

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

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

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

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

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

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

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

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

[See Vol. 1, *Hadīth* No. 6]

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

[راجع: ٦]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[انظر: ٣٧٥٩، ٦٠٢٩، ٦٠٣٥]

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

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

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

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

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

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

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

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

[انظر: ٦١٢٦، ٦٧٨٦، ٦٨٥٣]

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

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

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

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

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

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

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

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

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

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

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

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

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

Prophet ﷺ (beyond the stick).

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

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

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

Jābir narrated it on the authority of the Prophet ﷺ.

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

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

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

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

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

رَوَاهُ سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ.

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

(1) (H. 3568) Abū Hurairah.

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

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

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

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

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

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

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

[٥٦١٠، ٦٥٨١، ٧٥١٧]

(٢٥) بَابُ عَلَامَاتِ النَّبُوءَةِ فِي الْإِسْلَامِ

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

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

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

[See Vol. 1, *Hadīth* No. 344]

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

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

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

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

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

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

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

[راجع: ١٦٩]

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

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

[راجع: ١٦٩]

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

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

رَجُلًا. [راجع: ١٦٩]