

(in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allāh forgive him. Then ‘Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as ‘Umar, till all the people drank their fill and watered their camels that knelt down there.”

شَيْئَةً: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُعْبِرَةَ،
عَنْ أَبِيهِ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ
سَالِمِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي
صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَتَرَعَ ذُنُوبًا أَوْ
ذُنُوبَيْنِ وَفِي بَعْضِ تَرَعِهِ ضَعْفٌ وَاللَّهُ
يَعْلَمُ لَهُ، ثُمَّ أَخْذَهَا عُمَرُ فَاسْتَحَالَتْ
بِيَدِهِ غَرْبًا، فَلَمْ أَرْ عَبْرَيَا فِي النَّاسِ
يَفْرِي فَرِيَةً حَتَّىٰ ضَرَبَ النَّاسُ
بِعَطَنِ». وَقَالَ هَمَّامٌ سَوَعْتُ أَبَا هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«فَتَرَعَ أَبُو بَكْرٍ ذُنُوبًا أَوْ ذُنُوبَيْنِ».
[انظر: ٣٦٧٦، ٣٦٨٢، ٧٠١٩، ٧٠٢٠]

(26) CHAPTER. The Statement of Allāh تعالى:

“[Those to whom We gave the Scripture (Jews and Christians)] recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their own sons. But verily, a party of them conceal the truth while they know it — [i.e., the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injeel (Gospel)]. (V.2:146)

(٢٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَرْفُوْهُمْ
كَمَا يَعْرُفُونَ أَبْنَاهُمْ وَلَئِنْ وَرِيقًا مِنْهُمْ
لِيَكُنُّوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ﴾
[البقرة: ١٤٦]

3635. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : The Jews came to Allāh's Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allāh's Messenger ﷺ said to them, “What do you find in the Taurāt [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*⁽¹⁾ (i.e., stoning

٣٦٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ
اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ
وَامْرَأَةً زَانَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ :

(1) (H. 3635) *Ar-Rajm* : (In Islāmic law) it means to stone to death those married persons who commit the crime of illegal sexual intercourse.

to death those married persons who commit the crime of illegal sexual intercourse)?” They replied, “(But) we announce their crime and lash them.” ‘Abdullâh bin Salâm said, “You are telling a lie; the Taurât (Torah) contains the order of *Rajm*.” They brought and opened the Taurât (Torah) and one of them placed his hand on the verse of *Rajm* and read the verses preceding and following it. ‘Abdullâh bin Salâm said to him, “Lift your hand.” When he lifted his hand, the verse of *Rajm* was written there. They said, “Muhammad (ﷺ) has told the truth; in the Taurât (Torah) there is the verse of *Rajm*.” The Prophet ﷺ then gave the order that both of them should be stoned to death.

(‘Abdullâh bin ‘Umar said, “I saw the man leaning over the woman to shelter her from the stones.”)

(27) CHAPTER. The demand of *Al-Mushrikûn*⁽¹⁾ to the Prophet ﷺ to show them a miracle. The Prophet ﷺ showed them the splitting of the moon.

3636. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه: During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said, “Bear witness (to this).”

“ما تَجِدُونَ فِي التَّوْرَاةِ فِي شَأنِ الرَّاجِمِ؟” قَالُوا: نَفْضَحُهُمْ وَيُجَلِّدُونَ، قَالَ عَبْدُ اللَّهِ بْنُ سَلَامَ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّاجِمَ، فَأَتَوْا بِالْتَّوْرَاةِ فَنَسَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّاجِمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا. قَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامَ: ارْفِعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّاجِمِ، قَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّاجِمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُجِحَاهُ. قَالَ عَبْدُ اللَّهِ: فَرَأَيْتُ الرَّجُلَ يَجْنَبُ عَلَى الْمَرْأَةِ يَقِيْهَا الْحِجَارَةَ.

[راجع: ١٣٢٩]

(27) باب سُؤالِ الْمُشْرِكِينَ أَنْ يُرِيْهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرَاهُمْ انشقاقَ الْقَمَرِ

٣٦٣٦ - حدثنا صدقة بن الفضل: أخبرنا ابن عيينة، عن ابن أبي نجيح، عن مجاهد، عن أبي معمر، عن عبد الله بن مسعود رضي الله عنه قال: انشق القمر على عهد النبي صلى الله عليه وسلم شققين، فقال النبي صلى الله عليه وسلم: «أشهدُوا». [انظر: ٣٨٦٩، ٣٨٧٠، ٤٨٦٤]

٣٦٣٧ - حدثنا عبد الله بن محمد: حدثنا يونس: حدثنا شيبان،

3637. Narrated Anas رضي الله عنه that the Makkan people requested Allâh’s Messenger ﷺ to show them a miracle, and so he showed

(1) (Ch. 27) *Al-Mushrikûn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ).

them the splitting of the moon.

عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ حَوْلَهُ وَقَالَ لِي خَلِيفَةً: حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ: حَدَّثَنَا سَعِيدُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّهُ حَدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيهِمْ آيَةً فَأَرَاهُمْ انشِقاقَ الْقَمَرِ. [انظر: ٣٨٦٨، ٤٨٦٧]

[٤٨٦٨]

3638. Narrated Ibn ‘Abbās: The moon was split into two parts during the lifetime of the Prophet ﷺ.

٣٦٣٨ - حَدَّثَنَا خَلْفُ بْنُ خَالِدٍ الْقَرْشِيُّ: حَدَّثَنَا بَكْرُ بْنُ مُضْرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَرَائِكَ بْنِ مَالِكٍ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْوَدِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ الْقَمَرَ انشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [انظر: ٣٨٦٧، ٤٨٦٦]

(٢٨) بَابٌ :

(28) CHAPTER.

3639. Narrated Anas: “Once, two men from the companions of Allāh’s Messenger ﷺ went out of the house of the Prophet ﷺ on a very dark night. They were accompanied by (two things) that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two (things) lamps till they reached their homes.

٣٦٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَشَّبِّهِ: حَدَّثَنَا مُعاذًا قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عَنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمُضْبَاحَيْنِ يُضِيَّانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ. [راجع: ٤٦٥]

٣٦٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلِ: حَدَّثَنَا قَيْسُ: سَمِعْتُ الْمُغَيْرَةَ بْنَ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ نَاسٌ

3640. Narrated Al-Mughira bin Shu‘ba: The Prophet ﷺ said, “Some people from my followers will remain victorious (and on the right path) till Allāh’s Order (the Last Day) comes, and they will still be victorious.”

منْ أَمْتَيْ ظَاهِرِينَ حَتَّى يَأْتِيهِمْ أَمْرُ اللَّهِ
وَهُمْ ظَاهِرُونَ». [انظر، ٧٣١١، ٧٤٥٩]

٣٦٤١ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
الْوَلِيدُ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ قَالَ:
حَدَّثَنِي عَمِيرٌ ابْنُ هَانِيٍّ: أَنَّهُ سَمِعَ
مُعاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
«لَا تَرَالُ مِنْ أَمْتَيْ أَمَّةٍ قَائِمَةً
بِأَمْرِ اللَّهِ لَا يُصْرِهُمْ مِنْ حَذَلَهُمْ وَلَا
مِنْ خَالَفَهُمْ حَتَّى يَأْتِيهِمْ أَمْرُ اللَّهِ وَهُمْ
عَلَى ذَلِكَ». قَالَ عَمِيرٌ: فَقَالَ مَالِكُ
بْنُ يُخَامِرَ: قَالَ مُعَاذًا: وَهُمْ بِالشَّامِ،
فَقَالَ مُعاوِيَةُ: هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ
سَمِعَ مُعاذًا يَقُولُ: «وَهُمْ بِالشَّامِ».

[راجع: ٧١]

٣٦٤٢ . Narrated 'Urwa that the Prophet ﷺ gave him one Dīnār so as to buy a sheep for him. 'Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dīnār, and brought one Dīnār and a sheep to the Prophet ﷺ. On that, the Prophet ﷺ invoked Allāh to bless him in his deals. So, 'Urwa used to gain (from any deal) even if he bought dust.

**٣٦٤٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفِيَّانُ:** حَدَّثَنَا شَيْبُ بْنُ
عَرْقَدَةَ قَالَ: سَمِعْتُ الْحَاجَيَّ يَتَحَدَّثُونَ
عَنْ عُرْوَةَ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ دِينَاراً
يَشْتَرِي لَهُ شَاءَ فَاشْتَرَى لَهُ شَاتِينِ
فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ فَجَاءَهُ بِدِينَارٍ
وَشَاءِ، فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ،
وَكَانَ لَوْ اشْتَرَى التُّرْزَابَ لَرَبِحَ فِيهِ
قَالَ سُفِيَّانُ: كَانَ الْحَسَنُ بْنُ عُمَارَةَ
جَاءَنَا بِهَذَا الْحَدِيثِ عَنْهُ قَالَ: سَمِعْتُ
شَيْبَ مِنْ عُرْوَةَ فَأَتَيْتُهُ فَقَالَ شَيْبُ:
إِنِّي لَمْ أَسْمَعْهُ مِنْ عُرْوَةَ، قَالَ:
سَمِعْتُ الْحَاجَيَ يُخْبِرُونَهُ عَنْهُ،

٣٦٤٣ - وَلَكِنْ سَمِعْتُهُ يَقُولُ:

3643. (In another narration) 'Urwa said, "I heard Allāh's Messenger ﷺ saying,

"There is always goodness in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection." (The subnarrator added, 'I saw 70 horses in 'Urwa's house.') (Sufyān said, "The Prophet ﷺ asked 'Urwa to buy a sheep for him as a sacrifice.")

3644. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh's Cause) till the Day of Resurrection."

3645. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh's Cause)."

3646. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "A horse may be kept for one of three purposes: For a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of *Jihād* in Allāh's Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ يَقُولُ: «الْحَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ». قَالَ: وَقَدْ رَأَيْتُ فِي دَارِهِ سَبْعِينَ فَرَسَّاً. قَالَ سُفْيَانُ: يَسْتَرِي لَهُ شَاءَ كَانَهَا أُصْحِيَّةً. [راجع: ٢٨٥٠]

٣٦٤٤ - حَدَّثَنَا مُسْلِدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٨٤٩]

٣٦٤٥ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي التَّيَّابِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ». [راجع: ٢٨٥١]

٣٦٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «الْخَيْلُ لِثَلَاثَةِ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتُّرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَإِنَّمَا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةً، فَمَا أَصَابَتْ فِي طَبِيلِهَا مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ. وَلَوْ أَنَّهَا قَطَعَتْ طَبِيلَهَا فَاسْتَنَتْ شَرَفًا

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(for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allāh (i.e., paying the *Zakāt* and allowing others to use it for Allāh's sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and show-off and with the intention of harming the Muslims."

The Prophet ﷺ was asked about donkeys.⁽¹⁾ He replied, "Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.' " (V.99:7.8)

3647. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger ﷺ reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet ﷺ they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet ﷺ raised his hands and said, "*Allâhu Akbar* (Allâh is the Most Great)! Khaibar is ruined! When we approach near to a nation, then evil will be the morning of those who had been warned."

أو شَرَفَيْنِ كَانَتْ أَرْوَاثُهَا حَسَنَاتٍ لَهُ،
وَلَوْ أَنَّهَا مَرْتَ بِنَهَرَ فَشَرَبَتْ وَلَمْ يُرِدْ
أَنْ يَسْقِيَهَا كَانَ ذَلِكَ لَهُ حَسَنَاتٍ.
وَرَجُلٌ رَبَطَهَا تَعْنَيَا وَتَسْتَرَا وَتَعْفَفَا وَلَمْ
يَنْسِ حَقَّ اللَّهِ فِي رِفَاهِهَا وَظُهُورِهَا
فَهُمَيْ لَهُ كَذَلِكَ سِترٌ. وَرَجُلٌ رَبَطَهَا
فَخَرَا وَرِباءً وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فَهُمَيْ
وَزَرٌ. وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ
الْحُمُرِ فَقَالَ: «مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا إِلَّا
هَذِهِ الآيَةُ الْجَامِعَةُ الْفَادِهُ» فَمَنْ
يَعْمَلْ مِثْكَالَ ذَرَّةٍ حَيْرًا يَرَوُهُ (٧) وَمَنْ
يَعْمَلْ مِثْكَالَ ذَرَّةٍ شَرَّا يَرَهُ (٨)

[٢٣٧١] [٨-٧]. [راجع:

٣٦٤٧ - حَدَّنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّنَا سُفْيَانُ: حَدَّنَا أَيُوبُ،
عَنْ مُحَمَّدٍ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: صَبَّحَ رَسُولُ اللَّهِ
خَيْرَ بُكْرَةً وَقَدْ خَرَجُوا
بِالْمَسَاحِي. فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ
وَالْخَوَبِيُّ، فَأَجَالُوا إِلَى الْجِصْنِ
يَسْعَوْنَ فَرْقَعَ النَّبِيِّ يَدِيهِ وَقَالَ:
اللَّهُ أَكْبَرُ حَرَبَتْ خَيْرٌ، إِنَّا إِذَا نَزَلْنَا
إِسَاحَةً قَوْمَ فَسَاءَ صَبَّاحُ الْمُنْدَرِينَ». [٣٧١]

٣٦٤٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ

3648. Narrated Abū Hurairah:

(1) (H. 3646) Whether their owner gets a reward for taking care of them and using them for Allah's Cause.

said, “O Allāh’s Messenger! I hear many narrations from you but I forget them.” He said, “Spread your covering sheet.” I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, “Wrap it.” I wrapped it round my body, and since then I have never forgotten a single *Hadīth* (narration).

المُنْذِرٌ: حَدَّثَنَا ابْنُ أَبِي الْفُدَيْكَ، عَنِ
ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنِ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ:
يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ مِنْكَ
حَدِيثًا كَثِيرًا فَأَنْسَاهُ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اَبْسُطْ
رِدَاءَكَ»، فَسَقَطَتْهُ فَعَرَفَ يَدَهُ فِيهِ. ثُمَّ
قَالَ: «صُمِّهُ» فَضَمَّمْتُهُ فَمَا نَسِيَتْ
حَدِيثًا بَعْدُ. [راجع: ١١٨]