل الخير من الريح المرسلة بفتح السين فإنها ينشا عنها جود كثير لأنها تنشر السحاب وتملؤها ماء ثم تبسطها لتعم الأرض فيحيي به الموات ويخرج النبات وتعبيره بـ أفعل نص في كونه أعظم جودا منها لأنها قد تخلو عن المطر وهو عليه السلام لا ينفك عن مطر الجود والسخاء والتشبيه في تعميم العطاء أو السرعة والحاصل أنه فضل جوده على جود الناس ثم فضل جوده في رمضان على جوده في غيره ثم فضل جوده في رمضان عند لقاء جبرئيل على جوده في غيره فإنه وقت إتيان الملائكة إلى أفضل الخلق بأفضل كلام من أفضل متكلم في أفضل أوقات.

١١٣٧ لايدخر: أي لخاصة نفسه فلا ينافي ما في الصحيحين أنه صلى الله عليه وسلم كان يدخر

لأهله قوت سنة وقيل عدم الادخار غالب أحواله أو في أوائل أمره إذ قد ثبت في البخاري عن أنس يقول ما أمسى عند آل محمد صاع بر ولا صاع حب وإن عنده تسع نسوة والأولى أن يجمع بأنه كان يدخر لهم قوت سنة ثم من جوده وكرمه على الوافدين كان يفرغ زادهم قبل تمام السنة.

١١٣٨ الفروي: بفتح الفاء وسكون الراء نسبه إلى فرو اسم جده.

١١٣٩ ابتع: بتقديم الموحدة على المثناة الفوقية أي اشتر وأعدد واحسبن الثمن علي وروي بتقديم المثناة على الموحدة أي أحل علينا بدينك الذي عليك قال الزمخشري أتبعت فلانا عن فلان.

١١٤٠ قد أعطيته: أي السائل قبل هذا أو أعطيت الميسور من القول وهو قولك ما عندي شيء قاله المناوي قلت ويحتمل أن يكون الضمير إلى المال والقصة مختصرة وفي نشر الطيب عن الترمذي أنه أتي إليه تسعون ألف درهم فوضعت على حصير فما رد سائلا حتى فرغ منها فجاءه رجل فسأله فقال ما عندي شيء ولكن ابتع علي الحديث فيحتمل أن يكون المرجع ذلك المال الذي قسمه صلى الله عليه وسلم لكن ظاهر الشفاء أنهما قصتان متغائران وهو ظاهر شروح الشفاء وهو الظاهر عندي.

١١٤١ إقلالا: قال القاري هو مصدر قل الشيء يقل وأقله غيره وزاد في التاج أن معناه الافتقار وقال المناوي من أقل بمعنى افتقر وهو في الأصل بمعنى صار ذا قلة.

١١٤٢ البشر: بكسر الموحدة أي ظهر في وجهه البشاشة.

١١٤٣ بهذا أمرت: قال القاري أي بالإنفاق وعدم الخوف أو بالعطاء في الموجود وبالقول الميسور في المفقود لا بما قاله عمر رضي الله عنه قال المناوي قال تعالى: وما أنفقتم من شيء فهو يخلفه (سبأ: ٣٩) وفيه أن الإنفاق مأمور به في كل حال دعت المصلحة إليه ولو بنحو استدانة.

١١٤٤ علي بن حجر: الحديث بسنده ومتنه مكرر تقدم في آخر باب فاكهة النبي صلى الله عليه وسلم إلا أن الرواية هناك بالشك وههنا بلفظ حليا وذهبا بالجزم.

١١٤٥ عيسى بن يونس: قال الترمذي والبزار لا نعرف هذا الحديث موصولا إلا من حديث عيسى بن يونس وهو عند الناس مرسل وقال البخاري بعد إيراد هذا الحديث لم يذكر وكيع ومحاضر عن هشام عن أبيه عن عائشة وأشار بهذا أن عيسى تفرد بوصله قال الحافظ العسقلاني رواية وكيع وصلها ابن أبي شيبة عند بلفظ ويثيب ما هو خير منها ورواية محاضر لم أقف عليها.

١١٤٦ حياء: الحياء ههنا بالمد وأما بالقصر فهو بمعنى المطر وكلاهما مأخوذ من الحياة فإن أحدهما حياة الأرض والآخر حياة القلب وهو في اللغة تغير وانكسار يعتري الإنسان من خوف ما يعاب به وفي الشرح خلق يبعث على اجتناب القبيح وهو أقسام منها حياء الكرم كاستحيائه صلى الله عليه وسلم أن يقول لمن طول القيام في وليمة زينب رضي الله عنها انصرف وحياء المحب من محبوبه حتى إذا خطر بقلبه هاج الحياء وحياء العبودية بأن يشهد تقصيره فيها فيزداد خجلة وحياء المرء من نفسه بأن تشرف همته فيستحيي من رضى نفسه بالنقص يجد نفسه مستحيا من نفسه حتى كان له نفسين وهذا أكمل أنواع الحياة.

١١٤٧ خدرها: بكسر الخاء المعجمة وسكون الدال المهملة ستر يجعل للبكر في ناحية البيت والظرف حال من العذراء أو صفة لها وهو تتميم للفائدة فإن العذراء إذا كانت متربية في سترها تكون أشد حياء لتسترها حتى عن النساء بخلافها إذا كانت في غير بيتها أو كانت داخلة خارجة فإنها كان مانعا منه وجاء في رواية عنها ما رأيت منه ولا رأي مني يعني الفرج.

١١٤٨ في وجهه: لأنه ما كان يتكلم بالشيء الذي يكرهه حياء بل يتغير فيفهم كراهته له وكذا

البنت المخدرة غالبا لم تتكلم في حضور الناس بل يرى أثر رضاها وكراهتها في وجهها وبهذا يظهر وجه الارتباط بين الجملتين.

١١٤٩ الخطمي: بفتح معجمة وسكون مهملة نسبة إلى خطم قبيلة من العرب كذا قاله القاري وغيره وضبطه المناوي بكسر أوله.

١١٥٠ ما نظرت: قال الحنفي فإن حياءه صلى الله عليه وسلم حينئذ تكون قليلة الحياء وأغرب ابن حجر حيث قال تبعا لميرك إذ الخلوة مظنة وقوع الفعل به ووجه غرابته لا يخفى فإنه لو كان المراد هذا المعنى لقيل أشد حياء من العذراء عند زفافها.

١١٥١ حجامة: هو بالكسر اسم من الحجم على ما ذكره الجوهري وفي القاموس الحجم المص المحجم والمحجمة بكسرهما ما يحجم به وحرفته الحجامة ككتابة قال القاري ولعلها مشتركة بينهما وإلا فالمناسب للمقام المعنى الأول وقال المناوي جه مناسبة هذا الباب بالشمائل أن من أجلها التوكل وقضيته أن يكل حفظ بدنه إليه سبحانه وتعالى وقال يتداوى بحجم ولا بغيره فأزال ذلك ببيان أن تدبير البدن مشروع غير مناف للتوكل لأنه إسناد الأمر إليه تعالى واعتقاد استغنائه في التأثير.

١١٥٢ أبو طيبة: بفتح طاء مهملة وسكون تحتية بعدها موحدة قن لبني حارثة أو لأبي مسعود الأنصاري أو غيره وخطأ الحافظ ابن حجر من قال كالثوري لبني بياضة اسمه نافع على الصحيح وقول البغوي ميسرة رد بأنه اشتبه عليه باسم أبي جملية الراوي حديث الحجامة وقول ابن عبد البر اسمه دينار وهموه فيه لأن دينار الحجام تابعي روى عن أبي طيبة لا أبو طيبة نفسه.

١١٥٣ خراجه: بفتح الخاء المعجمة ما يوظف على المملوك كل يوم ولفظ كلم مشعر بالشفاعة دون الأمر.

١١٥٤ أفضل: الخطاب للشباب من أهل الحرمين ككل دموي بقطر حار كالحجاز.

١١٥٥ الحجامة: شك من الراوي قال القسطلاني وأظنه إسماعيل وكذا حكاه القاري عن ميرك شاه ثم قال فإن البخاري أخرجه من طريقه ابن المبارك عن حميد عن أنس بلفظ إن من أمثل ما تداويتم به الحجامة.

١١٥٦ جميلة: بجيم مفتوحة اسمه ميسرة بن يعقوب.

١١٥٧ الشعبي: بفتح شين معجمة وسكون عين مهملة عامر بن شراحيل نسبة لشعب بطن من همدان.

١١٥٨ آصع: اعترض على هذا الجمع بأنه ليس في القاموس ولا في الصحاح وإنما فيهما أصوع بالواو أو أصؤع بالهمزة وأجيب بأن آصع مقلوب أصؤع بالهمز فصار أءصع بهمزتين ثم قلبت الثانية ألفا.

١١٥٩ والكاهل: بكسر الهاء ما بين الكتفين وقال ميرك هو مقدم الظهر مما يلي العنق وهو الكتد قالوا والحجامة على الأخدعين تمنع من أمراض الراس والوجه والأذنين والعينين والأسنان وعلى الكاهل تنفع من وجع المنكب والحلق وعلى ظهر القدم من قروح الفخذين والساقين وانقطاع اللمس والحكة العارض في الأنثيين.

١١٦٠ لسبع: وأخرج أبو داود من حديث أبي هريرة مرفوعا من احتجم لسبع عشرة وتسع عشرة وإحدى وعشرين كان شفاء من كل داء وهو من رواية سعيد بن عبد الله الجمحي وثقه الأكثرون ولينه

بعضهم وله شاهد من حديث ابن عباس عند أحمد والترمذي رجاله ثقات لكنه معلول وشاهد آخر من حديث أنس عند ابن ماجه وسنده ضعيف.

١١٦١ محرم: كرهه مالك رضي الله عنه مطلقا والحديث حجة عليه وقالت الحنفية لا باس في احتجام المحرم ما لم ينقض شعرا.

١١٦٢ بملل: كجمل موضع بين مكة والمدينة على سبعة عشر ميلا من المدينة ظرف لـ احتجم.

١١٦٣ أسماء: جمع اسم وهي كلمة وضعت بإزاء شيء متى أطلقت فهم منها وهي إما معرفة أو مخصصة وفي كون الاسم عين المسمى أو غيره خلاف طويل الذيل قال القاري المراد بالأسماء ههنا ألفاظ تطلق على رسول الله صلى الله عليه وسلم أعم من كونه علما أو وصفا وقد نقل ابن العربي في شرح الترمذي عن بعضهم إن لله الف اسم وللنبي صلى الله عليه وسلم ألف اسم ثم ذكر منها على سبيل التفصيل بضعا وستين والمصنف ذكر منها تسعة وقد أفرد السيوطي رسالة في الأسماء النبوية سماها بـ البهجة السنية وقد قاربت الخمسمائة.

١١٦٤ إن لي أسماء: وفي رواية للبخاري إن لي خمسة أسماء أي أختص بها لم يسم بها أحد قبلي أو هي معظمها أو هي مشهورها في الأمم الماضية فالحصر الذي أفاده تقديم الجار إضافي.

١١٦٥ يحشر: ببناء المجهول والمعنى أنه يحشر قبل الناس كما جاء في حديث آخر أنا أول من تنشق عنه الأرض فالمعنى أنهم يحشرون بعدي أو يتبعوني وقيل يحشرون على أثر زمان نبوتي ليس بعدي نبي ثم كل من الماحي والحاشر في الحقيقة هو الله فإطلاقهما عليه لكونه سببا لهما.

١١٦٦ ليس بعده: قيل هذا قول الزهري قال الحافظ العسقلاني ظاهره أنه مدرج لكن في رواية سفيان بن عيينة عند الترمذي أي في الجامع بلفظ الذي ليس بعدي نبي.

١١٦٧ عياش: بفتح عين مهملة وتشديد مثناة تحتية آخره معجمة.

١١٦٨ المقفى: بفتح القاف وكسر الفاء المشددة أي الذي قفى آثار من سبقه من الأنبياء وتبع أطوارهم قال تعالى: أولئك الذين هدى الله فبهداهم اقتده (الأنعام: ٩٠) يعني أنه متبع للأنبياء في أصل التوحيد ومكارم الأخلاق وإن كان مخالفا بعضهم في بعض الفروع وروي بصيغة المفعول أي أنا الذي قفي بي على آثار الأنبياء أي أرسلت إلى الناس بعدهم وختم بي الرسالة يقال قفوت أثر فلان أي تبعته وقفيت على أثره بفلان أي اتبعته إياه قال تعالى: وقفينا على آثارهم برسلنا (المائدة: ٤٦) فحذف حرف الصلة في الحديث تخفيفا.

١١٦٩ الملاحم: بفتح الميم وكسر الحاء المهملة جمع ملحمة وهي الحرب ذات القتل الشديد سمي بها لاشتباك الناس فيها كالسدي واللحمة في الثوب وقيل لكثرة لحوم القتلى فيها سمي صلى الله عليه وسلم لكثرة الجهاد مع الكفار في أيام دولته وكذا بعد مستمر في أمته إلى أن يقتل آخرهم الدجال وفي القاموس سمي به لأنه سبب لالتيامهم واجتماعهم وقال شارح الملحمة الوقعة العظيمة في الفتنة.

١١٧٠ هكذا قال حماد: ذكر المصنف هذا السند الثاني لمكان الاختلاف بين السندين ثم نبه بهذا الكلام على محل الخلاف بأن حماد بن سلمة لم يقل عن عاصم عن أبي وائل كما قاله أبو بكر بن عياش بل ذكر بدل أبي وائل زرا.

١١٧١ باب إلخ: هذه الترجمة مكررة تقدمت في أول الكتاب ولا شك أن زيادة بعض الأحاديث في باب لا توجب تكرار العنوان وبعضهم ذكروا هناك توجيهات متكلفة.

١١٧٢ حدثنا قتيبة إلخ: الحديث بسنده ومتنه مكرر تقدم في باب صفة إدام النبي صلى الله عليه وسلم.

١١٧٣ ما شئتم: صفة مصدر محذوف أي ألستم منعمين في طعام وشراب مقدار ما شئتم فـ ما موصولة ويجوز أن يكون مصدرية.

١١٧٤ آل محمد: بدل من ضمير الفاعل وبالنصب على المدح أو بتقدير أعني وجعله خبر كنا بعيد لأن المقصود بالإفادة ليس كونهم آل محمد بل قولها نمكث.

١١٧٥ ما نستوقد: حال وجعله خبرا بعد خبر بعيد.

١١٧٦ عبد الله بن أبي زياد: بالإضافة إلى لفظ الجلالة فما في بعض النسخ بدونه تصحيف من الناسخ وبلفظ الجلالة أخرجه المصنف في جامعه.

١١٧٧ عن بطوننا: حكي عن الطيبي أن عن الأولى متعلق بـ رفعنا معنى الكشف والثانية صفة مصدر محذوف أي كشفنا ثيابنا عن بطوننا كشفا صادرا عن حجر حجر وقال زين العرب عن حجر بدل اشتمال عما قبله.

١١٧٨ فرفع إلخ: أشكل على الحديث بروايات الوصال وقوله عليه الصلاة والسلام يعطمني ربي ويسقيني ولذا اضطر ابن حبان إلى إنكار أحاديث وضع الحجر راسا وليس كذلك وإنها ثابتة بوجوه فلا بد من الجمع بأن الإطعام منه تعالى مخصوص بالوصال أو يجمع بشيء آخر بمثل اختلاف الأحوال باختلاف الأوقات أو بحمل ذلك على أول الأمر وقال المناوي فعل ذلك ليعلم صحبه أن ليس عنده ما يستأثر به عليهم لا أنه فعله من شدة الجوع فإنه كان يبيت عند ربه ليطعمه ويسقيه ويدل لذلك ما جاء عن جمع أنه كان مع ذلك لا يتبين عليه أثر الجوع أصلا وبهذا يعلم أن لا ضرورة إلى ما سلكه أبو حاتم ابن حبان من إنكار أحاديث وضع الحجر رأسا في قوله إنها باطلة لخبر الوصال وإن الرواية إنما هي الحجز بالزاي فتصحف قال الحافظ ابن حجر وقد أكثر الناس في الرد عليه.

١١٧٩ هذا الوجه: قال القاري يعني غرابته ناشئة من طريق أبي طلحة لا من سائر الطرق وقال ميرك ورواته ثقات يعني فلا يضره الغرابة فإنها لا تنافي الصحة والحسن فإن الغريب ما يتفرد برواية عدل ضابط من رجال النقل فإن كان التفرد برواية متنه فهو غريب متنا وإن كان برواية عن غير المعروف عنه كأن يعرف عن صحابي فيرويه عدل وحده عن صحابي آخر فهو غريب إسنادا وهذا هو الذي يقول فيه الترمذي غريب من هذا الوجه بنحوه جزم المناوي إذ قال غرابته ناشئة من طريق أبي طلحة لا من ساتر الطرق وقال البيجوري غريب من حديث أبي طلحة أي حال كونه من حديث أبي طلحة.

١١٨٠ ومعنى: هذا أحد الوجوه الواردة فيه قال المناوي كعادة أهل الرياضة أو العرب أو أهل المدينة إذا خلت أجوافهم لئلا تسترخي أو لأن البطن الخالي يضعف صاحبه عن القيام لتقوس ظهره ولأنه يسكن أو يدفع النفخ أو ألم الجوع لأن مجلب الجوع من شدة حرارة المعدة الغريزية فإذا انضمت على المعدة الأحشاء خمدت نارها بعض الخمود فسكن الألم بعض السكون.

١١٨١ الجهد: بضم الجيم وفي نسخة بفتحها فقيل بالضم الوسع والطاقة وبالفتح المشقة وقيل المبالغة والغاية وقيل هما لغتان في الوصع والطاقة فأما في المشقة والغاية فالفتح لا غير ومن تعليلة.

١١٨٢ الذي: بإفراد الموصول ومن بيانية للموصول أو ابتدائية.

١١٨٣ شيبان: بشين معجمة فتحتانية فموحدة هكذا في النسخ الهندية وكذا أخرجه المصنف في

الجامع وقال شيبان ثقة عندهم صاحب كتاب فما في أكثر نسخ الشمائل المصرية بدله سفيان سهو من الناسخ.

١١٨٤ ما جاء بك: الباء للتعدية أي ما الذي أحضرك في هذا الوقت.

١١٨٥ والتسليم: بالنصب على أنه مفعول فعل مقدر معطوف على الفعلين أي ألقى وأنظر وأريد التسليم وبالجر أي أتشرف بالتسليم عليه أو عطف على ألقى بحسب المعنى أي للقائه صلى الله عليه وسلم والتسليم عليه.

١١٨٦ بعض ذلك: وفي رواية مسلم عن أبي هريرة أيضا فإذا هو بأبي بكر عمر فقال ما أخرجكما من بيوتكما هذه الساعة قالا الجوع يا رسول الله قال أما والذي نفسي بيده لأخرجني الذي أخرجكما فقيل هما قضيتان أو لما جاء عمر وذكر الجوع ذكره أبو بكر أيضا وروي في معنى الباب عن جابر قال القاري وبعض الزيادات في بعض الروايات محذوفة من بعض الرواة.

١١٨٧ أبي الهيثم: قال القاري في رواية عند الطبراني وابن حبان في صحيحه أبي أيوب الأنصاري فالقضية متعددة وفي رواية لمسلم رجل من الأنصار وهو محتمل لهما قال المناوي وانطلاقهم إلى منزله لا ينافي كمال شرفهم فقد استطعم موسى والخضر قبلهم وكان للنبي صلى الله عليه وسلم مندوحة عن ذلك ولو شاء لكانت جبال تهامة تمشي معه ذهبا لكن الله سبحانه أراد أن يعزى الخلائق بهم وأن يسنن بهم السنن ففعلوا ذلك تشريفا للأمة وهل خرج صلى الله عليه وسلم قاصدا من أول خروجه إلى إنسان معين أو إنما جاء التعيين بالاتفاق الظاهر الثاني.

١١٨٨ التيهان: بفتح التاء الفوقانية وكسر التحتانية المشددة وهو لقب واسمه عامر وقيل عتيك واسم أبي الهيثم مالك.

١١٨٩ خدم: بفتحتين جمع خادم أعم من الذكر والأنثى وليس المراد نفي الجمع بل نفي الإفراد وهذا توطئه لقوله الآتي فلم يجدوه.

١١٩٠ يزعبها: بتحتية مفتوحة فزاي ساكنة فعين مهملة مفتوحة من زعب القربة ملأها وقيل بدعها لثقلها يقال جاءنا سيل يزعب أي يتدافع.

١١٩١ ويفديه: بتشديد الدال من التفدية وفي نسخة كيرميه وفي أخرى من الإفداء وكلاهما بعيد لأن الفداء إنقاذ الأسير بإعطاء شيء والإفداء قبول فدائه.

١١٩٢ بهم: الباء للتعدية أو المصاحبة أي ذهب معهم وأنكر القاري الأول لعدم ملائمته مقام الإكرام.

١١٩٣ بقنو: بكسر القاف وسكون النون بوزن حمل أي عذق كما في رواية مسلم وهو الغض فيه بسر وتمر ورطب.

١١٩٤ أو تخيروا: بحذف إحدى التائين أي تتخيروا شك من الراوي فإن الاختيار والتخير بمعنى التنقية ومن قال أو للتنويع وفرق بينهما فتكلف حتى صار تعسفا.

١١٩٥ تسألون: إشارة إلى قوله تعالى: ثم لتسألن يومئذ عن النعيم (التكاثر: ٨) والمراد السؤال عن القيام بشكره على ما قاله القاضي عياض وقال النووي الذي نعتقده أن السؤال ههنا سؤال تعداد النعم وإعلامه بالامتنان وإظهار كرمه بإسباغها لا سؤال محاسبة قال المناوي والخبر صريح في رد زعم جمع مفسرين كالواحدي أن السؤال عن النعيم يختص بالكفار وليس في اللفظ ولا في السنة ما يقتضي

الاختصاص بل عدمه وما نقله عن الحسن أنه لا يسأل أهل النار فباطل قطعا إما عليه أو منه.

١١٩٦ رطب: قوله رطب طيب تذكير الوصف يدل على أن الرطب ليس بجمع بل هو اسم جنس يطلق على القليل والكثير.

١١٩٧ طعاما: الخير من مستدلات الشافعي على أن الرطب فاكهة لا طعام وقال أبو حنيفة إن الرطب والرمان ليسا بفاكهة بل الرطب غذاء والرمان دواء لقوله تعالى: فيهما فاكهة ونخل ورمان (الرحمن: ٦٨) بناء على أن الاصل في العطف المغايرة والفاكهة ما يتفكه به تلذذا.

١١٩٨ عناقا: بفتح العين المهملة وتخفيف النون هي الأنثى من أولاد المعز.

١١٩٩ أو جديا: شك من الراوي والعناق بفتح العين أنثى المعز لها أربعة أشهر والجدي بفتح الجيم وسكون الدال ذكر المعز ما لم يبلغ سنة.

١٢٠٠ مؤتمن: بصيغة المفعول وهو حديث صحيح كاد أن يكون متواترا ففي الجامع الصغير المستشار مؤتمن رواه الأربعة عن أبي هريرة والترمذي عن أم سلمة وابن ماجه عن ابن مسعود والطبراني في الكبير عن سمرة وزاد إن شاء أشار وإن شاء لم يشر وفي الأوسط عن علي وزاد فإذا استشير فليشر بما هو صانع لنفسه والمعنى أن الذي طلب منه المشورة جعله أمينا فيلزمه رعاية حال المستشير ولا يحل له كتم أمر فيه صلاحه فإن فعل خرج عن كونه أمينا وصار خائنا قال ذلك إعلاما أو تعليما لأبي الهيثم أو إحضارا له من نفسه ليعمل به.

١٢٠١ واستوص إلخ: أي افعل به معروفا وصية مني فـ معروفا منصوب بـ استوص لتضمينه معنى افعل وقيل منصوب بنزع الخافض أو على أنه صفة لمصدر محذوف أي استيصاء معروفا وقيل مأخوذ من استوصى بمعنى أوصى إذا أمر أحدا بشيء ويعدى بالباء أي مره بالمعروف وعظه معروفا.

١٢٠٢ ببالغ: أي ما أنت ببالغ حق المعروف الذي وصاك به النبي صلى الله عليه وسلم إلا بعتقه.

١٢٠٣ بطانة إلخ: بكسر الباء الموحدة صاحب سره الذي يطلعه على خفايا أموره يستشيره فيها تشبيها له ببطانة الثوب.

١٢٠٤ خبالا: بمعجمة مفتوحة فموحدة أي لا تقصر في إفساد حاله فالخبال الإفساد والألو التقصير وعبر ههنا بهذا وفي بطانة الخير بما سبق تنبيها على أنه يكفي في كون الشر السكوت على الفساد وفي الخير لا يكفي إلا الأمر به.

١٢٠٥ مجالد: بضم ميم فجيم فكسر لام فما في بعض النسخ بالهاء بدل اللام تصحيف من الناسخ.

١٢٠٦ بيان: بموحدة مفتوحة فتحتية ابن بشر بكسر موحدة فسكون معجمة.

١٢٠٧ والحبلة: الحبلة بضم مهملة وسكون موحدة ثمرة السمرة يشبه اللوبيا وقيل ثمر العضاة والعضاة كل شجرة يعظم وله شوك.

١٢٠٨ اشداقنا: جمع شدق في القاموس الشدق بالكسر ويفتح والدال مهملة طفطفة الفم من باطن الخدين جمعه أشداق أي صارت أطراف الفم ذات قروح.

١٢٠٩ أبو نعامة العدوي: أبو نعامة بفتح النون على الصحيح قاله القاري عن المغني والعدوي بفتح العين والدال المهملتين.

١٢١٠ وشويسا: مصغرا بمعجمة أوله ومهملة آخره هو شويس بن حياش أبو الرقاد بضم الراء بعدها قاف خفيفة.

١٢١١ عتبة بن غزوان: بفتح غين وسكون زاي معجمتين وعتبة من أكابر الصحابة أسلم قديما وهاجر الهجرتين أول من نزل البصرة وهو الذي اختطها.

١٢١٢ فأقبلوا: قال القاري فعل ماض من الإقبال بمعنى توجهوا قال المناوي أي توجهوا إلى المحل الذي أمرهم عمر بالانطلاق إليه وسبب أمرهم بذلك السير ومكثهم بذلك الموضع أنه كان محل خروج الهند من الجزائر إلى ارض فارس وكان يزدجر التمس منهم الإعانة لقتال العرب فأراد عمر أن يرابطوا بذلك الثغر ليضبطوا ذلك الجهة.

١٢١٣ بالمربد: بكسر ميم فسكون ففتح موحدة موضع بالبصرة وأصلها من ربد بالمكان إذا أقام به وهو موضع حبس الإبل أو تجفيف الرطب.

١٢١٤ الكذان: بفتح الكاف وتشديد الذال حجارة رخوة مائلة إلى البياض والبصرة أيضا حجارة رخوة مائلة إلى البياض.

١٢١٥ فقالوا: أي استفهم بعضهم بعضا.

١٢١٦ قالوا: أي أجاب بعضهم فالجملة الأولى استفهام والثانية جواب البعض وليس فيه بعض النسخ ههنا لفظ قالوا فلا يبعد أن يكون همزة الاستفهام مقدرة وفي معجم البلدان أن المسلمين حين وافوا مكان البصرة نظروا إليها من بعيد وأبصروا الحصا عليها فقالوا إن هذه أرض بصرة يعنون حصبة فسميت بذلك ثم ذكر أقوالا أخر في وجه تسميتها بذلك.

١٢١٧ البصرة: قال القاري بناها عتبة بن غزوان في خلافة عمر رضي الله عنه سنة سبع عشر وسكنها الناس سنة ثمان عشر قيل لم يعبد بأرضا صنم وفي فتوح البلدان لما نزل عتبة بن غزوان الخريبة كتب إلى عمر يعلمه نزوله إياها وإنه لا بد للمسمين من منزل يشتون به إذا شتوا ويكنسون فيه إذا انصرفوا من غزوهم فكتب إليه أن أجمع أصحابك في موضع واحد وليكن قريبا مساكن بالقصب وبنى عتبة مسجدا من قصب وذلك في سنة أربع عشر إلى آخر ما بسطه.

١٢١٨ الجسر الصغير: كان ذلك الجسر على الدجلة في عرضها يسير عليه المشاة والركبان واحترز به عن الجسر الكبير وهو عند بغداد بينهما عشرة أيام.

١٢١٩ فذكروا: المراد بالجمع ما فوق الواحد وفي نسخة فذكرا وهو الظاهر لأن الضمير راجع إلى خالد وشويس وفي نسخة فذكر بالإفراد أي ابن بشار على ما ذكره ابن حجر والمناوي أو أبو نعامة كما اختاره القاري.

١٢٢٠ الحديث: ذكره الطبري في تاريخه بهذا السند إلى خالد وشويس قالا بعث عمر بن الخطاب عتبة بن غزوان فقال له انطلق أنت ومن معك حتى إذا كنتم في أقصى أرض العرب وأدنى العجم فأقيموا فأقبلوا حتى إذا كانوا بالمربد وجدوا هذا الكذان قالوا ما هذه البصرة فساروا حتى بلغوا حيال الجسر الصغير فإذا فيه خلفاء وقصب نابتة فقالوا ههنا أمرتم فنزلوا دون صاحب الفرات فأتوه فقالوا إن ههنا قوما معهم رأية وهم يريدونك فأقبل في أربعة آلاف أسوار فقال ما هم إلا ما أرى اجعلوا في أعناقهم الجبال وأتوني بهم فجعل عتبة يرجل وقال إني شهدت الحرب مع النبي صلى الله عليه وسلم حتى إذا زالت الشمس قال احملوا فحملوا عليهم فقتلوهم فلم يبق أحد إلا صاحب الفرات أخذوه أسيرا فقال عتبة بن غزوان ابغوا لنا منزلا هو أنزه من هذا وكان يوم عكاك ودمد فرفعوا له منبرا فقال يخطب فقال إن الدنيا قد تصرمت وولت حذاء ولم يبق منها إلا صبابة كصبابة الإناء ألا وإنكم منتقلون

منها إلى دار القرار فانتقلوا بخير ما بحضرتكم وقد ذكر لي لو أن صخرة ألقيت من شفير جهنم هوت سبعين خريفا ولتملئنه أو عجبتم ولقد ذكر لي إنما بين مصراعين من مصاريع الجنة ميسرة أربعين عاما وليأتين عليه يوم وهو كظيظ ولقد رأيتني وأنا سابع سبعة الحديث وقد ذكر الخطبة الحاكم في المستدرك بسنده إلى حميد بن هلال عن خالد بن عمير بنحو هذا وقال صحيح على شرط مسلم وأقره عليه الذهبي.

١٢٢١ بردة: بضم الباء الموحدة وسكون الراء المهملة الشملة المخطط وقيل كساء أسود مربع.

١٢٢٢ سعد: أي ابن أبي وقاص على ما في الأصول المصححة وفي بعض النسخ سبعة وهو سهو لما في رواية مسلم فقسمتها بيني وبين سعد بن مالك فاتزرت بنصفها واتزر سعد بنصفها قاله القاري قلت ولفظ الحاكم في المستدرك فشققتها بيني وبين سعد بن أبي وقاص فارس الإسلام.

١٢٢٣ روح: بفتح الراء وسكون الواو وآخره حاء مهملة وأسلم على وزن أكرم.

١٢٢٤ وما يخاف: بضم أوله أي والحال أنه لا يخاف أحد غيري لأني كنت وحيدا في ابتداء إظهار ديني أو ما يخاف مثل ما أخفت وكذا الكلام في قوله ولقد أوذيت وقال المناوي أو هو دعاء أي حفظ الله المسلمين عن الإخافة أو مبالغة في الإخافة وذلك متعارف في اللغة يقال لي بلية لا يبلى بها أحد.

١٢٢٥ من بين ليلة: تأكيد للشمول أي ثلاثون يوما وليلة متواترات ولا ينقص منها شيء.

١٢٢٦ ذو كبد: أي حيوان أي ما معنا طعام سواء يأكله الدواب أو الإنسان.

١٢٢٧ إبط بلال: يعني كان إذا ذاك رفيقي قال المصنف في جامعه كان هذا لما خرج من مكة هاربا واعترضه العصام بأن بلالا لم يكن معه حين الهجرة وقال المناوي الظاهر أن المصنف لم يرد خروجه مهاجرا فإنه قد قدم أنه خرج قبل الهجرة إلى الطائف وغيره.

١٢٢٨ ضفف: قوله ضفف تقدم الكلام على هذا اللفظ في حديث مالك بن دينار في آخر باب المعيشة المتقدم.

١٢٢٩ عبد الله: أي عبد الله بن عبد الرحمن شيخ المصنف.

١٢٣٠ انقلب بنا: الباء بمعنى مع أو المصاحبة أي انقلب معنا أو مصاحبا لنا مع السوق ويحتمل أن يكون للتعدية أي ردنا من الطريق قاله القاري واختار المناوي الأخير.

١٢٣١ وأتينا: ببناء المجهول من الإتيان قاله القاري والمناوي.

١٢٣٢ فلا أرنا: بضم الهمزة على بناء المجهول أي فلا أظن إبانا.

١٢٣٣ سن رسول الله صلى الله عليه وسلم: أي مقدار عمره الشريف وسميت الجارحة سنا لأنه يستدل بها على طول عمره وقال في المصباح السن إذا عنيت بها العمر مؤنثة لأنها بمعنى المدة.

١٢٣٤ يوحى إليه: أي باعتبار مجموعها لأن مدة فترة الوحي وهي سنتان ونصف من جملتها.

١٢٣٥ ابن ثلاث: قال البخاري هذا أكثر ورجح أحمد أيضا هذه الرواية قال ميرك في قدر عمره صلى الله عليه وسلم ثلاث روايات وهي أصحها وأشهرها.

١٢٣٦ أنه سمعه: يعني أن جريرا سمع معاوية حال كونه خطيبا.

١٢٣٧ وأنا ابن إلخ: أي فأنا متوقع أن أموت في هذا السن موافقة لهم قال ميرك لكن لم ينل مطلوبه بل مات وهو قريب من ثمانين فقيل بلغ ثمان وسبعين وقيل ثمانين وقيل ستا وثمانين.

١٢٣٨ إسماعيل: ابن إبراهيم وعلية بضم عين مهملة وفتح لام وتشديد تحتية اسم أمه وكان يكره أن يقال له ابن علية لكن غلب عليه الشهرة.

١٢٣٩ عمار: بفتح فتشديد ابن أبي عمار مولى بني هاشم وفي نسخة عمارة وهو سهو من الكاتب فإنه ليس من موالي بني هاشم من اسمه عمارة وأيضا ليس فيمن روى عن ابن عباس ولا في من روى عنه خالد عمارة.

١٢٤٠ ابن خمس وستين: قال المناوي نسبت هذه الرواية إلى الغلط وقال القاري هي متأولة بإدخال سنتي الولادة والوفاة أو حصل فيها اشتباه وقد أنكر عروة على ابن عباس ونسبه إلى الغلط وقال إنه لم يدرك أول النبوة ولا كثرت صحبته بخلاف الباقين.

١٢٤١ دغفل: بفتح الدال المهملة أو الحروف ثم معجمة ساكنة ففاء مفتوحة كجعفر.

١٢٤٢ لا نعرف له سماعا: قال القاري ويؤيده ما في التقريب أن دغفل السدوسي مخضرم وقيل له صحبة ولم يصح وقال الحميدي ذكر أبو عبد الرحمن تقي بن مخلد في سنده أن دغفلا له صحبة.

١٢٤٣ أنه سمعه: يعني أن عبد الرحمن سمع عن أنس أنه كان يقول.

١٢٤٤ وفاة: قال القاري الوفاة بفتح الواو الموت من وفي بالتخفيف بمعنى تم أجله وتوفي صلى الله عليه وسلم يوم الاثنين ضحى من ربيع الأول في السنة الحادية عشرة من الهجرة قيل للثنتين خلتا منه وقيل لاثنتي عشرة خلت منه وهو الأكثر ورجح جمع من المحدثين الرواية لورود إشكال على الثانية وهو أن جمهور أرباب السير على أن وفاته في يوم الاثنين واتفق أئمة التفسير والحديث والسير على أن عرفة في تلك السنة كانت يوم الجمعة فلا يمكن أن يكون يوم الاثنين الثاني عشر من ربيع الأول سواء كانت الشهور ثلاثين يوما أو تسعا وعشرين وحله أن يقال يحتمل اختلاف أهل مكة والمدينة في رؤية هلال ذي الحجة فيكون غرتها عند أهل مكة الخميس وعند أهل المدينة الجمعة وكان الوقوف برؤية أهل مكة فلما رجع إلى المدينة اعتبر برؤيتها وكان الشهور الثلاثة كوامل فيكون أول ربيع الأول يوم الخميس ويوم الاثنين الثاني عشر منه.

١٢٤٥ كشف الستارة: أي أمر بكشف الستارة المعلقة على باب البيت وكانوا يعلقون الستور على البيوت.

١٢٤٦ يوم الاثنين: منصوب على الظرفية فلفظ كشف الستارة ساد مسد الخبر أي آخر نظرة نظرتها إلى وجهه حين كشف الستارة يوم الاثنين وقيل مرفوع على أنه خبره وقوله كشف بصيغة الماضي المعلوم حال من رسول الله صلى الله عليه وسلم بتقدير قد كما قاله بعضهم أو بدونها كما جوزه آخرون.

١٢٤٧ مصحف: بتثليث الميم من أصحف بالضم أي جعلت فيه الصحف قال العصام وجه الفتح والكسر غير ظاهر لأن اسم المحل من الإفعال كمعفوله ولم يأت اسم الآلة منهما فهو على غير القياس ثم وجه الشبه هو حسن البشرة وصفاء الوجه واستنارته وبهاء النظر وأغرب الحنفي في قوله الوجه هو الإهداء والهداية ولا يظهر أن يكون أمرا متعلقا بظاهر الصورة ووجه غرابته لا يخفى.

١٢٤٨ السجف: بفتح السين المهملة وقيل بكسر وسكون الجيم الستر.

١٢٤٩ آخر ذلك اليوم: وهذا ينافي جزم أهل السير وحكي عليه الاتفاق بأنه توفي حين اشتد الضحى قال العسقلاني ويجمع بينهما بأن إطلاق الآخر بمعنى ابتداء الدخول في أول النصف الثاني وقال ميرك يجمع بينهما بأن يحمل هذا على تحقق وفاته عند الناس.

١٢٥٠ مسندة: على بناء الفاعل أي جعلت ظهره مسندا إلى صدري.

١٢٥١ بطست: هو الطس في الأصل والتاء فيه بدل من السين ولذا يجمع على طساس ويصغر على

طسيس وفي المغرب الطست مؤنثة أعجمية والطس تعريبها وأشكل بتذكير ضمير ليبول فيه ووجه بأنه باعتبار معناه من الظرف وغيره.

١٢٥٢ ثم بال: لعل تراخي البول عن إحضار الطست لضعفه وفي نسخة ثم مال بالميم والظاهر أنه تصحيف.

١٢٥٣ فمات: ظاهره أنه صلى الله عليه وسلم مات في حجرها ويوافقه ما في البخاري عنها توفي في بيتي في يومي بين سحري ونحري ولا يعارضه ما للحاكم وابن سعد من طرق أن راسه المكرم كان في حجر علي رضي الله عنه لأن كل طريق منها لا يخلو عن شيء كما ذكره الحافظ العسقلاني وعلى تقدير صحته يحمل على أنهما تناوباه قلت وحالة البول تؤيد حضور الزوجة لا غيرها.

١٢٥٤ سرجس: كجعفر بمهملات وجيم قاله المناوي وقال القاري بفتح فسكون ففتح منصرفا وفي نسخة بكسر جيم غير مصروف.

١٢٥٥ منكرات: المنكر ضد المعروف والمراد شدائده ومكروهاته ولا شك أنها أمور منكرة لا يألفه الطبع.

١٢٥٦ مبشر: بفتح الموحدة وكسر الشين المعجمة الثقيلة.

١٢٥٧ لا أغبط: بكسر الموحدة أي لا أغار وفيه إشعار بأنه لو كان كرامة لكان صلى الله عليه وسلم أولى به والتحقيق أن الشدة كانت في مقدمات الموت لا في نفس سكراته كما يتوهم فمراد عائشة رضي الله عنها أني لا أتمنى من غير سبق مرض.

١٢٥٨ بهون موت: أي برفقه من إضافة الصفة إلى الموصوف أي بالموت السهل والهون مصدر هان عليه الشيء أي خفف.

١٢٥٩ من عبد الرحمن: قال القاري وإنما استفهم عنه لأن عبد الرحمن بن العلاء متعدد بين الرواة.

١٢٦٠ اللجلاج: بجمين وفتح اللام الأولى كذا في هامش التهذيب عن المغني.

١٢٦١ هو ابن إلخ: الضمير إلى عبد الرحمن لأن المشهور بهذه النسبة هو عبد الرحمن بنفسه لا أبو بكر والمليكي بضم الميم مصغرا.

١٢٦٢ اختلفوا: فقيل في مسجده وقيل بالبقيع وقيل عند جده إبراهيم عليه السلام وقيل بمكة.

١٢٦٣ الموضع إلخ: أشكل عليه بنقل موسى عليه السلام يوسف عليه السلام من مصر إلى فلسطين وأشكل أيضا أن مقتضى الحديث أن وفاة عيسى عليه السلام تكون في الحجرة الشريفة والتوجيه في كليهما متسع.

١٢٦٤ العنبري: نسبة لبني العنبر طائفة من تميم.

١٢٦٥ عبيد الله: مصغرا ابن عبد الله بن عتبة بن مسعود.

١٢٦٦ قبل: بتشديد الموحدة قال القاري بين عينيه كما سيأتي أو جبهته كما رواه أحمد قال المناوي فعله تيمنا وتبركا واقتداء بتقبيله صلى الله عليه وسلم عثمان بن مظعون.

١٢٦٧ الجوني: بفتح الجيم نسبة إلى دون بطن من أزد.

١٢٦٨ بابنوس: بموحدة فألف فموحدة ساكنة فنون مضمومة فمهملة بصري كذا في المناوي.

١٢٦٩ وانبياه: بهاء ساكنة للسكت تزاد وقفا لإرادة ظهور الألف قال المناوي فيه حل عد أوصاف الميت من غير نوح ولا ندب أصله يا نبي الحق آخره ألف الندبة ليمتد بها الصوت ليمتاز المندوب عن المنادى.

١٢٧٠ أضاء: ضاءت وأضاءت بمعنى استضاءت وصارت مضيئة قال المناوي ظاهره أن الإضاءة والإظلام محسوسان معجزة وأن الإضاءة دامت إلى موته فعقبها الإظلام من غير مهلة كما يدل عليه قوله فلما كان إلخ وقيل هما معنويان كناية عن صلاح المعاش والمعاد وكمال السرور والنشاط وعكسه القاري تبعا للطيبي إذ قال الأظهر أنهما معنويان خلافا لابن حجر حيث قال الظاهر أنهما محسوسان معجزة.

١٢٧١ حتى أنكر قلوبنا: بصيغة المتكلم للماضي أي تغيرت قلوبنا لوفاته صلى الله عليه وسلم ولم تبق على ما كانت من الرقة والصفا وفي الحديث حجة لمشائخ الصوفية ورد على من أنكر مجاهدات المشائخ مستدلا بأن الصحابة رضي الله عنهم لم يفعلوه.

١٢٧٢ وليلة الثلاثاء: قال المناوي وفي نسخ بدل ليلة الثلاثاء يوم الثلثاء وقال القاري قوله ليلة الثلاثاء بالمد وزيد في بعض النسخ بعده ويوم الثلاثاء.

١٢٧٣ من الليل: أي ليلة الأربعاء على ما عليه الأكثر وفيه أقوال أخر من ليلة الثلاثاء ويوم الثلاثاء وغيره ذلك قاله المناوي وقال القاري قال في جامع الأصول دفن ليلة الأربعاء وسط الليل وقيل ليلة الثلاثاء وقيل يوم الثلاثاء والأول أكثر.

١٢٧٤ المساحي: بفتح الميم وكسر الحاء المهملة جمع مسحاة وهي كالمجرفة إلا أنها من حديد على ما في الصحاح وفي النهاية أن ميمه زائدة لأنه من السحو بمعنى الإزالة والكشف.

١٢٧٥ من آخر الليل: قال القاري هذا لا ينافي ما في الجامع من أنه وسط الليل لأن المراد بالوسط الجوف أو كان الابتداء من الوسط انتهى إلى آخر الليل.

١٢٧٦ يوم الثلاثاء: قيل هذا سهو من شريك وقيل يجمع بينهما بأن الحديث الأول باعتبار الانتهاء وهذا باعتبار الابتداء يعني الابتداء بتجهيزه في يوم الثلاثاء وفراغ الدفن من آخر ليلة الأربعاء.

١٢٧٧ بن نبيط: بنون وموحدة تحتية ومهملة مصغرا وسلمة هذا ولد نبيط بن شريط الآتي قال الحافظ في ترجمته سلمة بن نبيط بن شريط بن أنس الأشجعي أبو فراس لاكوفي روى عن أبيه وقيل عن رجل عن أبيه وعن نعيم بن أبي هند إلى آخر ما قاله.

١٢٧٨ أخبرنا: ببناء المجهول على ما عليه الأكثر من شارح الشمائل وقيل ببناء الفاعل فلفظ أخبرنا قبل سلمة زائد ويؤيده فقدانه في بعض النسخ قال القاري في نسخة صحيحة بخط ميرك أنبأنا عبد الله بن داود قال سلمة بن نبيط أخبرنا بصيغة الفاعل عن نعيم بن أبي هند قال ميرك ويؤيده أيضا ما وقع في بعض النسخ حدثنا سلمة بن نبيط أن نعيم بن أبي هند.

١٢٧٩ بن شريط: شريط قال الجزري بفتح الشين المعجمة صحيح وبضمها غلط فاحش.

١٢٨٠ أغمي: بصيغة المجهول أي غشي وفي الحديث جواز الإغماء على الأنبياء بخلاف الجنون فإنه نقص ينافي مقامهم وقيد الشيخ أبو حامد من الشافعية بغير الطويل وبه جزم البلقيني وقال السبكي ليس إغمائهم غيرهم لأنه إنما يستر حواسهم الظاهرة دون قلوبهم وقوتهم الباطنة لأنها إذا عصمت من النوم الأخف فالإغماء بالأولى وأما الجنون فيمتنع عنهم قليله وكثيره قال القاري لأنه مما نفى الله عنهم مطلقا في مواضع.

١٢٨١ فليؤذن: بتشديد الذال من التأذين أي فلينادِ بالصلاة وهو يحتمل كلا من الأذان والإقامة والثاني أقرب قاله القاري وقيل بسكون الهمزة وتخفيف الذال بمعنى فليعلم.

١٢٨٢ أسيف: فعيل بمعنى فاعل من الأسف وهو شدة الحزن أي يغلب عليه الحزن والبكاء.

١٢٨٣ فجاءت بريرة: وهي بريرة بنت صفوان قبطية وحبشية مولاة عائشة رضي الله عنها والمراد أنها أرادت توصله إلى الباب ثم الأصحاب يوصلونه إلى المحراب.

١٢٨٤ ورجل آخر: قال ميرك اسمه نوبة بضم النون والموحدة المخففة كما جاء في بعض الروايات ووهم من زعم أنه امرأة قال القاري في رواية ابن حبان بريرة ونوبة وضبطه ابن حجر فسكون ثم قال إنه أمة هذا وجاء في رواية الشيخين في سياق آخر رجلان عباس وعلي وفي طريق آخر ويده على الفضل بن عباس ويده على رجل آخر وجاء في رواية أحدهما أسامة وعند الدارقطني أسامة والفضل وعند ابن سعد الفضل وثوبان وجمعوا بين هذه الروايات على تقدير ثبوت جميعها بتعدد الخروج أو بأنهم تناوبوا.

١٢٨٥ لينكص: قال الحنفي بضم الكاف وقال القاري الأولى أن يضبط بكسر الكاف طبق ما في القرآن: على أعقابكم تنكصون (المؤمنون: ٦٦) بالكسر على ما أجمع عليه القراء السبعة والعشرة وما فوقهم نعم قال الزجاج يجوز ضم الكاف وكذا جوزه صاحب الصحاح أي ليتأخر والنكوص الرجوع قهقري.

١٢٨٦ فأومأ: بالهمز على الصحيح وفي نسخة فأومى ولعله مبني على التخفيف أي أشار النبي صلى الله عليه وسلم.

١٢٨٧ حتى قضى: قال المناوي ظاهره أن النبي صلى الله عليه وسلم اقتدى به وبه صرحت رواية البيهقي وقال القاري أنه صلى الله عليه وسلم رجع خلافا لابن حجر حيث قال ظاهره أنه صلى الله عليه وسلم اقتدى به والمعتمد عندنا أن اقتداءه به كان قبل ذلك.

١٢٨٨ لا أسمع إلخ: وكان يقول إنما أرسل إليه كما أرسل إلى موسى فلبث عن قومه أربعين ليلة أو يظن أنه من الغشيان المعتاد له صلى الله عليه وسلم.

١٢٨٩ في المسجد: قال القاري الظاهر مسجد محلته وبه جزم النووي وغيره والظاهر عندي أن المراد المسجد النبوي لما في جمع الوسائل من رواية أن أبا بكر أرسل غلامه ليأتيه بخبر رسول الله صلى الله عليه وسلم فجاءه الغلام فقال سمعت أنهم يقولون مات محمد صلى الله عليه وسلم فركب أبو بكر على الفور وقال وا محمداه وانقطاع ظهراه وبكى في الطريق حتى أتى مسجد رسول الله صلى الله عليه وسلم وأخرج البخاري برواية عائشة أن أبا بكر رضي الله عنه أقبل على فرس من مسكنه بالسنح حتى نزل فدخل المسجد فلم يكلم الناس حتى دخل على عائشة فتيمم رسول الله صلى الله عليه وسلم وهو مغشي بثوب جرة الحديث وفي المواهب اللدنية عن سالم بن عبيد قال لما مات رسول الله صلى الله عليه وسلم كان أجزع الناس كلهم عمر بن الخطاب فأخذ بقائم سيفه وقال لا أسمع أحدا يقول مات رسول الله صلى الله عليه وسلم إلا ضربته بسيفي هذا قال فقال الناس يا سالم اطلب صاحب رسول الله صلى الله عليه وسلم قال فخرجت إلى المسجد فإذا بأبي بكر فلما رأيته أجهشت بالبكاء فقال يا سالم أمات رسول الله صلى الله عليه وسلم الحديث فالظاهر من هذه الروايات أن المراد المسجد النبوي وأن أبا بكر لما استخبر من الغلام وأجاب بأنه سمع ذلك رجع أبو بكر من السنح على فرس ودخل المسجد فلاقى سالما وسأله تصديق الخبر.

١٢٩٠ قال: قال المناوي في نسخ وقال لي فجواب لما قوله قلت إن عمر وقال القاري بالواو قبل قال على ما في الأصول المصححة والظاهر تركها وقال ميرك يحتمل أن يقال جملة حالية أو اعتراضية وجواب لما قوله قلت إن عمر رضي الله عنه إلخ.

١٢٩١ أن قد صدق: مخففة من الثقيلة يعني صدق في إخباره بموته صلى الله عليه وسلم لاستدلاله بالآية.

١٢٩٢ يدخل إلخ: قيل إن فوجا فوجا دخلوا عليه صلى الله عليه وسلم وكل واحد منهم صلى عليه على حدة وروي أن غالبا رضي الله عنه قال لا يؤم أحدكم عليه لأنه إمامكم حال حياته وحال مماته وقد ورد في بعض الروايات أنه صلى الله عليه وسلم أوصى على الوجه المذكور ولذا وقع التأخير في دفنه.

١٢٩٣ فيكبرون: أي أربع تكبيرات والواو لمطلق الجمع إذ الصلاة مقدمة على الدعاء وقدم الدعاء لما تقرر أن الاستفهام للتردد في أنه صلى الله عليه وسلم هل يحتاج إلى الدعاء فإنه مغفور له لا محالة فلا حاجة إلى الدعاء قال القاري ولم يذكر التسبيح لما هو معلوم من وقوعه بعد التكبير الأول.

١٢٩٤ حتى يدخل: أي وهكذا حتى يصلي الناس جميعا وروى ابن ماجه أنهم لما فرغوا من جهازه يوم الثلاثاء وضع على سريره في بيته ثم دخل الناس إرسالا أي قوما بعد قوم يصلون عليه حتى إذا فرغوا دخلت النساء حتى غذا فرغن دخل الصبيان وما يؤم الناس عليه أحد وروي عن علي رضي الله عنه أنه قال لا يؤم أحدكم عليه لأنه إمامكم حال حياته وحال مماته وورد في بعض الروايات أنه صلى الله عليه وسلم أوصى على الوجه المذكور وروى الحاكم في المستدرك والبزار أن المصطفى حين جمع أهله في بيت عائشة رضي الله عنها قالوا فمن يصلي عليك قال إذا غسلتموني وكفنتموني فضعوني على سريري ثم أخرجوا عني ساعة فإن أول من يصلي علي جبرئيل ثم ميكائيل ثم إسرافيل ثم ملك الموت مع جنوده من الملائكة بأجمعهم ثم ادخلوا علي فوجا بعد فوج فصلوا علي وسلموا تسليما.

١٢٩٥ بنو أبيه: وهم علي والعباس وابناه فضل وقثم وأسامة بن زيد وصالح الحبشي والمراد ببني أبيه مباشرتهم لغسله وهو لا ينافي مساعدة غيرهم.

١٢٩٦ من له مثل إلخ: أي من ثبت له مثل هذه الفضائل الثلاثة التي لأبي بكر فهو استفهام إنكاري على الأنصار حيث توهموا أن لهم حقا في الخلافة إذ جعل رسوله ثاني اثنين والثانية إثبات الصحبة والثالثة إثبات المعية.

١٢٩٧ من هما: الاستفهام للتقرير والتفخيم أي من الأثنان المذكوران في هذه الآية أي هل هما إلا النبي وأبو بكر والاستفهام للتقرير والتفخيم أو للتهويل وأبعد الحنفي إذ قال يجوز أن يرجع الضمير إلى الأميرين فحينئذ يكون الاستفهام للإنكار والتحقير.

١٢٩٨ حسنة جميلة: لوقوعها عن ظهور واتفاق من أهل الحل والعقد ولذا أكده بقوله جميلة قاله المناوي قال القاري لا إكراها ولا إجبارا ولا ترغيبا ولا ترهيبا.

١٢٩٩ واكرباه: بفتح الكاف وسكون الراء وهاء ساكنة في آخره غم يأخذ بالنفس إذا اشتد عليه.

١٣٠٠ ما ليس بتارك: أي أمر عظيم ليس الله عز وجل بتارك من ذلك الأمر أحدا والوفاة بيان لـ ما وفي نسخة الموافاة بدل الوفاة وهو بمعنى الإتيان والملاقاة وقيل يفسر الموافاة ههنا بالوفاة.

١٣٠١ يوم القيامة: منصوب بنزع الخافض وهو كلمة إلى وجوز أن يكون مفعولا فيه ويراد به يوم الوفاة لأن يوم موت كل أحد يوم قيامته كما ورد.

١٣٠٢ فرطان: بفتح الفاء والراء تثنية فرط وهو المتقدم في طلب الماء فيهيئ لهم الأرشاء والدلاء ويمدد الحياض ويسقى لهم فعل بمعنى فاعل كتبع بمعنى تابع.

١٣٠٣ يا موفقة: لتعلم شرائع الدين أو في الخيرات أو الأسئلة الواقعة موقعها أو المعنى وفقك الله

لما يحصل بسبب السؤال عنه وهذا تحريض لها على السؤال.

١٣٠٤ ميراث: أصله موراث قلبت الواو ياء لسكونها وانكسار ما قبلها مصدر بمعنى الموروث أي المخلف من مال والمراد نفي ميراثه صلى الله عليه وسلم.

١٣٠٥ سلاحه: بكسر السين أي مما كان يختص بلبسه من نحو سيف ورمح ودرع ومغفرة.

١٣٠٦ وبلغته: البيضاء التي يختص بركوبها هي الدلدل وكان له بغال أخر وقد أخرجه البخاري بسنده إلى عمرو بن الحارث بلفظ ما ترك رسول الله صلى الله عليه وسلم عند موته درهما ولا دينارا ولا عبدا ولا أمة ولا شيئا غلا بلغته البيضاء وسلاحه وأرضا جعلها صدقة قال العيني رحمه الله كانت له صلى الله عليه وسلم ست بغال بغلة شهباء يقال لها الدلدل أهداها ملك إيلة يقال لها أيلية وقال مسلم كانت بيضاء وبغلة أهداها النجاشي وبغلة أهداها كسرى ولم يثبت ولم يكن فيها بيضاء إلا الإيلية ولم يذكر أهل السير بغلة بقيت بعده صلى الله عليه وسلم إلا الدلدل قالوا إنها عمرت حتى كانت عند علي رضي الله عنه وبعده عند عبد الله بن جعفر وكان يحش لها الشعير لتأكله لضعفها والظاهر أنها هي التي في الحديث لأن الشهبة غلبة البياض على السواد ومنه تسمى الشهباء بيضاء مختصرا.

١٣٠٧ جعلها صدقة: قيل الضمير راجع إلى الثلاثة لقوله عليه السلام نحن معاشر الأنبياء لا نورث ما تركناه صدقة والظاهر أنها للأرض لأن المراد بقوله جعلها صدقة بين كونها من الصدقات حال حياته ولم يضف الأرض إليه كالأولين لاختصاصها به دونها إذ نفعها كان عاما له ولغيره من عياله.

١٣٠٨ أهلي: أدخلي أباه أبا قحافة في الأهل تغليبا فلا ضير في حصره الوارث في الأهل والولد ونص على الولد مع دخوله ي الأهل لأنه مناط مقصود فاطمة.

١٣٠٩ لا نورث: بضم النون وسكون الواو وفتح الراء وفي نسخة بكسر الراء وفي المغرب كسر الراء خطأ رواية يعني يصح.

١٣١٠ وأنفق: الظاهر أنه عطف تفسير كما قاله الحنفي ويمكن أن يفرق بينهما بأن يخص قوله أعول بأهل بيته كما يشير إليه لفظ العيال ويراد بقوله أنفق غير أهل بيته فاندفع ما جزم به ابن حجر من أنه جمع بينهما تأكيدا.

١٣١١ البختري: بفتح الموحدة وإسكان الخاء المعجمة وفتح الفوقانية هو سعيد بن فيروز بن أبي عمر بن أبي عمران فما قيل بالحاء المهملة منسوب إلى البحتر بمعنى حسن المشي ليس بشيء قاله القاري والحديث أخرجه أبو داود برواية عمرو بن مروزق عن شعبة عن عمرو بن مرة عن أبي البختري قال سمعت حديثا من رجل فأعجبني فقلت اكتبه لي فأتى به مكتوبا مذبرا دخل العباس وعلي رضي الله عنه على عمر رضي الله عنه الحديث مختصرا وأحال بعض متنه على حديث مالك بن أوس وقال الحافظ في التقريب أبو البختري عن رجل لعله مالك بن أوس وفي الشمائل ترك الواسطة فليحرر وفي التهذيب كان كثير الحديث يرسل حديثه ويروي عن الصحابة ولم يسمع من كثير أحد وفيه أيضا أنه عن عمر مرسل.

١٣١٢ قصة: قصة أخرجها أبو داود وغيره مفصلا بطرق.

١٣١٣ ما تركنا: ما موصولة والعائد محذوف أي ما تركناه وقوله صدقة خبر ما والفاء لتمضن المبتدأ معنى الشرط.

١٣١٤ لا يقسم: بفتح التحتية والنفي بمعنى النهي أبلغ من النهي الصريح.

١٣١٥ دينارا إلخ: التقييد بهما بناء على الأغلب من المخلفات أو لأن مرجع الكل في القسمة إليهما أو المعنى ما يساوي قيمتهما فهو أولى مما قاله ابن حجر من أن التقييد بهما للتنبيه على أن ما فوقهما بذلك أولى قاله القاري ووافق المناوي ابن حجر.

١٣١٦ ومؤنة: المؤنة الثقل فعولة من مانت القوم احتملت مؤنتهم وفي الصحاح المؤنة تهمز ولا تهمز قال الفراء مفعلة من الأين وهو التعب والشدة وقيل مفعلة من الأون وهي الخرج والعدل لأنها تثقل على الإنسان.

١٣١٧ عاملي: هو الخليفة بعده أو القائم على تلك الصدقة والناظر فيها وخادمه في حوائطه ووكيله وأجيره أو كل عامل للمسلمين وكان عليه السلام يأخذ من صفاياه نفقة أهله ثم أبو بكر رضي الله عنه ثم عمر رضي الله عنه واستغنى عنه عثمان رضي الله عنه بماله فأقطعها مروان وغيره من أقاربه فلم تزل في أيديهم حتى رده عمر رضي الله عنه بن عبد العزيز.

١٣١٨ الخلال: بفتح المعجمة وتشديد اللام الأولى.

١٣١٩ الحدثان: بمهملتين المفتوحتين فالمثلثة.

١٣٢٠ أنشدكم: بفتح الهمزة وضم المعجمة أي أسألكم أو أقسم عليكم قاله القاري زاد المناوي من أنشد وهو رفع الصوت.

١٣٢١ اللهم: صدر الكلام به لتأكيد الحكم كما هو العرف وللاحتياط والتحرز عن الوقوع في الغلط والميم فيه بدل حرف النداء والمقصود من النداء في حقه سبحانه هو التضرع والتذلل لا حقيقة النداء فإنه ليس ببعيد ولا بغائب قاله القاري.

١٣٢٢ زر بن حبيش: بكسر الزاي وتشديد الراء وحبيش بضم الحاء المهملة تصغير حبش.

١٣٢٣ قال: أي زر الراوي عن عائشة على ما هو الظاهر كما قال به ميرك وجزم به ابن حجر ويحتمل أن يكون فاعله راو آخر دونه قال القاري شك الراوي في أن عائشة رضي الله عنها هل ذكرتهما أم لا وإلا ففي البخاري عن جويرية ولا عبدا ولا أمة.

١٣٢٤ رؤية: اختلفوا في أن الرؤية والرؤيا متحدتان أو مختلفتان والأظهر أن الأولى أعم ولذا قيدها المصنف بالمنام وقال صاحب الكشاف الرؤيا بمعنى الرؤية إلا أنها مختصة بما كان منها في المنام وقال الواحدي الرؤيا مصدر كالبشرى والسقيا إلا أنه لما صار اسما لهذا المتخيل في المنام جرى مجرى الأسماء قال المناوي اختلفوا في الرؤيا وطال خبطهم فللأطباء والحكماء والمنجمين والمعتزلة فيه كلام كله رجم بالغيب فالطبيعيون جعلوها لغلبة الأخلاط وكثير من الحكماء ذكروا أن الصور منقوشة في ظل العرش فعند زوال الحجب الظلمانية تنتقش الصور الغيبة في غيب النفس ومال إليه ابن عربي وزعم متقدموا المعتزلة أنه تخيلات لا حقيقة لها والقاضي أبو بكر أنها خواطر واعتقادات وقال القاري حقق البيضاوي في تفسيره أنه انطباع الصورة المنحجرة من أفق المتخيلة إلى الحس المشترك والصادقة منها إنما تكون باتصال النفس بالملكوت لما بينهما من المناسبة عند فراغها عن تدبير البدن ثم المتخيلة تحاكيه بصورة تناسبه فترسلها إلى الحس المشترك فتصير مشاهدة ثم إن كانت شديدة المناسبة لذلك المعنى بحيث لا يكون التفاوت إلا بالكلية والجزئية استغنت الرؤيا عن التعبير وإلا احتاجت إليه وقال المناوي مذهب أهل السنة أن حقيقة الرؤيا خلق الله تعالى في قلب النائم اعتقادات كخلقها في قلب اليقظان وهو سبحانه وتعالى يفعل ما يشاء وخلقها علم على أمور أخر يلحقها في ثاني الحال كالغيم علما على المطر

وبسط شيء من ذلك في هامش الكوكب الدري.

١٣٢٥ فقد رآني: استشكل في الحديث بأن الشرط والجزاء متحدان وأجيب بأن اتحادهما دال على التناهي في المبالغة أي فقد رأى حقيقتي على كمالها لا شبهة ولا ارتياب.

١٣٢٦ المنام: قال المناوي أي في حال المنام وقول العصام في وقت النوم فيه نظر وفي البذل عن فتح الودود قيل هذا مختص بصورة المعهودة فيعرض على الشمائل الشريفة المعلومة فإن طابقت الصورة المرئية تلك الشمائل فهي رؤيا حق وإلا فالله أعلم بذلك وقيل بل في أي صورة كانت وقد رجحه كثير بأن الاختلاف إنما يجيء من أحوال الرائي كذا في هامش الكوكب.

١٣٢٧ لا يتمثل: قال بعض شراح المصابيح ومثله في ذلك جميع الأنبياء والملائكة وما ذكره احتمال جزم به البغوي في شرح التنبيه وقال كذلك حكم القمرين والنجوم والسحاب الذي ينزل فيه الغيث لا يتمثل الشيطان بشيء منها.

١٣٢٨ أبي حصين: بفتح مهملة أول الحروف ثم صاد مهملة مكسورة قال المناوي تبعه البيجوري هو أحمد بن عبد الله بن يونس التيميم وليس بصواب عندي بل الظاهر أنه عثمان بن عاصم الأسدي فإن أحمد من العاشرة كيف يروي عن الصحابي.

١٣٢٩ طارق: أي والد أبي مالك صحابي قد روى عنه صلى الله عليه وسلم غير هذا الحديث فثبت صحبته صلى الله عليه وسلم.

١٣٣٠ أشيم: بهمزة مفتوحة فمعجمة فتحتية مفتوحة.

١٣٣١ وسمعت: ذكره المصنف استطرادا ولما أنه إن ثبت فيحصل للمصنف علو الإسناد فإن بين المصنف وبين النبي صلى الله عليه وسلم على هذا ثلاثة علي وخلف وعمرو إلا أنهم اختلفوا في سماع خلف عن عمرو كما سيأتي.

١٣٣٢ عمرو: اختلف في سماع خلف عن عمرو قال الحافظ في تهذيبه قال عبد الله بن أحمد بن حنبل سمعت أبي يقول قال رجل لسفيان بن عيينة يا أبا محمد عندنا رجل يقال له خلف بن خليفة يزعم أنه رأى عمرو بن حريث فقال كذب لعله رأى جعفر بن عمرو بن حريث وقال أبو الحسن الميموني سمعت أبا عبد الله لسائل هل رأى خلف عمرو قال لا ولكنه عندي فرض لي عمر بن عبد العزيز وأنا ابن ثمان سنين وعلى هذا فيكون مولده ٩١ أو ٩٢ لأن ولاية عمر كانت ٩٩ فيبعد إدراكه لعمرو بن حريث بعدا بينا فإن عمرا توفي سنة ٨٥ قال الحافظ في التقريب في ترجمة خلف ادعى أنه رأى عمرو ابن حريث الصحابي فأنكر عليه ذلك ابن عيينة وأحمد.

١٣٣٣ لا يتمثلني: لأنه تعالى وإن أمكنه في التصور بأي صورة أراد لم يمكنه من التصور بصورته صلى الله عليه وسلم قال المناوي حكي من البارزي واليافعي والجيلي والشاذلي والمرسي وعلي وفا والقطب القسطلاني وغيرهم أنهم رأوه صلى الله عليه وسلم يقظة قال ابن أبي جمرة ومنكر ذلك إن كان ممن يكذب بكرامات الأولياء فلا كلام معه وإن لم يكن فهذه منها إذ يكشف لهم بخرق العادة على أشياء في العالم العلوي والسفلي.

١٣٣٤ كان يشبهه: قال القاري أي الحسن كان يشبه النبي صلى الله عليه وسلم وعكسه المناوي قال أي النبي صلى الله عليه وسلم كان يشبه الحسن وكل منهما رجح مختاره وتعقب عكسه والأوجه عندي ما قال القاري.

١٣٣٥ وكان يكتب إلخ: وكان يكتب المصاحف إشارة إلى بركة عمله وشرفه فلذا رأى هذه الرؤيا العظيمة قال.

١٣٣٦ رجلا: أي هو رجل بين الرجلين أي بين كثير اللحم وقليله أو بين البائن والقصير والمعنى أنه متوسط بينهما والظرف خبر مقدم لقوله جسمه ولحمه أو هو فاعل الظرف قاله القاري وكذا قال المناوي إن جسمه مبتدأ مؤخر وبين رجلين خبره أو هو فاعل الظرف.

١٣٣٧ ما بين هذه: قال القاري أي من الأذن إلى الأذن الأخرى إشارة إلى عرضها.

١٣٣٨ ولا أدري: قال القاري فيه إشعار بأنه ذكر نعوتا أخر وإنما نسيها وهذا هو الظاهر المتبادر كما لا يخفى ثم رأيت شارحا صرح به حيث قال وعن بعضهم أن ما استفهامية بأن قال الراوي شيئا آخر فنسيه عوف فقال على طريق الاستفهام ولا أدري ما كان إلخ قلت وهو أوجه مما قال المناوي ولفظه أي لا أعلم الذي وجد من صفاته في الخارج مع هذا النعت هل هو مطابق أو لا.

١٣٣٩ قال أبو عيسى إلخ: غرض المصنف بيان أن مسمى يزيد رجلان متقاربا العصر فهذا الذي رآه عليه السلام في المنام هو يزيد بن هرمز رأى ابن عباس وروى عنه ويزيد الآخر الرقاشي غير يزيد بن هرمز لا غبار عليه وأما كون يزيد الفارسي هو ابن هرمز كما جزم به المصنف مختلف فيه عند أهل الرجال قال الحافظ في ترجمة ابن هرمز قال ابن أبي حاتم اختلفوا هل هو يزيد الفارسي أو غيره فقال ابن مهدي وأحمد هو ابن هرمز وأنكر يحيى القطان أن يكونا واحدا وسمعت أبي يقول يزيد بن هرمز هذا لي يزيد الفارسي ثم ترجم الحافظ ليزيد الفارسي مستقلا وقال فيه قال بعضهم إنه هو يزيد بن هرمز والصحيح أنه غيره.

١٣٤٠ هرمز: بضم الهاء والميم ممنوع من الصرف.

١٣٤١ وعوف: هذا كلام مستأنف يعني عوف الراوي عن يزيد هو عوف الأعرابي نبه بذلك لشهرته به قال الحافظ في تهذيبه عوف بن أبي جميلة المعروف بالأعرابي.

١٣٤٢ أنا أكبر: من قتادة لعل غرض المصنف بذكر هذا القول أن رواية قتادة عن ابن عباس معروفة ولما كان عوف أكبر منه فروايته عن الراوي عن ابن عباس غير مستبعد.

١٣٤٣ ابن أخي: فإن الزهري هو محمد بن مسلم وابن أخيه هذا هو محمد بن عبد الله بن مسلم فالابن الأول مرفوع والابن الثاني مجرور.

١٣٤٤ عمه: وهو محمد بن مسلم المعروف بابن شهاب الزهري.

١٣٤٥ يعني: تفسير من أحد الرواة ولعل الراوي نسي لفظ الشيخ فزاد لفظ يعني كما هو المعروف عند المحدثين.

١٣٤٦ رأى: أي الرؤية المتحققة الصحيحة أي الثابتة لا أضغاث فيها ولا أحلام ذكره الكرماني وقال المناوي أي رأى الأمر الثابت لا الموهوم فهو في معنى رآني والحق مفعول به وفي نسخة رآني الحق وعليه فـ الحق مفعول مطلق.

١٣٤٧ حدثنا عبد الله إلخ: إيراد المصنف هذا الأثر والذي بعده مع عدم ملايمتهما لعنوان الباب بمنزلة الوصية منه رحمه الله بالاحتياط في الأخذ واعتبار من يؤخذ عنه ولذا التزم أكثر المحدثين بيان تراجمهم في أول مؤلفاتهم أو أواخرها واتباعا لصنيعهم ذكرت أسماء مشائخي ههنا أولا لكن لما ذكرت ذلك بشيء من التفصيل في مقدمة أوجز المسالك حذفتها في النظر الثاني من ههنا من أراد الاطلاع فعليه بمقدمة الأوجز.

١٣٤٨ معلى: بضم ففتح فمشددة مفتوحة.

١٣٤٩ لا يتخيل: قال المناوي فمعنى التخيل يقرب من معنى التصور وقال القاري أي فلا تكون رؤياي عن أضغاث.

١٣٥٠ ابتليت: بصيغة المجهول والخطاب عام وعده بلية لشدة خطره ولذا اجتنب عنه أبو حنيفة وسائر الأتقياء.

١٣٥١ فعليك: اسم فعل بمعنى ألزم ويزاد الباء في معموله كثيرا لضعفه في العمل.

١٣٥٢ هذا الحديث: وهذا الأثر أخرجه صاحب المشكاة برواية مسلم وقال صاحب التنقيح أخرجه مرفوعا الحاكم في تاريخه وابن عدي في الكامل عن أنس وأبو نصر السجزي في الإبانة وقال غريب عن أبي هريرة لكن في إسناد المرفوع ضعف والصحيح أنه قول ابن سيرين وقال المناوي روى الخطيب وغيره عن الحبر لا تأخذوا الحديث إلا عمن تجيزون شهادته ورقم عليه في الجامع الصغير بالضعف.

١٣٥٣ دينكم: قال ميرك وقع في أكثر الروايات بلفظ إن هذا العلم دين إلخ كما رواه مسلم وغيره قال القاري وفي رواية الديلمي عن ابن عمر رضي الله عنه مرفوعا بلفظ العلم دين والصلاة دين فانظروا عمن تأخذون هذا العلم وكيف تصلون هذه الصلاة فإنكم تسألون يوم القيامة قال الطيبي التعريف فيه للعهد وهو ما جاء به الرسول صلى الله عليه وسلم من الكتاب والسنة وهما أصول الدين والمراد بالمأخوذ منه العدول الثقات المتقنون هذا وأنا معترف بأن مشائخي كلهم ثقات عدول كما ذكرت شيئا من مآثرهم في مقدمة الأوجز فإنا افتخرنا بحمد الله تعالى بمشائخي العظام وأقول مختصرا:

أولئك أشياخي فجئني بمثلهم إذا جمعتنا يا جرير المجامع

وآخر دعوانا أن الحمد لله رب العالمين والصلاة والسلام على سيدنا ومولانا محمد وآله وصحبه أجمعين برحمتك يا أرحم الراحمين الثامن من أخرى الجمادين سنة ٤٤هـ هذا أوان الفراغ من ابتداء تأليفي لهذه التعليقات ثم كررت النظر عليها في سنة ستين بعد ألف وثلاث مائة وأضفت بعض الحواشي ووقع الفراغ عنها ليلة الاثنين الرابع والعشرين من ذي الحجة جعله الله تعالى خالصا لوجهه الكريم فإنه بر جواد غفور رحيم.

IMĀM TIRMIDHĪ'S ﵀ *Ash-Shamā'il al-Muḥammadiyyah* is a distinguished compendium of ḥadīth discussing the perfect features, lofty attributes, and qualities of the Messenger of Allāh ﷺ. Throughout history, many scholars have penned commentaries on the *Shamā'il* and the great ḥadīth scholar, Shaykh al-Ḥadīth Muḥammad Zakariyyā Kāndhlawī ﵀, has also added an invaluable addition in the Urdu language, titled *Khaṣāile Nabawī* - a beneficial and invigorating commentary for scholars and the general public alike. This English translation presents the ḥadīth compiled by Imām Tirmidhī ﵀ alongside Shaykh Muḥammad Zakariyyā's ﵀ commentary. Readers can anticipate beautiful examples of the Messenger of Allāh's ﷺ blessed lifestyle, his perfect characteristics, habits, style, morals and worship in a clear, coherent and comprehensible style.

TRANSLATOR

Abdus Subhan ibn Amanulla Dalvi completed his Alimiyya and secular studies in London before travelling to Egypt where he furthered his studies in Arabic, memorisation of the Qur'ān and Qirā'ah (Qur'ānic Intonation). Thereafter, he studied the science of Iftā (Islamic Jurisprudence) at Darul Uloom Bury. Shaykh Abdus Subhan completed his LLB Law and has completed the MRes in Islamic Studies wherein he published a thesis focusing upon the Development of Islamic Legal Rulings. He serves as an Imām and Khaṭīb in North London and teaches the Aalimiyyah course at various institutions.

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