

change the name with which my father has named me." Ibn Al-Musaiyyab added, "We have had roughness (in character) ever since."

Narrated Al-Musaiyyab on the authority of his father similarly as above.

(108) CHAPTER. To change a name for another name which is better than the first.

6191. Narrated Sahl: When Al-Mundhir bin Abū Usaid was born, he was brought to the Prophet ﷺ who placed him on his thigh. While Abū Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abū Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy), he said, "Where is the boy?" Abū Usaid replied, "We have sent him home." The Prophet ﷺ said, "What is his name?" Abū Usaid said, "(His name is) so-and-so." The Prophet ﷺ said, "No, his name is Al-Mundhir." From that day the boy was called as Al-Mundhir.

6192. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : Zainab's original name was "Barrah"⁽¹⁾ but it was said, "By that she is giving herself the

النَّبِيِّ ﷺ فَقَالَ: «مَا اسْمُكَ؟» قَالَ: حَزْنٌ، قَالَ: «أَنْتَ سَهْلٌ»، قَالَ: لَا أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي، قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتِ الْحُزُونَةُ فِينَا بَعْدُ.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ وَمَحْمُودُ - هُوَ ابْنُ غِيْلَانَ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ بِهَذَا. [انظر: ٦١٩٣]

(١٠٨) بَابُ تَحْوِيلِ الْأَسْمِ إِلَى اسْمٍ أَحْسَنَ مِنْهُ

٦١٩١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ قَالَ: أُتِيَ بِالْمُنْدِرِ بْنِ أَبِي أُسَيْدٍ إِلَى النَّبِيِّ ﷺ حِينَ وُلِدَ، فَوَضَعَهُ عَلَى فَخْذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهَا النَّبِيُّ ﷺ بِسْمَاءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ فَخْذِ النَّبِيِّ ﷺ، فَاسْتَفَاقَ النَّبِيُّ ﷺ فَقَالَ: «أَيْنَ الصَّبِيُّ؟» فَقَالَ أَبُو أُسَيْدٍ: قَلْبُنَا يَا رَسُولَ اللَّهِ، قَالَ: «مَا اسْمُهُ؟» قَالَ: فُلَانٌ، قَالَ: «وَلَكِنْ اسْمُهُ الْمُنْدِرُ»، فَسَمَّاهُ يَوْمَئِذٍ الْمُنْدِرَ.

٦١٩٢ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،

(1) (H. 6192) 'Barrah' means pious.

prestige of piety.” So the Prophet ﷺ changed her name to Zainab.

6193. Narrated Sa'īd bin Al-Musaiyyab that when his grandfather, Ḥazn⁽¹⁾ visited the Prophet ﷺ, the Prophet ﷺ said (to him), “What is your name?” He said, “My name is Ḥazn.” The Prophet ﷺ said, “But you are Ḥazn.” The Prophet ﷺ said, “I will not change my name with which my father named me.” Ibn Al-Musaiyyab added, “So we have had roughness (in character) ever since.”

(109) CHAPTER. Whoever named (his children) by the names of the Prophets.

And Anas said, “The Prophet ﷺ kissed his son, Ibrāhīm.”

6194. Narrated Ismā'īl: I asked Abī 'Aufā, “Did you see Ibrāhīm, the son of the Prophet ﷺ?” He said, “Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad ﷺ then his son would have lived, but there is no Prophet after him.”

6195. Narrated Al-Barā' رضي الله عنه: When Ibrāhīm عليه السلام (the son of the Prophet ﷺ)

عَنْ شُعْبَةَ، عَنْ عَطَاءِ ابْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةً، فَقِيلَ: تُزَكِّي نَفْسَهَا. فَسَمَّاها رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

٦١٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ قَالَ: جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنِي أَنَّ جَدَّهُ حَزْنَاً قَدِمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «مَا اسْمُكَ؟» قَالَ: اسْمِي حَزْنٌ، قَالَ: «بَلْ أَنْتَ سَهْلٌ»، قَالَ: مَا أَنَا بِمُعَيَّرِ اسْمًا سَمَانِيهِ أَبِي، قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ فِيْنَا الْحُزُونَةُ بَعْدُ. [راجع: ٦١٩٠]

(١٠٩) بَابُ مَنْ سَمَّى بِأَسْمَاءِ الْأَنْبِيَاءِ،

وَقَالَ أَنَسٌ: قَبَّلَ النَّبِيُّ ﷺ إِبْرَاهِيمَ، يَعْنِي ابْنَهُ.

٦١٩٤ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ قُلْتُ لِابْنِ أَبِي أَوْفَى: رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ ﷺ؟ قَالَ: مَاتَ صَغِيرًا وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ لَنَبِيٍّ عَاشَ ابْنُهُ، وَلَكِنْ لَا نَبِيٍّ بَعْدَهُ.

٦١٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ

(1) (H. 6193) 'Ḥazn' means rough, hard ground.

(2) (H. 6193) 'Ḥazn' is the opposite of 'Ḥazn', i.e. even, soft ground.

died, Allāh's Messenger ﷺ said, "There is a wet nurse for him in Paradise."

ثَابِتٌ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ».

[راجع: 1382]

6196. Narrated Jābir bin 'Abdullāh Al-Anṣārī رضي الله عنهم said, "Name yourselves after me (by my name) but do not call (yourselves) by my *Kunya*⁽¹⁾, for I am Al-Qāsim (distributor), and I distribute among you Allāh's Blessings." This narration has also come on the authority of Anas that the Prophet ﷺ said so."

٦١٩٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكْتُمُوا بُكِّيَّتِي، فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

وَرَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

[راجع: 3114]

6197. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Name yourselves after me (by my name), but do not call yourselves by my *Kunya*, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire." (See H. 110)

٦١٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَمُّوا بِاسْمِي وَلَا تَكْنُوا بِكُنِّيَّتِي. وَمَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [راجع: 110]

6198. Narrated Abū Mūsa: I got a son and I took him to the Prophet ﷺ who named him Ibrāhīm, and put in his mouth the juice of a date-fruit (which he himself had chewed), and invoked for Allāh's Blessing upon him, and then gave him back to me. He was the eldest son of Abū Mūsa.

٦١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: وَوُلِدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ

(1) (H. 6196) *Al-Kunya*: See the footnote of H. 6187 and Chap. 106.

إِبْرَاهِيمَ فَحَنَكُهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ
وَدَفَعَهُ إِلَيَّ، وَكَانَ أَكْبَرَ وَلَدِ أَبِي
مُوسَى. [راجع: ٥٤٦٧]

6199. Narrated Al-Mughīra bin Shu'ba:
Solar eclipse occurred on the day of
Ibrāhīm's death (the Prophet's son).

٦١٩٩ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ:
سَمِعَتِ الْمُغِيرَةَ ابْنَ شُعْبَةَ قَالَ:
انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ.
[راجع: ١٠٤٣]

رَوَاهُ أَبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ.

(110) CHAPTER. To name 'Al-Walid.'

(١١٠) بَابُ تَسْمِيَةِ الْوَلِيدِ

6200. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:
When the Prophet ﷺ (once) raised his head
after bowing [in the *Ṣalāt* (prayer)] he said,
“O Allāh, save Al-Walīd bin Al-Walīd and
Salama bin Hishām and ‘Ayyāsh bin Abū
Rabī‘a and the helpless weak believers of
Makkah. O Allāh, be hard on the tribe of
Muḍar. O Allāh, send on them (famine-
drought) years like the (famine-drought)
years of (the Prophet) Yūsuf (Joseph).”

٦٢٠٠ - أَخْبَرَنَا أَبُو نَعِيمٍ الْفَضْلُ
بُنْ دُكَيْنٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: عَنِ
الرُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: لَمَّا رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ مِنَ
الرَّكْعَةِ قَالَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ
الْوَلِيدِ، وَسَلْمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ
أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ مِنَ
الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى
مُضَرَ. اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ
كَسِنِي يُوسُفَ». [راجع: ٧٩٧]

(111) CHAPTER. Whoever, while calling a
friend, omits a letter from his name.

(١١١) بَابُ مَنْ دَعَا صَاحِبَهُ فَفَقَصَ
مِنْ اسْمِهِ حَرْفًا،

Abū Hurairah رَضِيَ اللهُ عَنْهُ said, “Once the
Prophet ﷺ called me, ‘O Abū Hirr!’ ”

وَقَالَ أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا هِرٍّ».

6201. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا, the
wife of the Prophet ﷺ: Allāh's Messenger ﷺ
said, “O ‘Āish! This is Jibrīl (Gabriel)
sending his greetings to you.” I said,
“Peace, and Allāh's Mercy be on him.”
‘Āishah added: The Prophet ﷺ used to see

٦٢٠١ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ
عَائِشَةَ رَضِيَ اللهُ عَنْهَا رَوَى النَّبِيُّ ﷺ

things which we used not to see.

6202. Narrated Anas عنه رضي الله عنه: Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjasha, the slave of the Prophet ﷺ, was driving their camels (very fast). The Prophet ﷺ said, “O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies).”

(112) CHAPTER. A child may be given *Al-Kunyah*⁽¹⁾ and one may be given *Al-Kunyah* before one has children.

6203. Narrated Anas عنه رضي الله عنه: The Prophet ﷺ was the best of all the people in character. I had a brother called Abū ‘Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ, the Prophet ﷺ used to say, “O Abū ‘Umair! What did An-Nughair (nightingale) do?” It was a nightingale with which he used to play. Sometimes the time of the *Ṣalāt* (prayer) became due while he (the Prophet ﷺ) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up [for the *Ṣalāt* (prayer)] and we would line up behind him, and he would lead us in *Ṣalāt* (prayer).

(113) CHAPTER. To be called Abū Turāb (father of dust), though one already has

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَ، هَذَا جَبْرِيلُ يُقْرِئُكَ السَّلَامَ»، قُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ، قَالَتْ: وَهُوَ يَرَى مَا لَا نَرَى.

[راجع: ٣٢١٧]

٦٢٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: كَانَتْ أُمُّ سُلَيْمٍ فِي الثَّقَلِ وَأَنْجَشَةُ غُلَامٌ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَنْجَشُ، رُوَيْدَكَ سَوَّقَكَ بِالْقَوَارِيرِ».

[راجع: ٦١٤٩]

(١١٢) بَابُ الْكُنْيَةِ لِلصَّبِيِّ، وَقَبْلَ أَنْ يُوَلَّدَ لِلرَّجُلِ

٦٢٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ: أَبُو عُمَيْرٍ، قَالَ: أَحْسِبُهُ فَطِيمًا، وَكَانَ إِذَا جَاءَ قَالَ: «يَا أَبَا عُمَيْرِ مَا فَعَلَ النَّعِيرُ؟» نَعْرٌ كَانَ يَلْعَبُ بِهِ، فَرُبَّمَا حَضَرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيَكْنَسُ وَيُنْضِجُ ثُمَّ يَقُومُ وَيَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا.

[راجع: ٦١٢٩]

(١١٣) بَابُ التَّكْنِي بِأَبِي تُرَابٍ وَإِنْ

(1) (Ch. 112) *Kunyah*: See the glossary.

another *Kunyah* name.

6204. Narrated Sahl bin Sa'd: The most beloved name of 'Alī رضي الله عنه was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time) but the Prophet ﷺ himself. Once 'Alī got angry with (his wife) Fāṭima, and went out (of his house) and slept near a wall in the mosque. The Prophet ﷺ came searching for him, and someone said, "He is there, lying near the wall." The Prophet ﷺ came to him while his ('Alī's) back was covered with dust. The Prophet ﷺ started removing the dust from his back, saying, "Get up, O Abū Turāb!"

كَانَتْ لَهُ كُنْيَةٌ أُخْرَى
٦٢٠٤ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:
حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي أَبُو حَازِمٍ،
عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: إِنْ كَانَتْ
أَحَبَّ أَسْمَاءَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ إِلَيْهِ
لَأَبُو تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ
نَدَعُوَهَا، وَمَا سَمَاهُ أَبُو تُرَابٍ إِلَّا
النَّبِيُّ ﷺ، غَاضَبٌ يَوْمًا فَاطِمَةَ فَخَرَجَ
فَاضْطَجَعَ إِلَى الْجِدَارِ فِي الْمَسْجِدِ
فَجَاءَهُ النَّبِيُّ ﷺ يَتَّبِعُهُ فَقَالَ: هُوَ ذَا
مُضْطَجِعٌ فِي الْجِدَارِ، فَجَاءَهُ النَّبِيُّ
ﷺ وَامْتَلَأَ ظَهْرُهُ تُرَابًا، فَجَعَلَ
النَّبِيُّ ﷺ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ
وَيَقُولُ: «اجْلِسْ يَا أَبَا تُرَابٍ».

[راجع: ٤٤١]

(114) CHAPTER. The name which is most disliked by Allāh.

(١١٤) بَابُ أَبْغَضِ الْأَسْمَاءِ إِلَى اللَّهِ

6205. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The most perfidious (awful) name with Allāh, on the Day of Resurrection, will be (that of) a man calling himself *Malik Al-Amlāk* (king of the kings)."

٦٢٠٥ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَخْتَى الْأَسْمَاءِ يَوْمَ
الْقِيَامَةِ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّى مَلِكَ
الْأُمَلَاكِ». [انظر: ٦٢٠٦]

6206. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The most perfidious (awful) name with Allāh," Sufyān said more than once, "The most perfidious (awful) name with Allāh is (that of) a man calling himself king of kings."

٦٢٠٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً
قَالَ: «أَخْتَعَ اسْمُهُ عِنْدَ اللَّهِ - وَقَالَ
سُفْيَانُ غَيْرَ مَرَّةٍ: أَخْتَعَ الْأَسْمَاءِ عِنْدَ

Sufyān said, "Somebody else (i.e., other than Abuz-Zinād, a subnarrator) says: What

is meant by 'The king of kings' is '*Shāhān Shāh*'.⁽¹⁾

الله - رَجُلٌ تَسْمَى بِمَلِكِ الْأَمَلَاكِ .

[راجع: ٦٢٠٥]

قَالَ سُفْيَانُ: يَقُولُ غَيْرُهُ: تَنْفِسِيرُهُ:

شَاهَانُ شَاهٍ .

(115) CHAPTER. The *Kunyah* of *Al-Mushrik*.

Al-Miswar said, "I heard the Prophet ﷺ saying, 'Unless the son of Abū Tālib wants.'"

6207. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ that Allāh's Messenger ﷺ rode over a donkey covered with a *Fadakiya* (velvet sheet) and Usāma was riding behind him. He was going to pay a visit to Sa'd bin 'Ubāda (who was sick) in the dwelling place of Banī Al-Hārith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that was before 'Abdullāh bin Ubayy embraced Islām. In that mix-up gathering there were Muslims, *Mushrik*, idolaters and Jews, and among the Muslims there was 'Abdullāh bin Rawāḥa. When a cloud of dust raised by (the movement of) the animal covered that gathering, 'Abdullāh bin Ubayy covered his nose with his garment and said, "Do not cover us with dust." Allāh's Messenger ﷺ greeted them, stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Qur'ān. On that 'Abdullāh bin Ubayy bin Salūl said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, relate (you tales) to him." On that 'Abdullāh bin Rawāḥa said "Yes, O Allāh's Messenger!

(١١٥) بَابُ كُنْيَةِ الْمُشْرِكِ،

وَقَالَ مِسْوَرٌ: سَمِعْتُ النَّبِيَّ ﷺ

يَقُولُ: «إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ» .

٦٢٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ:

وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي

أَخِي، عَنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ

أَبِي عَتِيْقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ

عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ أُسَامَةَ بْنَ زَيْدٍ

رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ

الله ﷺ رَكِبَ عَلَى حِمَارٍ عَلَيْهِ قَطِيفَةٌ

فَدَكِيَّةٌ، وَأُسَامَةُ وَرَاءَهُ، يُعْوَدُ سَعْدُ بْنُ

عُبَادَةَ فِي بَنِي حَارِثِ بْنِ الْحَزْرَجِ

قَبْلَ وَقْعَةِ بَدْرٍ، فَسَارَا حَتَّى مَرَّ

بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بْنُ أَبِي ابْنِ

سَلُولٍ وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللهِ

بْنُ أَبِي، فَإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ

مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ وَعَبَدَةَ

الْأوثَانِ وَالْيَهُودِ، وَفِي الْمُسْلِمِينَ عَبْدُ

اللهِ بْنُ رَوَاحَةَ. فَلَمَّا عَشِيَتْ الْمَجْلِسَ

عَجَّاجَةُ الدَّابَّةِ حَمَرَ ابْنُ أَبِي أَنْفَهُ

بِرِدَائِهِ وَقَالَ: لَا تُعْبَرُوا عَلَيْنَا. فَسَلَّمَ

رَسُولُ اللهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ، فَتَرَلَّ

(1) (H. 6206) *Shāhān Shāh* is a Persian word bearing the same meaning. This indicates that it is forbidden to call oneself by such a name in any language.

Call on us in our gatherings, for we love that.” So the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were about to fight with one another. Allāh’s Messenger ﷺ kept on quietening them till all of them became quiet, and then Allāh’s Messenger ﷺ rode his animal and proceeded till he entered upon Sa’d bin ‘Ubāda. Allāh’s Messenger ﷺ said, “O Sa’d! Didn’t you hear what Abū Ḥubāb said?” (meaning ‘Abdullāh bin Ubayy). “He said so-and-so.” Sa’d bin ‘Ubāda said, “O Allāh’s Messenger! Let my father be sacrificed for you! Excuse and forgive him, for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (‘Abdullāh bin Ubayy) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed.” So Allāh’s Messenger ﷺ excused him. (It was the custom of) Allāh’s Messenger ﷺ and his Companions to excuse *Al-Mushrikūn* and the people of the Scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh تعالى said:

“... You shall certainly hear much that will grieve you from those who received the Scripture before you...” (V.3:186)

Allāh also said:

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed...” (V.2:109)

So Allāh’s Messenger ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh’s Messenger ﷺ had fought the battle of Badr and Allāh killed

فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ .
فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي بِنْتِ سَلُولٍ :
أَيُّهَا الْمَرْءُ ، لَا أَحْسَنَ مِمَّا تَقُولُ إِنَّ
كَانَ حَقًّا ، فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا ،
فَمَنْ جَاءَكَ فاقْضُصْ عَلَيْهِ . قَالَ عَبْدُ
اللَّهِ بْنُ رَوَاحَةَ : بَلَى يَا رَسُولَ اللَّهِ ،
فَاعْشِنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ .
فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ
وَالْيَهُودُ حَتَّى كَادُوا يَتَنَازَرُونَ ، فَلَمَّ
يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى
سَكَنُوا . ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ دَابَّتَهُ
فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ ،
فَقَالَ رَسُولُ اللَّهِ ﷺ : « أَيُّ سَعْدُ ، أَلَمْ
تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ؟ - يُرِيدُ عَبْدُ
اللَّهِ بْنُ أَبِي - قَالَ كَذًّا وَكَذًّا ، فَقَالَ
سَعْدُ بْنُ عُبَادَةَ : أَيُّ رَسُولَ اللَّهِ ، يَا
أَنْتَ ، اغْفُ عَنِّي ، وَاصْفَحْ ، فَوَالَّذِي
أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ
بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ ، وَلَقَدْ
اضْطَلَحَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ
يُتَوَجَّهَ وَيُعَصَّبُوهَ بِالْعِصَابَةِ ، فَلَمَّا رَدَّ
اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِيقَ
بِذَلِكَ ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ . فَعَنَّا
عَنِّي رَسُولُ اللَّهِ ﷺ . وَكَانَ رَسُولُ اللَّهِ
ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ
وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ
وَيَضْبِرُونَ عَلَى الْأَذَى . قَالَ اللَّهُ
تَعَالَى : ﴿ وَاسْمَعُوا مِنَ الَّذِينَ آوَتْوَا

whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allāh's Messenger ﷺ and his Companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. 'Abdullāh bin Ubayy bin Salūl and *Al-Mushrikūn*, (idolaters) who were with him, said, "This matter (Islām) has now brought out its face (triumphed), so give Allāh's Messenger ﷺ the *Bai'a* (pledge) (for embracing Islām)." Then they became Muslims. (See H. 4566)

الْكِتَابِ ﴿ الْآيَةَ (آل عمران: ١٨٦)،
وَقَالَ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ
الْكِتَابِ﴾ (البقرة: ١٠٩) فَكَانَ رَسُولُ
اللَّهِ ﷺ يَتَأَوَّلُ فِي الْعَفْوِ عَنْهُمْ مَا أَمَرَهُ
اللَّهُ بِهِ حَتَّىٰ أُذِنَ لَهُ فِيهِمْ. فَلَمَّا غَزَا
رَسُولُ اللَّهِ ﷺ بَدْرًا، فَقَتَلَ اللَّهُ بِهَا مَنْ
قَتَلَ مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ
قُرَيْشٍ، فَقَفَلَ رَسُولُ اللَّهِ ﷺ
وَأَصْحَابُهُ مَنْصُورِينَ غَانِمِينَ، مَعَهُمْ
أَسَارَىٰ مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ
قُرَيْشٍ، قَالَ ابْنُ أَبِي بَرْزَةَ سَلُولٌ وَمَنْ
مَعَهُ مِنَ الْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانِ:
هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا رَسُولَ
اللَّهِ ﷺ عَلَى الْإِسْلَامِ فَأَسْلَمُوا.

[راجع: ٢٩٨٧]

6208. Narrated 'Abdullāh bin Al-Ḥārith bin Naufal: 'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! Did you benefit Abū Ṭālib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet ﷺ said, "Yes, he is in a shallow place of (Hell) Fire. But for me he would have been in the lowest part of the (Hell) Fire."

٦٢٠٨ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا
عَبْدُ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ
بِْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ
قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا
طَالِبٍ بِشَيْءٍ فَإِنَّهُ كَانَ يَحُوطُكَ
وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي
ضَحَضَاحٍ مِنْ نَارٍ، لَوْلَا أَنَا لَكَانَ فِي
الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ».

[راجع: ٣٨٨٣]

(116) CHAPTER. *Al-Ma'arid* (indirect speech) is a safe way to avoid a lie.

(١١٦) **بَابُ: الْمَعَارِيضُ مَنْدُوحَةٌ**
عَنِ الْكَذِبِ.

Anas said, "One of the sons of Abū Ṭalḥa died and he asked (his wife), 'How is the

وَقَالَ إِسْحَاقُ: سَمِعْتُ أَنَسًا:

boy?' Umm Sulaim replied, 'His breath has become quiet, and I hope that he is at rest.' Abū Talḥa thought that she was telling the truth."⁽¹⁾

6209. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet ﷺ said to him, "(Take care!) Drive slowly with the glass vessels, O Anjasha! *Waiḥaka* (may Allāh be Merciful to you)."

6210. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet ﷺ said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abū Qilāba said, "By the glass vessels" he meant the women (riding the camels).

6211. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had a *Hādi* (a camel driver) called Anjasha, and he had a nice voice. The Prophet ﷺ said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatāda said, "(By vessels) he meant the weak women."

6212. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: There was a state of fear in Al-Madīna.

مَاتَ ابْنُ لَأْيِي طَلَحَةَ فَقَالَ: كَيْفَ الْعُلَامُ؟ قَالَتْ أُمُّ سُلَيْمٍ: هَذَا نَفْسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدْ اسْتَرَاحَ. وَظَنَّ أَنَّهَا صَادِقَةٌ.

٦٢٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي مَسِيرٍ لَهُ فَحَدَا الْحَادِي، فَقَالَ النَّبِيُّ ﷺ: «ارْزُقْ يَا أَنْجَشَةُ، وَيَحَاكَ، بِالْقَوَارِيرِ». [راجع: ٦١٤٩]

٦٢١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ وَأَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، وَكَانَ غُلَامٌ يَحْدُو بِهِمْ يُقَالُ لَهُ: أَنْجَشَةُ، فَقَالَ النَّبِيُّ ﷺ: «رُوَيْدَكَ يَا أَنْجَشَةُ سَوْفَكَ بِالْقَوَارِيرِ». قَالَ أَبُو قِلَابَةَ: يَعْنِي النَّسَاءَ. [راجع: ٦١٤٩]

٦٢١١ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا حَبَابُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ حَادٍ يُقَالُ لَهُ: أَنْجَشَةُ، وَكَانَ حَسَنَ الصَّوْتِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «رُوَيْدَكَ يَا أَنْجَشَةُ، لَا تَكْسِرِ الْقَوَارِيرَ»، قَالَ قَتَادَةُ: يَعْنِي ضَعْفَةَ النَّسَاءِ. [راجع: ٦١٤٩]

٦٢١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

(1) (Ch. 116) He thought that his son was well, while she meant that he was dead.