

# 40 Hadith from al-Shamail al-Muhammadiyah

A Quick Reference for Intimate Descriptions of the Beloved ﷺ



## Introduction

The collection of Imam al-Tirmidhi called *al-Shamail al-Muhammadiyah* is a beloved text to Muslims the world over. It is a collection of hadith reports that describe with intimacy the blessed Prophet, peace be upon him and his family and followers. It describes all kinds of things including behavior, clothing, manner of eating, his death, and more. The original work is rather large containing just over 400 hadith. Having had the blessing of teaching it in its entirety, as well as a summary of it, I felt that it would be nice to compile a simple 40 hadith collection from the work. The main goal behind this is to facilitate a quick overview of some of the essential descriptions of the blessed Prophet ﷺ.

For anyone who would like to read and reference the entire work I suggest the version published by Imam al-Ghazali Institute which has been beautifully formatted and includes extensive beneficial commentary. We are grateful for the translation efforts of those authors, as well as others, who, through their efforts, made this translation much easier. I have benefitted largely from their work, with some small adjustments here and there. The numbers that are mentioned after the English translation of the hadith correspond to the hadith number in the original text.

I tried to choose narrations that give us a close and intimate feel for the way the Prophet ﷺ was with his Companions and his community. This can be seen through the content of the hadith themselves, but also through the chains of narration. Interestingly, often when we are reading the *Shamail* we find that many of the narrations are from the wives of the Prophet ﷺ or those who had the blessing of serving him in their youth or living next to him. We also see in some of the chains of narration that these hadith were sometimes passed down within a single family initially.

Our team here at The Majlis is honored to release this small publication in celebration of the month of Rabi' al-Awwal, the month of the birth of the Prophet, peace be upon him, in 1443h. May God accept this humble effort and increase us in our love and admiration for the Beloved of God ﷺ.

In service and love,  
Jamaal Abd al-Qadir Diwan  
Rabi' al-Awwal, 1443  
1<sup>st</sup> Edition

## Hadith #1

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرِ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، إِمْلَاءً عَلَيْنَا مِنْ كِتَابِهِ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ، مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، يُكْنَى أَبَا عَبْدِ اللَّهِ، عَنِ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالَي هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَافًا، عَنِ جَلِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا اتَّعَلَّقُ بِهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخْمًا مُفَحَّخًا، يَتَلَأَلُ وَجْهَهُ، تَلَأَلُو الْقَمَرَ لَيْلَةَ الْبَدْرِ، أَطْوَلَ مِنَ الْمَرْبُوعِ، وَأَقْصَرَ مِنَ الْمَشْدَبِ، عَظِيمِ الْهَامَةِ، رَجَلِ الشَّعْرِ، إِنْ انْفَرَقَتْ عَقِيقَتُهُ فَرَقَهَا، وَإِلَّا فَلَا، يُجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ إِذَا هُوَ وَقَرَّهُ، أَزْهَرَ اللَّوْنِ، وَاسِعِ الْجَبِينِ، أَرْجَ الْحَوَاجِبِ، سَوَابِغٍ فِي غَيْرِ قَرْنٍ، بَيْنَهُمَا عِرْقٌ يُدْرُهُ الْغَضَبُ، أَفْنَى الْعِرْنَيْنِ، لَهُ نُورٌ يَغْلُوهُ، يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشْمًا، كَثَّ اللَّحْيَةِ، سَهَلَ الْخَدَّيْنِ، ضَلِيعَ الْفَمِ، مُفَلَّجَ الْأَسْنَانِ، دَقِيقَ الْمَسْرُبَةِ، كَأَنَّ عُنُقَهُ جِيدٌ دُمِيَّةٌ، فِي صَفَاءِ الْفِصَّةِ، مُعْتَدِلَ الْخَلْقِ، بَادِنٌ مُتَمَاسِكٌ، سَوَاءٌ الْبَطْنُ وَالصَّدْرُ، عَرِيضُ الصَّدْرِ، بَعِيدُ مَا بَيْنَ الْمُنْكَبَيْنِ، ضَخْمُ الْكَرَادِيْسِ، أَنْوَرُ الْمُتَجَرِّدِ، مَوْصُولٌ مَا بَيْنَ اللَّبَّةِ وَالسُّرَّةِ بِشَعْرٍ يَجْرِي كَالْخَطِّ، عَارِي النَّدْبَيْنِ وَالْبَطْنِ مَا سِوَى ذَلِكَ، أَشْعَرُ الدَّرَاعَيْنِ، وَالْمُنْكَبَيْنِ وَأَعَالِي الصَّدْرِ، طَوِيلُ الرَّئْدَيْنِ، رَحْبُ الرَّاحِ، شَسْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، سَائِلُ الْأَطْرَافِ - أَوْ قَالَ: سَائِلُ الْأَطْرَافِ - حُمْصَانُ الْأَحْمَصَيْنِ، مَسِيحُ الْقَدَمَيْنِ، يَنْبُو عَنْهُمَا الْمَاءُ، إِذَا زَالَ، زَالَ قَلْعًا، يَخْطُو تَكْفِيًا، وَيَمْشِي هَوْنًا، ذَرِيْعُ الْمَشْيَةِ، إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وَإِذَا التَّقَّتْ التَّقَّتْ جَمِيعًا، خَافِضُ الطَّرْفِ، نَظْرُهُ إِلَى الْأَرْضِ أَطْوَلَ مِنْ نَظْرِهِ إِلَى السَّمَاءِ، جُلُّ نَظْرِهِ الْمَلَاخِظَةَ، يَسُوقُ أَصْحَابَهُ، وَيَبْدَأُ مَنْ لَقِيَ بِالسَّلَامِ.

Hasan ibn 'Ali reported:

I asked my maternal uncle Hind ibn Abi Hala, who was skilled in describing features, about the beautiful description of the Messenger of God ﷺ. I desired for him to describe some of his features to me so I could hold tight to them. He said, "The Messenger of God ﷺ was magnificent in himself and was magnificent in the eyes of others. His face shone like the light of the full moon on a moonlit night. He was taller than a man of average height, yet shorter than an extremely tall man. His head was large, and his hair was wavy. If the hair on the front of his blessed head parted easily, he would part it, and if it did not, he would leave it as it was. When he would leave his blessed hair, it would fall past his earlobes. His complexion was fair and luminous. His forehead was wide. His eyebrows were arched, thin, long and full, perfectly shaped without connecting. Between them was a

vein that anger would cause to pulsate. His nose was prominent, long, with a thin tip and a slight curvature in the middle; it was aquiline. A light rose from it; one who did not look closely at him would think that it was raised high and straight with the tip of the nose slightly prominent. His beard was full and dense, his cheeks were smooth. His mouth was wide and between his front teeth was a slight space. A thin line of hair ran from his chest to his navel. His neck was like that of an ivory statue, as resplendent as silver. His physique was evenly proportioned. He was well-built and firm, and his chest and stomach were even with each other. His chest and shoulders were broad, and his joints were proportionately large. His limbs that were unclothed shone brightly. Besides the thin line of hair that ran from his upper chest to his navel, neither his breast nor his stomach had hair. His arms, shoulders and upper chest, however, had hair. He had long forearms and wide palms, and full-fleshed, sturdy hands and feet. His fingers and toes were long and well-proportioned, and he had a slight arch in the soles of his feet. His feet were smooth such that water could run right off them. When he walked, he would lift his feet with vigor and would lean forward slightly and would tread lightly. He had a naturally long stride and when walking it was as if he was walking downhill. When he would turn, he would turn with his whole body. He would lower his gaze, looking at the ground more than the sky. Most of his looking was from the corner of his eye. He would have his Companions walk in front of him and would initiate greetings of peace with whomever he met. #8

## Hadith #2

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا عَبَّازُ بْنُ الْقَاسِمِ، عَنْ أَشْعَثَ - يَعْنِي ابْنَ سَوَّارٍ - عَنْ أَبِي إِسْحَاقَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي لَيْلَةٍ إِضْحِيَانٍ، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ.

Jabir ibn Samura reported:

I saw the Messenger of God ﷺ on a completely moonlit night. He was wearing two red garments. I began to look at him and then look at the moon, and, by God, he ﷺ was, in my eyes, more beautiful than the moon. #10

### Hadith #3

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ الضَّبْعِيُّ، عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ: مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزٍ قَطٍ، وَلَحْمٍ إِلَّا عَلَى ضَفْفٍ.

Malik ibn Dinar reported:

The Messenger of God ﷺ never ate his fill of either bread or meat unless he was eating with other people. #72

### Hadith #4

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطْوَى لَهُ، إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَعَيْرٌ مُكْتَرٍ.

Abu Hurayra reported:

I never saw anything more beautiful than the Messenger of God ﷺ! It was as if the sun flowed from his face. I never saw anyone who walked faster than the Messenger of God ﷺ. It was as if the earth folded itself up for him. We would tire ourselves and he would be walking normally. #123

### Hadith #5

حدثني مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يُحَدِّثُ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

‘Aisha reported:

The Family of Muhammad ﷺ never ate their fill of barley bread two days in a row, up until the soul of the Messenger of God ﷺ was taken. #143

### Hadith #6

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعِنْدَهُ طَعَامٌ، فَقَالَ: ادْنُ يَا بُنَيَّ، فَسَمَّ اللَّهَ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ.

‘Umar ibn Abi Salama went to the Messenger of God ﷺ, who had some food with him. He said to him, “Come close, dear son. Mention God’s name, eat with your right hand, and eat from what is closest to you.” #190

### Hadith #7

حَدَّثَنَا قُنَيْبَةُ 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 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا وَفِي مِدْنَانَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ. قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيِّدِ يَرَاهُ، فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

Abu Hurayra reported:

When people would see the new fruits [of the harvest] they would bring them to the Messenger of God ﷺ. When the Messenger of God ﷺ would take the fruit he would pray, “O God! Bless our fruit, bless our Medina, and bless our scales. O God! Verily Ibrahim is Your servant and Your intimate friend and Your Prophet – and I am Your servant and Your Prophet. He prayed to You for Mecca,

and I pray to You for Medina with the likes of which he prayed to You regarding Mecca, and the likes thereof along with it.” Then he would call for the youngest child he saw and give him some of that fruit. #201

### Hadith #8

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ عُمَرَ - هُوَ ابْنُ أَبِي حَزْمَةَ - عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ، فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ، فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا عَلَى يَمِينِهِ، وَخَالِدٌ عَن شِمَالِهِ، فَقَالَ لِي: الشَّرْبَةُ لَكَ، فَإِنْ شِئْتَ أَتَرْتِ بِهَا خَالِدًا، فَقُلْتُ: مَا كُنْتُ لِأُوْتِرَ عَلَى سُورِكَ أَحَدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا، فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعَمَنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ عَزَّ وَجَلَّ لَبَنًا، فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ شَيْءٌ يُجْزَى مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرُ اللَّبَنِ.

Ibn ‘Abbas reported:

Khalid ibn al-Walid and I went along with the Messenger of God ﷺ as he went to see Maymuna. She brought us a vessel full of milk. The Messenger of God ﷺ drank from it – I was on his right side and Khalid was on his left. He said to me, “The drink is yours, but if you want, you can give preference to Khalid.” I said, “I would not give up your leftovers for anyone.” The Messenger of God ﷺ said, “The one whom God gives food should say, ‘O God, bless us in it and give us better than it.’ And the one to whom God gives a drink of milk should say, ‘O God, bless us in it and increase us in it.’” Then he said that the Messenger of God ﷺ said, “There is nothing that takes the place of food and drink besides milk.” #205

## Hadith #9

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعَجَلِيُّ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ - مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ يُكْنَى أَبُو عَبْدِ اللَّهِ - ، عَنْ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالَي هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَافًا، فَقُلْتُ: صِفْ لِي مَنْطِقَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَاصِلَ الْأَحْزَانِ، دَائِمَ الْفِكْرَةِ، لَيْسَتْ لَهُ رَاحَةٌ، طَوِيلَ السَّكْتِ، لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ، يَفْتَتِحُ الْكَلَامَ، وَيَخْتِمُهُ بِاسْمِ اللَّهِ تَعَالَى، وَيَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ، كَلَامُهُ فَصْلٌ، لَا فُضُولٌ، وَلَا تَفْصِيرٌ، لَيْسَ بِالْجَافِي، وَلَا الْمُهَيِّنِ، يُعْظِمُ النِّعْمَةَ وَإِنْ دَقَّتْ لَا يَدُمُ مِنْهَا شَيْئًا، غَيْرَ أَنَّهُ لَمْ يَكُنْ يَدُمُ دَوَاقِفًا وَلَا يَمْدَحُهُ، وَلَا تُغْضِبُهُ الدُّنْيَا، وَلَا مَا كَانَ لَهَا، فَإِذَا تُعْذِيَ الْحَقُّ، لَمْ يَقُمْ لِعُضْبِهِ شَيْءٌ، حَتَّى يَنْتَصِرَ لَهُ، وَلَا يَغْضَبُ لِنَفْسِهِ، وَلَا يَنْتَصِرُ لَهَا، إِذَا أَشَارَ بِكَفِّهِ كُلِّهَا، وَإِذَا تَعَجَّبَ قَلْبُهَا، وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا، وَضَرَبَ بِرَاحَتِهِ الْيُمْنَى بَطْنَ إِبْهَامِهِ الْيُسْرَى، وَإِذَا غَضِبَ أَعْرَضَ وَأَشَاحَ، وَإِذَا فَرِحَ غَضَّ طَرْفَهُ، جُلُّ ضَحِكِهِ النَّبَسُّمُ، يَفْتَرُّ عَنْ مِثْلِ حَبِّ الْعَمَامِ.

Hasan ibn 'Ali reported:

I asked my maternal uncle Hind ibn Abi Hala, who was skilled in describing features, to describe for me the speech of the Messenger of God ﷺ. He said, “The Messenger of God ﷺ was in a constant state of concern, always in deep thought. He had no rest. He would remain silent for long periods of time and would not speak without need. He would begin and end his speech by mentioning the name of God, Most Exalted. His speech was concise yet comprehensive. His words were distinguished, neither too much nor too few. He was neither coarse nor demeaning. He honored blessings even if they were small, and he never found fault with any of them – though he would never find fault with nor praise the taste of food or drink. The lower world did not anger him, nor did anything of its affairs. If the truth was transgressed against, nothing would quiet his anger until he had sought justice for it. He would never become angry for his own sake or seek to avenge himself. When he would point at something, he would point with his whole hand. When he was amazed by something he would turn his hand over. He would gesture with his hand while speaking and strike the inside of his left thumb with his right palm. When he was angry, he would turn away. When he was delighted, he would lower his gaze. His laughter was mostly smiles, and when he would laugh, it was as though something like hailstones appeared.” #225



## Hadith #10

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ إِسْمَاعِيلِ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا رَأَيْتُ مُنْذُ أَسَلَّمْتُ إِلَّا تَبَسَّمَ.

Jarir ibn 'Abdullah reported:

From the time I embraced Islam, the Messenger of God ﷺ did not prevent me from seeing him, nor did he see me except that he would smile. #231

## Hadith #11

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا، وَكَانَ يُهْدِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هَدِيَّةً مِنَ الْبَادِيَةِ، فَيَجْهَرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا أَرَادَ أَنْ يَخْرُجَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُوهُ وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّهُ، وَكَانَ رَجُلًا دَمِيمًا، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ وَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لَا يُبْصِرُهُ، فَقَالَ: مَنْ هَذَا؟ أَرْسَلَنِي فَأَلْتَقْتَ فَعَرَفْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لَا يَأَلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِينَ عَرَفَهُ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: مَنْ يَشْتَرِي هَذَا الْعَبْدَ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا وَاللَّهِ تَجِدَنِي كَاسِدًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَكِنُ عِنْدَ اللَّهِ لَسْتُ بِكَاسِدٍ أَوْ قَالَ: أَنْتَ عِنْدَ اللَّهِ غَالٍ.

Anas ibn Malik reported:

There was a man from the Bedouins named Zahir who would gift the Prophet ﷺ things from the desert and the Prophet would give him supplies when he wanted to leave. The Prophet ﷺ said of him, "Zahir is our companion of the desert, and we are his companion of the city." The Prophet loved him dearly. Zahir was an unsightly man and one day the Prophet ﷺ approached him as he was selling his wares in the marketplace. He went behind Zahir and embraced him while Zahir was unable to see who it was. He cried out, "Who are you? Let me go!" He looked back and saw that it

was the Prophet ﷺ, so he let himself be held to the Prophet's chest. The Prophet ﷺ began to call out, "Who will purchase this slave?" Zahir said, "O Messenger of God! In that case, by God, you will find that I am valueless!" The Prophet ﷺ said, "In the sight of God you are not valueless!" or he said, "In the sight of God you are valuable!" #239

### Hadith #12

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: جَالَسْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ، وَكَانَ أَصْحَابُهُ يَتَنَاشِدُونَ الشُّعْرَ وَيَتَذَكَّرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَاكِتٌ وَرُبَّمَا تَبَسَّمَ مَعَهُمْ.

Jabir ibn Samura reported:

I sat with the Prophet ﷺ over a hundred times. His Companions would recite poetry in his presence and recall events that took place in the period of ignorance (*al-Jahiliyya*). He would remain silent and perhaps smile with them. #247

### Hadith #13

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُدَيْفَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Hudhayfa reported:

When the Prophet ﷺ would go to his bed he would say, "O God, in Your name I die and I live," and when he would wake up, he would say, "All praise is due to God who has brought us to life after causing us to die, and unto Him is the ultimate return." #256

### Hadith #14

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ، وَبِشْرُ بْنُ مُعَاذٍ، قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَفَخَتْ قَدَمَاهُ، فَقِيلَ لَهُ: ائْتَكَلْفُ هَذَا، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا.

Mughira ibn Shu'ba reported:

The Messenger of God ﷺ prayed so long that his blessed feet swelled. He was asked, “You take it upon yourself to do this even though God has forgiven for you the sins of the past and future!” He replied, “Shall I not, then, be a grateful servant?” #261

### Hadith #15

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ أَبِي الْوَضَّاحِ، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تَفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ، فَأُجِبُ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ.

‘Abdullah ibn Sa’ib reported:

The Messenger of God ﷺ would offer four units of prayer shortly after the sun passed its zenith, right before the time of Zuhr. He said, “It is a moment when the doors of heaven are opened, so I love that the righteous actions ascend for me during that time.” #295

### Hadith #16

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ، عَنْ سُهِيلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْنِ، فَأُجِبُ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.

Abu Hurayra reported:

The Prophet ﷺ said, “Deeds are presented [before God] on Mondays and Thursdays, so I love that my actions be presented while I am fasting.” #305

### Hadith #17

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عُبَيْدَةَ، عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقْرَأُ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ، قَالَ: إِنَّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ وَجِئْنَا بِكَ عَلَى هَوْلَاءٍ شَهِيدًا، قَالَ: فَرَأَيْتُ عَيْنِي رَسُولَ اللَّهِ تَهْمِلَانِ.

‘Abdullah ibn Mas’ud reported:

The Messenger of God ﷺ said to me, “Recite to me.” I said, “O Messenger of God! Shall I recite to you when it is you to whom it was revealed?” He replied, “I love to hear it from other than myself.” So, I recited from the chapter of *al-Nisa* (The Women) until I reached the verse: *and We bring you as a witness over all these* (Quran 4:42). He said, “and then I saw that the blessed eyes of the Messenger of God ﷺ were streaming with tears.” #323

### Hadith #18

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنِ أَبِيهِ، قَالَ: سَأَلْتُ عَائِشَةَ:

ما كان فراش رسول الله صلى الله عليه وسلم في بيتك؟ قالت: من آدم، حشوه من ليف. وسألت حفصة، ما كان فراش رسول الله صلى الله عليه وسلم في بيتك؟ قالت: مسحاً نثنيه ثنيتين فينام عليه، فلما كان ذات ليلة، قلت: لو نثيته أربع ثنيات، لكان أوطأ له، فنثيناه له بأربع ثنيات، فلما أصبح،

قَالَ: مَا فَرَشْتُمْوَا لِيِ اللَّيْلَةَ قَالَتْ: قُلْنَا: هُوَ فِرَاشُكَ، إِلَّا أَنَا تَنِينَاهُ بِأَرْبَعِ ثَنِيَّاتٍ، قُلْنَا: هُوَ أَوْطَأُ لَكَ، قَالَ: رُدُّوهُ لِحَالَتِهِ الْأُولَى، فَإِنَّهُ مَنَعَنِي وَطَاءَتْهُ صَلَاتِي اللَّيْلَةَ.

Muhammad al-Baqir reported:

‘Aisha was asked, “What was the bed of the Messenger of God ﷺ inside your home?” She replied, “It was made from tanned hide and its stuffing was of palm-tree fiber.” Hafsa was asked, “What was the bed of the Messenger of God ﷺ in your home?” She replied, “A coarse woolen blanket that we would fold in half and spread out for him to sleep upon. One night I said to myself, ‘If I fold it four times it will be more comfortable for him’ – and so I folded it four times. When the Messenger of God ﷺ woke up the next morning, he asked, ‘What did you spread out for me last night?’ I replied, ‘Your bedding, except I folded it four times and said to myself that it would be more comfortable for you.’ He said, ‘Refold it as it was before; its softness kept me from my prayer last night.’” #329

### Hadith #19

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا سُؤَيْدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: اجْلِسِي فِي أَيِّ طَرِيقِ الْمَدِينَةِ شِئْتَ، اجْلِسِي إِلَيْكَ.

Anas ibn Malik reported:

A woman came to the Prophet ﷺ and said to him, “I have a need to ask of you.” The Prophet ﷺ said to her, “Sit on any street of Medina you wish, and I will come and sit with you.” #331

### Hadith #20

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، قَالَ: أَنْبَأَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وُلْدِ أَبِي هَالَةَ زَوْجِ حَدِيجَةَ، يُكْنَى أَبَا عَبْدِ اللَّهِ، عَنْ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ

خَالِي هِنْدُ بْنُ أَبِي هَالَةَ، وَكَانَ وَصَافًا عَنِ جَلِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحْمًا مَفْحَمًا، يَتَلَأَلُ وَجْهَهُ تَلَأُلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ، فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ... قَالَ الْحَسَنُ:

فَكَتَمْتَهَا الْحَسِينَ زَمَانًا، ثُمَّ حَدَّثْتَهُ فَوَجَدْتَهُ قَدْ سَبَقَنِي إِلَيْهِ. فَسَأَلَهُ عَمَّا سَأَلْتَهُ عَنْهُ، وَوَجَدْتَهُ قَدْ سَأَلَ أَبَاهُ عَنْ مَدْخَلِهِ وَمَخْرَجِهِ وَشَكْلِهِ فَلَمْ يَدَعْ مِنْهُ شَيْئًا.

قَالَ الْحَسِينُ: فَسَأَلْتُ أَبِي عَنْ دُخُولِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: كَانَ إِذَا أَوَى إِلَى مَنْزِلِهِ جِزْأً دَخَلَهُ ثَلَاثَةَ أَجْزَاءَ. جِزْءُ اللَّهِ وَجِزْءُ لِأَهْلِهِ، وَجِزْءُ لِنَفْسِهِ. ثُمَّ جِزْءُ جِزْأِهِ بَيْنَهُ وَبَيْنَ النَّاسِ فَيُرَدُّ ذَلِكَ بِالْخَاصَّةِ عَلَى الْعَامَّةِ، وَلَا يَدَّخِرُ عَنْهُمْ شَيْئًا، وَكَانَ مِنْ سِيرَتِهِ فِي جِزْءِ الْأُمَّةِ إِثَارُ أَهْلِ الْفَضْلِ بِإِذْنِهِ، وَقَسَمَهُ عَلَى قَدْرِ فَضْلِهِمْ فِي الدِّينِ، فَمِنْهُمْ ذُو الْحَاجَةِ، وَمِنْهُمْ ذُو الْحَاجَتَيْنِ، وَمِنْهُمْ ذُو الْحَوَائِجِ، فَيَتَشَاغَلُ بِهِمْ وَيَشْغَلُهُمْ فِيمَا يَصْلِحُهُمْ وَالْأُمَّةَ مِنْ مَسَاءَلَتِهِمْ عَنْهُ وَإِخْبَارِهِمْ بِالَّذِي يَنْبَغِي لَهُمْ، وَيَقُولُ: لِيَبْلُغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ، وَأَبْلُغُونِي حَاجَةَ مَنْ لَا يَسْتَطِيعُ إِبْلَاغَهَا، فَإِنَّهُ مِنْ أَبْلَغِ سُلْطَانِ حَاجَةَ مَنْ لَا يَسْتَطِيعُ إِبْلَاغَهَا ثَبَّتَ اللَّهُ قَدَمِيهِ يَوْمَ الْقِيَامَةِ، لَا يَذْكَرُ عِنْدَهُ إِلَّا ذَلِكَ وَلَا يَقْبَلُ مِنْ أَحَدٍ غَيْرِهِ. يَدْخُلُونَ رَوَادًا وَلَا يَفْتَرِقُونَ إِلَّا عَنْ ذَوَائِقِ، وَيَخْرُجُونَ أَدْلَةً يَعْنِي عَلَى الْخَيْرِ.

قَالَ: فَسَأَلْتُهُ عَنْ مَخْرَجِهِ كَيْفَ يَصْنَعُ فِيهِ؟ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُنُ لِسَانَهُ إِلَّا فِيمَا يَعْنيهِ، وَيُؤَلِّفُهُمْ وَلَا يُنْفِرُهُمْ، وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُؤَلِّيه عَلَيْهِمْ، وَيَحْذَرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مَنْ غَيْرِ أَنْ يَطْوِي عَنْ أَحَدٍ مِنْهُمْ بَشْرَهُ وَخُلْفَهُ. وَيَتَقَفَّدُ أَصْحَابَهُ، وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ، وَيَحْسِنُ الْحَسَنَ وَيَقْوِيهِ، وَيُقَبِّحُ الْقَبِيحَ وَيُؤَهِّيهِ، مُعْتَدِلُ الْأَمْرِ غَيْرُ مُخْتَلِفٍ، لَا يَعْغُلُ مَخَافَةَ أَنْ يَعْغُلُوا أَوْ يَمِيلُوا، لِكُلِّ حَالٍ عِنْدَهُ عِتَادٌ، لَا يُقَصِّرُ عَنِ الْحَقِّ وَلَا يُجَاوِزُهُ الَّذِينَ يُلُونَهُ مِنَ النَّاسِ خِيَارُهُمْ، أَفْضَلُهُمْ عِنْدَهُ أَعْمُهُمْ نَصِيحَةً، وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَحْسَنُهُمْ مُوَازَرَةً قَالَ: فَسَأَلْتُهُ عَنْ مَجْلِسِهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقُومُ وَلَا يَجْلِسُ، إِلَّا عَلَى ذِكْرٍ، وَإِذَا انْتَهَى إِلَى قَوْمٍ، جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ، وَيَأْمُرُ بِذَلِكَ، يُعْطِي كُلَّ جُلَسَائِهِ بِنَصِيحِيهِ، لَا يَحْسَبُ جَلِيْسُهُ أَنْ أَحَدًا أَكْرَمَ عَلَيْهِ مِنْهُ، مَنْ جَالَسَهُ أَوْ قَاوَضَهُ فِي حَاجَةٍ، صَابِرُهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرَفُ عَنْهُ، وَمَنْ سَأَلَهُ حَاجَةً لَمْ يَرُدَّهُ إِلَّا بِهَا، أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ. قَدْ وَسِعَ النَّاسَ بِسَطْوَتِهِ وَخُلْفَتِهِ، فَصَارَ لَهُمْ أَبَا وَصَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً. مَجْلِسُهُ مَجْلِسُ عِلْمٍ وَحِلْمٍ وَحَيَاءٍ وَأَمَانَةٍ وَصَبْرٍ، لَا تُرْفَعُ فِيهِ الْأَصْوَاتُ، وَلَا تُؤَبَّنُ فِيهِ الْأَحْرَامُ، وَلَا تُنْتَنَى فَلَتَانَتُهُ. مُتَعَادِلِينَ، بَلْ كَانُوا يَتَفَاضَلُونَ فِيهِ بِالنَّفْوَى، مُتَوَاضِعِينَ يُوقِرُونَ فِيهِ الْكَبِيرَ، وَيَرْحَمُونَ فِيهِ الصَّغِيرَ، وَيُؤَثِّرُونَ ذَا الْحَاجَةِ، وَيَحْفَظُونَ الْغَرِيبَ.

Hasan ibn ‘Ali reported:

I asked my maternal uncle Hind ibn Abi Hala, who was skilled in describing features, about the beautiful description of the Messenger of God ﷺ. I desired for him to describe some of his features to me, so he said, “The Messenger of God ﷺ was magnificent in himself and was magnificent in the eyes of others. His blessed face shone like the light of the full moon on a moonlit night...”

I concealed this from Husayn for some time. Later, when I narrated it to him, I found that he had beaten me to it. He asked him [Hind] about the same things I asked about. On top of that I discovered that he asked his father [‘Ali] about the Prophet’s character inside and outside his home, and about his features, and he did not omit a single detail.

Husayn said, “I asked my father about how the Messenger of God ﷺ was when he would enter his home. He said, ‘When he entered his home he would divide his time into three portions: a portion for God, a portion for his family, and a portion for himself. Then he would take the portion that was for himself and divide it between himself and the people, giving it to the elect over the common folk. He would not keep anything from them. His conduct in the portion for his *Ummah* was that he would give preference for the people of merit, by his permission, and would apportion his time among them according to their virtue in the religion. Some of them needed one thing, others needed two things, and others had many needs. He would occupy himself with their needs and keep them busy in things that would bring benefit to them and the *Ummah*. He would respond to their needs and inform them of what they should do. He would say, ‘Let those present among you convey to those who are absent. Apprise me of the need of the one who is unable to apprise me himself, for whoever apprises the leader of the need of one who is unable to convey it, God will make his feet firm on the Day of Resurrection.’ This was all that was mentioned in his presence, and he would accept nothing but this from anyone. They would enter as seekers and only disperse after having tasted something, leaving as guides – meaning guides to goodness.

He said, “Then I [Husayn] asked him [‘Ali] how the Messenger of God ﷺ was when he left his home and what he would do. He said, ‘The Messenger of God would hold his blessed tongue from speaking about anything except what concerned him. He would bring the people together and would not cause them to scatter. He would honor the nobles of every folk and appoint them over their people. He was cautious of people and on guard with them, though without denying any of them his cheerful countenance and good character. He would inquire about his Companions when they were not around and ask the elect about the general welfare of others. He would praise what is beautiful and strengthen it and would condemn what is ugly and weaken it. His was the balanced course: he

never swerved from one extreme to another. He was never remiss, fearing that others might become remiss or weary. He was prepared for every possibility. He neither neglected a right nor did he exceed it. Those who were close to him were the choicest of the people, and the most virtuous of them in his sight were those whose sincere counsel was most generally beneficial. The most esteemed of them in station were those most beneficent and helpful to others.”

He said, “Then I [Husayn] asked him [‘Ali] about the gatherings of the Messenger of God ﷺ. He said, “The Messenger would neither rise nor sit except that he would remember God. When he would go to sit with a people, he would take his seat wherever space remained in the gathering, and he would tell others to do the same. He would give everyone sitting with him an ample share of himself; the one sitting with him would think that there is no one more honorable in his sight than him. Whenever a person would sit with him or come to him for help, he would patiently assist him until the person would leave. Whenever a person would petition him for a need, he would not leave him empty-handed: he would either give him his need or give him a goodly word. His cheerful, smiling countenance and character encompassed people such that he became like a father unto them and they all became equal in his blessed eyes when it came to the fulfillment of rights. His gatherings were gatherings of forbearance and shyness, patience, and trust. Voices were not raised, sanctities were not violated, and odious behavior was not displayed. They were equal and only superior to one another based on God-consciousness. They were humble: in his gatherings they would show respect to elders, have mercy upon the young, give preference to those in need and look after the strangers.”” #336

### Hadith #21

حدثنا محمد بن إسماعيل، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، قَالَتْ: قِيلَ لِعَائِشَةَ: مَاذَا كَانَ يَعْمَلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهِ؟ قَالَتْ: كَانَ بَشْرًا مِنَ الْبَشَرِ، يَفْلِي تَوْبَهُ، وَيَحْلُبُ شَاتَهُ، وَيَخْدِمُ نَفْسَهُ.

‘Amra reported:



‘Aisha was asked, “What did the Messenger of God ﷺ do around the house?” She replied, “He was a man like other men: he would remove anything attached to his garments, he would milk his goat, and he would serve himself.” #342

## Hadith #22

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي أَبُو عَثْمَانَ الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ خَارِجَةَ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: دَخَلَ نَقْرٌ عَلَى زَيْدِ بْنِ ثَابِتٍ، فَقَالُوا لَهُ: حَدِّثْنَا أَحَادِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَاذَا أُحَدِّثُكُمْ؟ كُنْتُ جَارَهُ فَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ بَعَثَ إِلَيَّ فَكَتَبْتُهُ لَهُ، فَكُنَّا إِذَا ذَكَرْنَا الدُّنْيَا ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الْآخِرَةَ ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهُ مَعَنَا، فَكُلُّ هَذَا أُحَدِّثُكُمْ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sulayman ibn Kharija narrated from his father, about his grandfather:

A group of people went to see Zayd ibn Thabit. They said to him, “Narrate to us some traditions about the Messenger of God ﷺ.” He said, “What should I narrate to you? I was his neighbor. When revelation would descend upon him, he would send for me, and I would write it down for him. When we would speak about worldly matters, he would speak about them as well. When we would speak about the Hereafter, he would speak about it with us. When we would speak about food he would speak about it as well – I narrate all of this to you from the Messenger of God ﷺ.” #343

## Hadith #23

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أَفٍّ قَطُّ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ، لَمْ صَنَعْتَهُ، وَلَا لِشَيْءٍ تَرَكْتُهُ، لَمْ تَرَكْتَهُ؟ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْ أَحْسَنِ النَّاسِ خُلْفَاءَ، وَلَا مَسِسْتُ خَرًّا وَلَا حَرِيرًا، وَلَا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا شَمِمْتُ مِسْغًا قَطُّ، وَلَا عَطَّرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Anas ibn Malik reported:

I served the Messenger of God ﷺ for ten years and never once did he say to me “Uff!” nor did he ever say to me if I did something, “Why did you do that?” or to something I did not do “Why did you not do that?” The Messenger of God ﷺ was the best of people in character. I have never touched brocade or silk or anything else softer than the palms of the Messenger of God ﷺ, nor have I ever smelled musk or perfume as fragrant as the perspiration of the Prophet ﷺ! #345

### Hadith #24

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ وَاسْمُهُ عَبْدُ بْنُ عَبْدِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاجِسًا، وَلَا مُنْفَجِسًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ، وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَغْفُو وَيَصْفَحُ.

‘Aisha reported:

The Messenger of God ﷺ was neither lewd in disposition nor lewd in behavior, nor was he loud in the marketplaces. He did not respond to evil with evil. Rather he pardoned and forgave. #347

### Hadith #25

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِيَدِهِ شَيْئًا قَطُّ، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَلَا ضَرَبَ خَادِمًا وَلَا امْرَأَةً.

‘Aisha reported:

The Messenger of God ﷺ never hit anything with his hand unless he was waging jihad in the way of God. He never hit a servant nor a woman. #348

## Hadith #26

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الضَّيِّي، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَّاضٍ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْتَصِرًا مِنْ مَظْلَمَةٍ ظَلَمَهَا قَطُّ، مَا لَمْ يُنْتَهَكْ مِنْ مَحَارِمِ اللَّهِ تَعَالَى شَيْءٌ، فَإِذَا انْتَهَكَ مِنْ مَحَارِمِ اللَّهِ شَيْءٌ كَانَ مِنْ أَشَدِّهِمْ فِي ذَلِكَ غَضَبًا، وَمَا خَيْرَ بَيْنَ أَمْرَيْنِ، إِلَّا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ مَأْتَمًا.

‘Aisha reported:

I never saw the Messenger of God ﷺ take revenge for a personal injustice done against him as long as the sanctities of God were not violated. If any of God’s sanctities were violated, he would be the angriest of people for that. He was never put in the position to choose between two things except that he chose the easiest – unless that choice entailed sin. #349

## Hadith #27

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرِ بْنِ عَبْدِ الرَّحْمَنِ الْعَجَلِيُّ، قَالَ: أَنْبَأَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، وَيُكْنَى أَبَا عَبْدِ اللَّهِ، عَنِ ابْنِ لَأْبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: قَالَ الْحُسَيْنُ: سَأَلْتُ أَبِي عَنْ سِيرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي جُلُوسَاتِهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، دَائِمَ الْبِشْرِ، سَهْلَ الْخُلُقِ، لَيِّنَ الْجَانِبِ، لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ، وَلَا سَخَابٍ وَلَا فَحَّاشٍ، وَلَا عِيَّابٍ وَلَا مُسَاحٍ، يَتَعَاقَلُ عَمَّا لَا يَشْتَهِي، وَلَا يُؤَيِّسُ مِنْهُ رَاجِيهِ وَلَا يُجِيبُ فِيهِ، فَذُتَّكَ نَفْسُهُ مِنْ ثَلَاثٍ: الْمِرَاءِ، وَالْإِكْتَارِ، وَمَا لَا يَعْنِيهِ، وَتَرَكَ النَّاسَ مِنْ ثَلَاثٍ: كَانَ لَا يَذُمُّ أَحَدًا، وَلَا يَعْيِبُهُ، وَلَا يَطْلُبُ عَوْرَتَهُ، وَلَا يَتَكَلَّمُ إِلَّا فِيمَا رَجَا ثَوَابَهُ، وَإِذَا تَكَلَّمَ أَطْرَقَ جُلُوسَاؤُهُ، كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَإِذَا سَكَتَ تَكَلَّمُوا، لَا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ، وَمَنْ تَكَلَّمَ عِنْدَهُ أَنْصَتُوا لَهُ حَتَّى يَفْرَغَ، حَدِيثُهُمْ عِنْدَهُ حَدِيثٌ أَوْلَاهُمْ، يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ، وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ، وَيَصْبِرُ لِلْعَرِيبِ عَلَى الْجَفْوَةِ فِي مَنْطِقِهِ وَمَسْأَلَتِهِ، حَتَّى إِنْ كَانَ أَصْحَابُهُ لِيَسْتَجْلِبُونَهُمْ. وَيَقُولُ: إِذَا رَأَيْتُمْ طَالِبَ حَاجَةٍ يَطْلُبُهَا فَأَرْفُدُوهُ. وَلَا يَقْبَلُ النَّتَاءَ إِلَّا مِنْ مُكَافِيٍّ وَلَا يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يَجُوزَ فَيَقْطَعُهُ بِنَهْيٍ أَوْ قِيَامٍ.

Hasan ibn ‘Ali reported:

Husayn said, “I asked my father about the conduct of the Prophet ﷺ towards those in his gatherings. He said, “The Prophet ﷺ always had a cheerful countenance. He had an easy-going character and an easy-going disposition. He was neither harsh nor coarse nor obnoxious nor lewd in behavior, nor was he a fault-finder nor unyielding. He would overlook things he disliked and would not cause others who desired them to despair of them; he would simply avoid partaking of them. He forsook three things for himself: disputation, excessiveness, and matters that did not concern him. He forsook three things with respect to people: he would not disgrace anyone, he would not find fault with anyone, and he would not pry into the private affairs of others. He would not speak except regarding things for which he hoped reward, and when he would speak, those sitting in his company would lower their heads and be so still it was if birds were perched atop their heads. Only after he would stop talking would they speak. They would not dispute with one another when they would speak in his presence. They would listen attentively to anyone who spoke in his presence until that person was finished. Their conversation with the Prophet would be based on the first of them to come and speak. He would laugh at what they would laugh at, and would express amazement at what they expressed amazement at. He would be patient with the crude speech and requests of strangers, so his Companions would bring them to the Prophet. He would say, ‘If you see a person seeking fulfillment of a need then help him.’ He would not accept praise except from one who was responding to a favor given. He would not interrupt a person while he was speaking unless the person went too far. In that case he would stop him by either prohibiting the person or getting up to leave.” #351

### Hadith #28

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: مَا سئِلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، شَيْئًا قَطُّ فَقَالَ: لَا.

Muhammad ibn al-Munkadir reported:

I heard Jabir ibn ‘Abdullah say, “Never was the Messenger of God ﷺ asked for something to which he said, ‘No.’” #352

## Hadith #29

حَدَّثَنَا هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْمَدِينِيُّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهُ أَنْ يُعْطِيَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا عِنْدِي شَيْءٌ، وَلَكِنْ ابْتَغِ عَلَيَّ، فَإِذَا جَاءَنِي شَيْءٌ فَضَيْتُهُ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، قَدْ أُعْطِيْتُهُ فَمَا كَلَّفَكَ اللَّهُ مَا لَا تَقْدِرُ عَلَيْهِ، فَكَرِهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَ عُمَرَ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَنْفِقْ وَلَا تَخَفْ مِنْ ذِي الْعَرْشِ إِفْلَاحًا، فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُرِفَ فِي وَجْهِهِ الْبِشْرُ لِقَوْلِ الْأَنْصَارِيِّ، ثُمَّ قَالَ: بِهَذَا أُمِرْتُ.

Zayd ibn Aslam, on the authority of his father, reported:

‘Umar ibn al-Khattab once spoke of a man who came to the Prophet ﷺ and asked that he give him [some wealth], to which the Prophet ﷺ said, “I have nothing, but go and purchase in my name, and when something comes to me, I will pay its price on your behalf.” Upon hearing this, ‘Umar said, “O Messenger of God! You have already given him. God has not imposed upon you what you cannot do.” But the Prophet ﷺ disliked what ‘Umar said. Then a man from the Helpers proclaimed, “Spend, O Messenger of God, and do not fear reduction of wealth from the Master of the Throne!” The Messenger of God ﷺ then smiled, and his happiness with the Helper’s statement was visible on his face. He said, “This is what I have been commanded.” #355

## Hadith #30

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُبَيْتَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خَدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَا فِي وَجْهِهِ-.

Qatada reported:

I heard Abu Sa’id al-Khudri say, “He ﷺ was shyer than a virgin in her quarters. When he would dislike something we would know it from his face.” #358

### Hadith #31

عن سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيِّ، وَغَيْرِ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ، وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

Muhammad ibn Jubayr ibn Mut'im, on the authority of his father, who reported:

The Messenger of God ﷺ said, "I have several names. I am Muhammad (The Oft Praised). I am Ahmad (The Most Praising). I am the Obliterator by whom God obliterates disbelief. I am the Gatherer at whose feet humankind shall gather. I am the Final. The Final is the one after whom there is no prophet." #366

### Hadith #32

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا، وَلَا يَلْقَاهُ فِيهَا أَحَدٌ، فَأَتَاهُ أَبُو بَكْرٍ، فَقَالَ: مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ؟، قَالَ: خَرَجْتُ أَلْقَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْظُرُ فِي وَجْهِهِ، وَالتَّسْلِيمَ عَلَيْهِ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ، فَقَالَ: مَا جَاءَ بِكَ يَا عُمَرُ؟، قَالَ: الْجُوعُ يَا رَسُولَ اللَّهِ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ، فَاَنْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ النَّيْهَانَ الْأَنْصَارِيِّ، وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ، وَلَمْ يَكُنْ لَهُ خَدَمٌ، فَلَمْ يَجِدُوهُ، فَقَالُوا لِامْرَأَتِهِ: أَيَّنَ صَاحِبِكَ؟ فَقَالَتْ: انْطَلَقَ يَسْتَعِذُّبُ لَنَا الْمَاءَ، فَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقِرْبَةٍ يَزْعَبُهَا، فَوَضَعَهَا ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُفِدِّيهِ بِأَبِيهِ وَأُمِّهِ، ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بَسَاطًا، ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ فَوَضَعَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَلَا تَنْقَبْتُمْ لَنَا مِنْ رُطْبِهِ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا - أَوْ تَخَيَّرُوا - مِنْ رُطْبِهِ وَبُسْرِهِ، فَأَكَلُوا وَشَرَبُوا مِنْ ذَلِكَ الْمَاءِ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ ظِلٌّ بَارِدٌ، وَرُطْبٌ طَيِّبٌ، وَمَاءٌ بَارِدٌ. فَاَنْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَذُبْحَنَّ ذَاتَ دَرٍّ،

فَدَبَّحَ لَهُمْ عَنَاقًا أَوْ جَدِيًّا، فَأَتَاهُمْ بِهَا فَأَكَلُوا، فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هَلْ لَكُمْ خَادِمٌ؟، قَالَ: لَا، قَالَ: فَإِذَا أَتَانَا، سَبِيٍّ، فَأَتِنَا فَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اخْتَرْتُ مِنْهُمَا فَقَالَ: يَا رَسُولَ اللهِ، اخْتَرْتُ لِي فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُسْتَسَارَ مُؤْتَمَنٌ، خُذْ هَذَا، فَإِنِّي رَأَيْتُهُ يُصَلِّي، وَاسْتَوِصْ بِهِ مَعْرُوفًا. فَاذْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ، فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ امْرَأَتُهُ: مَا أَنْتَ بِيَالِغِ حَقِّ مَا قَالَ فِيهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَّا بِأَنْ تُعْتِقَهُ، قَالَ: فَهُوَ عَتِيقٌ، فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبِطَانَةٌ لَا تَأْلُوهُ خَبَالًا، وَمَنْ يُوقَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ.

Abu Hurayra reported:

The Messenger of God ﷺ came out when he would not usually come out, and at a time when he would not usually meet others. Abu Bakr came out to him, and the Prophet asked, “What brings you out, Abu Bakr?” He replied, “I’ve come out to meet the Messenger of God ﷺ and look upon his face and greet him with the greetings of peace.” Shortly thereafter ‘Umar came out, and he [the Prophet] asked him, “What brings you out, ‘Umar?” ‘Umar replied, “Hunger, O Messenger of God.”

The Messenger of God said, “I too am experiencing some of that.”

They set out to the house of Abu al-Haytham ibn al-Tayyihan al-Ansari, who was a man who owned many date-palm trees and sheep, but who did not have any servants. They did not find him, so they asked his wife, “Where is your husband?” She replied, “He went out to get us some water.” A short while later Abu al-Haytham returned with a water-skin filled with water. He placed it down and went to embrace the Messenger of God ﷺ and said, “May my father and mother be sacrificed for you!” Then he escorted them to his orchard and laid out a carpet for them. He went over to a date-palm tree and returned with a branch with a cluster of dates on it. He placed it in front of them. The Messenger of God ﷺ said, “Will you not pick for us some of its fresh dates?” Abu al-Haytham said, “O Messenger of God! I wished that you all would pick for yourselves from its ripe and unripe dates.” They began to eat and drink from the water. He then said, “By the One in whose Hand is my soul, all of these – cool shade, fine ripe dates, and cool water – are from the bounties that you will be asked about on the Day of Resurrection!”

Abu al-Haytham then went to prepare some food for them. The Prophet ﷺ said, “Do not slaughter for us a milch sheep,” so instead he slaughtered for them a four-month-old she-goat. He brought it

to them, and they ate. Then he asked him, “Do you have a servant?” “No,” replied Abu al-Haytham.

He said, “When we receive some captives, come see us.”

Two captives were brought to the Prophet, and so Abu al-Haytham went to see him. The Prophet said, “Pick one of these two.” He said, “Pick one for me, O Messenger of God!” The Prophet said, “The one from whom counsel is sought is put in a position of trust. Take this one for I have seen him praying. Treat him well.”

Abu al-Haytham went to his wife and informed her of what the Messenger of God ﷺ said. His wife replied, “You won’t be able to fulfill the right that the Prophet instructed regarding him unless you set him free.” He said, “Then he is free!” The Messenger of God ﷺ said, “God has not sent a prophet or a vicegerent, except that he has two advisors: one advisor enjoining him to do good and forbidding him from evil, and another advisor that does not spare any effort to corrupt him. Verily whoever is protected from an evil advisor is surely granted protection.” #372

### Hadith #33

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ أَبُو حَاتِمِ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ أَخِفْتُ فِي اللَّهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أُوزِيتُ فِي اللَّهِ وَمَا يُؤَدِي أَحَدٌ، وَلَقَدْ آتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ لَيْلَةٍ وَيَوْمٍ، وَمَا لِي وَلِبِلَالٍ طَعَامٌ يَأْكُلُهُ دُو كَبِدٍ، إِلَّا شَيْءٌ يُؤَارِيهِ إِبْطُ بِلَالٍ.

Anas reported:

The Messenger of God ﷺ said, “I faced fear in the way of God at a time when no one else was afraid. I suffered harm in the way of God at a time when no one else was made to suffer. Thirty consecutive days and nights would pass and there would be no food for me and Bilal that was suitable to eat, except for a small amount of food that Bilal kept hidden under his arm.” #375



### Hadith #34

حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ، وَقُنَيْبَةُ بْنُ سَعِيدٍ، وَعَبِيدُ بْنُ وَادٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَشَفَتِ السِّتَارَةَ يَوْمَ الْاِثْنَيْنِ، فَتَنَظَرْتُ إِلَيْهِ وَجْهَهُ كَأَنَّهُ وَرَقَةٌ مُصْحَفٍ، وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ، فَكَادَ النَّاسُ أَنْ يَضْطَرِبُوا، فَأَشَارَ إِلَى النَّاسِ أَنْ ائْتِبُوا، وَأَبُو بَكْرٍ يُؤْمَهُمْ، وَأَلْقَى السِّجْفَ، وَتَوَفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَخِرِ ذَلِكَ الْيَوْمِ.

Anas ibn Malik reported:

My final gaze upon the Messenger of God ﷺ was when he lifted the curtain [from his door] on a Monday. I gazed at his face and it looked like a page from the Quran. At the time, the people were behind Abu Bakr [in prayer] and they nearly stirred in commotion, so he gestured to them that they should remain as Abu Bakr led them in prayer. He lowered the curtain and passed away later that day. #385

### Hadith #35

حَدَّثَنَا بَشِيرُ بْنُ هِلَالٍ الصَّوَّافِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ ثَابِتٍ، عَنِ أَنَسِ، قَالَ: لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمَ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ. وَمَا نَفَضْنَا أَيْدِيَنَا مِنَ التُّرَابِ، وَإِنَّا لَفِي دَفْنِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى أَنْكَرْنَا قُلُوبَنَا.

Anas reported:

On the day the Messenger of God ﷺ entered Medina, the entire city was engulfed in light. On the day he passed away, the entire city was enveloped in darkness. No sooner had we dusted the earth of his burial from our hands than we rebuked our hearts! #392



الثَّلَاثَةِ: ثَانِيَيْنِ إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا، مَنْ هُمَا؟ قَالَ: ثُمَّ بَسَطَ يَدَهُ فَبَايَعَهُ  
وَبَايَعَهُ النَّاسُ بَيْعَةً حَسَنَةً جَمِيلَةً.

Salim ibn ‘Ubayd reported:

During his illness, the Messenger of God ﷺ lost consciousness. When he came to, he said, “The time for the prayer has arrived?” They said, “Yes.” He said, “Have Bilal give the call to prayer and have Abu Bakr lead the people in prayer.” Then he lost consciousness again. When he came to, he said, “The time for the prayer has arrived?” They said, “Yes.” He said, “Have Bilal give the call to prayer and have Abu Bakr lead the people in prayer.” ‘Aisha said, “My father is a sensitive man, if he stands in that position he will be overcome with tears. He will be unable; if only you would order someone else.” Then the Prophet ﷺ lost consciousness again. When he came to he said, “Have Bilal give the call to prayer and have Abu Bakr lead the people in prayer. You women are indeed the female companions of Yusuf!” Bilal was asked to give the call for prayer, which he did, and Abu Bakr was asked to lead the people in prayer. Then the Messenger of God ﷺ experienced some relief. He said, “Go find someone I can lean on.” Barira and another person came, and he leaned on them. When Abu Bakr saw him, he began to move back from his position, but he gestured to him to remain. He remained until Abu Bakr completed his prayer. Shortly thereafter, the soul of the Messenger of God was taken.

‘Umar said, “By God, if I hear anyone say that the soul of the Messenger of God has been taken, I will strike him down with my sword.” The people were unlettered and never had a prophet among them before him, so they restrained their tongues. They said, “O Salim, go to the Companion of the Messenger of God and tell him to come.” Salim said: I went to Abu Bakr, and he was in the mosque. I approached him and was weeping out of shock. When he saw me, he asked, “Has the blessed soul of the Messenger of God ﷺ been taken?” I replied, “‘Umar has said, ‘If I hear anyone say that the blessed soul of the Messenger of God has been taken, I will strike him down with my sword.’” He [Abu Bakr] said to me, “Let’s go.” We went and when we arrived the people had gone in to see the Messenger of God ﷺ, so he said, “O People, make space for me!” They made space for him and he came forward, leaned down, and touched the Prophet ﷺ. Then he recited, “*Surely, you will die and surely they will die* (Quran 39:30).” Then they said, “O Companion of the Messenger of God! Was the soul of the Messenger of God taken?” He replied, “Yes.” They knew he spoke the truth. They said, “O Companion of the Messenger of God, should the Messenger of God be prayed over?” “Yes,” he

said. “How?” they asked. He said, “A group should come and utter the *takbir*, send prayers, and then supplicate and leave; after which another group should come and utter the *takbir*, send prayers, and then supplicate and leave, and then another group, and so on until the people have all come.” They said, “O Companion of the Messenger of God ﷺ, should the Messenger of God be buried?” “Yes,” he replied. “Where?” they asked. He replied, “In the place where God took his soul, for God did not take his soul except in a pure place.” They knew that he spoke the truth. Then he ordered them to give way for the family of his father to wash him. The Immigrants assembled to consult one another. They said, “Come with us and let us go to our brothers from the Helpers. Let us include them in this matter.” The Helpers said, “Let there be a leader from us and leader from you.” ‘Umar ibn al-Khattab said, “But who has the likes of these three: *The second of the two when they were in the cave; when he said to his companion, ‘Grieve not; God is with us’* (Quran 9:40)? Who are those two?” Then he extended his hand and pledged allegiance [to Abu Bakr], and then the people pledged their allegiance to him – a fine and beautiful pledge! #396

### Hadith #37

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ، وَنَصْرُ بْنُ عَلِيٍّ، قَالَا: حَدَّثَنَا عَبْدُ رَبِّهِ بْنِ بَارِقِ الْحَنْفِيُّ، قَالَ: سَمِعْتُ جَدِّي أَبَا أُمِّي سِمَاكَ بْنَ الْوَلِيدِ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يُحَدِّثُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: مَنْ كَانَ لَهُ فَرَطَانِ مِنْ أُمَّتِي أَدْخَلَهُ اللَّهُ تَعَالَى بِهِمَا الْجَنَّةَ. فَقَالَتْ عَائِشَةُ: فَمَنْ كَانَ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: وَمَنْ كَانَ لَهُ فَرَطٌ يَا مَوْفِقَةُ قَالَتْ: فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: فَأَنَا فَرَطٌ لِأُمَّتِي، لَنْ يُصَابُوا بِمِثْلِي.

Ibn ‘Abbas narrated that:

He heard the Messenger of God ﷺ say, “Whoever of my *Umma* has two young children die before him, God will admit him into Paradise on account of them.” ‘Aisha asked, “What about someone from your *Umma* who has one young child die before him?” He ﷺ said, “Including the one who loses a single young child, O you given enabling grace!” She asked, “What about someone from your *Umma* who does not have a young child?” He said, “In that case, I shall be the intercession for my *Umma*. They will not suffer a loss as great as mine!” #398

### Hadith #38

حَدَّثَنَا قُتَيْبَةُ هُوَ ابْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَاصِمِ بْنِ كُؤَيْبٍ، قَالَ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَمْتَلِينِي، قَالَ أَبِي: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ، فَقُلْتُ: قَدْ رَأَيْتُهُ، فَذَكَرْتُ الْحَسَنَ بْنَ عَلِيٍّ، فَقُلْتُ: شَبَّهْتُهُ بِهِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّهُ كَانَ يُشْبِهُهُ.

‘Asim ibn Kulayb reported:

My father narrated to me that he heard Abu Hurayra say, “The Messenger of God said, ‘Whosoever sees me in a dream has certainly seen me, for Satan cannot take my form.’” My father said, “I related this to Ibn ‘Abbas and I said to him, ‘I dreamt of him [the Prophet],’ and then I remembered Hasan ibn ‘Ali and said, ‘He resembles him!’ Ibn ‘Abbas replied, ‘Indeed he does!’” #409

### Hadith #39

حدثنا محمد بن علي، قال سمعت أبي يقول: قال عبد الله ابن المبارك: إذا ابتُلِيتَ بالقضاء فعليك بالأثر.

Muhammad ibn ‘Ali reported:

I heard my father say, “Abdullah ibn al-Mubarak said, ‘If you are tried with being a judge then follow the sacred reports (*athar*).’” #414

### Hadith #40

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ، قَالَ: أَنْبَأَنَا ابْنُ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: هَذَا الْحَدِيثُ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

Muhammad ibn Sirin reported:

These hadith traditions constitute your religion. So consider carefully who you take your religion from! #415