

Forty Ahâdîth Narrated by Hadrat Anas Bin Mâlik

*A collection of forty selected
Ahâdîth narrated by Hadrat Anas
Bin Mâlik* 

Title: Forty Ahâdîth narrated by Hadrat Anas Bin Mâlik ﷺ

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Publication No: A - 325

First Edition: Safar 1439, November 2017

Published by

Madrasah Arabia Islamia
Publication Department
P O Box 9786
Azaadville, 1750, South Africa
Tel: (011) 413 2785/6
Fax: (011) 413 2787
Email:admin@dua.org.za

Introduction

Virtues of Narrating Forty Ahadith

There are various narrations on the virtue of memorising and preserving forty Ahadith.

Some of the narrations are as follows:

من حفظ على أمتي أربعين حديثاً من أمر دينه بعثه الله يوم القيامة فقيهاً
عالمًا

Whosoever memorises and preserves for my people forty hadith relating to his religion, Allah will resurrect him on the Day of Judgment as a jurist and religious scholar.

[Narrated from Ibn Abbâs, Anas and Abu Hurairah ؓ]

(Jâmiu bayânîl ilm wa fadhliih 1: 194)

من حفظ على أمتي أربعين حديثاً من السنّة حتّى يؤدّيها إليهم كنت له
شفيعاً أو شهيداً يوم القيامة

Whosoever memorises and preserves for my Ummah forty hadith relating to the sunnah and he conveys it to them, on the Day of Judgment I shall be an intercessor or a witness for him

[narrated from Ibn Umar ؓ]

(Jâmiu bayânîl ilm wa fadhliih 1: 193)

من نقل عني إلي من يلحقني من أمتي يربعين حديثاً كتب في زمرة العلماء
وحشر في جملة الشهداء

Whosoever transmits from me to my Ummah who come after me forty hadith, he will be written in the company of religious scholars and he will be resurrected with the group of martyrs.

[narrated from Ibn `Umar ؓ] (Kanzul Ummâl 10: 137 (29191)

من حفظ على أمتي أربعين حديثا ينفعهم الله عز وجل بها قيل له: ادخل
من أي أبواب الجنة شئت

*Whosoever memorises and preserves for my Ummah forty
hadith by which Allah benefits them, It will be said to him: Enter
by whichever of the doors of paradise you wish. [narrated from
Ibn Masûd ؓ] (Hilyatul-Awliyâ 4: 189)*

من حفظ على أمتي أربعين حديثا من أمر دينها بعثه الله فقيها وكنت له يوم
القيامة شافعا وشهيدا

*Whosoever memorises and preserves for my Ummah forty
hadith relating to their religion, Allah ﷻ will resurrect him on the
Day of Judgment a jurist and I shall be an intercessor and a
witness for him [narrated from Abû Dardâ ؓ] (Shuabul Imân 3: 240)*

من ترك أربعين حديثا بعد موته فهو رفيقي في الجنة

*Whosoever leaves (a legacy of) forty hadith after his death (for
the Ummah to benefit from), he will be my disciple in paradise
[narrated from Jâbir ibn Samurah ؓ] (Kanzul Ummâl 10: 137 (29192))*

من حفظ على أمتي أربعين حديثا فيما ينفعهم من أمر دينهم بعث يوم
القيامة من العلماء، وفضل العالم على العابد سبعين درجة، الله أعلم بما
بين كل درجتين

*Whosoever memorises and preserves for my Ummah forty
hadith which will benefit them in regards to their religion, Allah
will resurrect him on the Day of Judgment among the religious
scholars. And the excellence of a religious scholar over a (non-
scholar) worshipper is of seventy degrees. Allah knows best that
which is between two degrees.*

[narrated from Abû Hurairah ؓ] (Shuabul Imân 3: 239)

Although all the lines of transmission of these hadiths are weak, the narrations become strengthened when considered collectively and therefore they are accepted by many great scholars.

The hadiths on the virtue of memorising and transmitting forty hadiths have been transmitted by thirteen different companions: Alî رضي الله عنه, Abdullah ibn Masûd رضي الله عنه, Muâz ibn Jabal رضي الله عنه, Abu Dardâ رضي الله عنه, Ibn Umar رضي الله عنه, Ibn Abbâs رضي الله عنه, Abu Hurayrah رضي الله عنه, Abu Saïd Khudrî رضي الله عنه, Jâbir ibn Samurah رضي الله عنه, Anas رضي الله عنه, Abu Umâmah رضي الله عنه, Ibn Amr رضي الله عنه and Buraydah رضي الله عنه.

Furthermore, there are several great hadith scholars who have accepted this hadith and thus they have authored various books containing forty hadiths simply in order to gain the virtue mentioned. The first to write such a book was Abdullah ibn Mubârak Marwazi رحمته الله عليه followed by Muhammad ibn Aslam Tusi رحمته الله عليه, Ahmad ibn Harb رحمته الله عليه, Hasan ibn Sufyân Nasawî رحمته الله عليه, Abû Bakr Ajrî رحمته الله عليه, Muhammad ibn Abdillâh Jazaqî رحمته الله عليه, Abû Bakr ibn Ibrâhîm Asfahânî رحمته الله عليه, Daraqutnî رحمته الله عليه, Hâkim رحمته الله عليه, Abû Nu`aym رحمته الله عليه, Muhammad ibn Husain Salami رحمته الله عليه, Abu Uthmân Sâbûnî رحمته الله عليه, Abdullah ibn Muhammad Ansârî رحمته الله عليه, Abul Qasim Qushairi رحمته الله عليه, Abû Bakr Bayhaqî رحمته الله عليه, Imâm Nawawî رحمته الله عليه and many others.

Keeping these virtues in mind, Hazrat Maulana Osman Kadwa (dâmat barakâtuhu) from Umzinto KZN prepared four books of forty ahâdîth on different aspects. This book deal with ahâdith narrated from Anas ibn Mâlik رضي الله عنه. Many Muhaddithîn had in the past compiled books called Musnads in which they structured the ahâdîth according to the Sahâbi who narrated them. For example, all the narrations narrated by one Sahâbî will be narrated followed by the next Sahâbi and so on. A famous example of this is Musnad Ahmad.

We have added an introduction and a brief biography of Anas ibn Mâlik رَضِيَ اللَّهُ عَنْهُ.

We make duâ that Allâh ﷻ accepts this effort and makes these ahâdîth a means of our guidance and all of mankind till Qiyâmah.
Âmîn

Moosa Kajee
Azaadville

Anas Bin Mâlik ﷺ - Brief Biography

Name: Anas son of Mâlik son of Nadhr son of Dhamdham son of Zaid ibn Harraam son of Jundab son of `Aamir son of Ghanam son of `Adî son of al-Najjâr.

Kunyah (Agnomen): Abu hamzâ, al-Ansârî, al-Khazrajî (from the tribe of al-Khazraj). Rasûlullâh ﷺ named him Abu Hamza. Rasûlullâh ﷺ also jokingly used to call him “yâ dhal udhunain” (O you with two ears) (*Abu Dawûd, Tirmidhî*)

His Early Life with Rasûlullâh ﷺ

He was fortunate to remain in the service of Rasûlullâh ﷺ; and he is one of those who narrated many ahâdîth from Rasûlullâh ﷺ. He was 10 years old when Rasûlullâh ﷺ arrived in Madînah Munawwarah. Abu Talha (Anas’ step-father) took Anas to Rasûlullâh ﷺ and said, “O Allâh’s Apostle! Anas is a wise boy, so let him serve you.” His mother, Umm Sulaym said to Rasûlullâh ﷺ, “O Allâh’s Apostle! Anas is your servant, so please invoke Allâh’s blessing for him.” Rasûlullâh ﷺ supplicated, “O Allâh! Increase his wealth and offspring and bless (for him) whatever You give him.” (*Bukhârî*)

Anas said, “When Rasûlullâh ﷺ arrived at Medina, Abu Talha took hold of my hand and brought me to Allâh’s messenger and said, “O Rasûlullâh! Anas is an intelligent boy, so let him serve you.” Anas added, “So I served Rasûlullâh ﷺ at home and on journeys; by Allâh, he never said to me for anything which I did: ‘Why have you done this like this?’ or, for anything which I did not do: ‘Why have you not done this like this?’” (*Bukhârî*)

He used to carry the water for Rasûlullâh ﷺ so that he could purify himself after relieving himself and for Wudhû.

Muhammad ibn `Abdullaah al-Ansaaree said that Anas accompanied Rasulullâh ﷺ in the battle of Badr as a servant serving him (but he did not participate in the battle due to his young age – therefore his name is not included in the Badriyeen). Musî ibn Anas said that Anas ibn Maalik had participated in 8 battles.

Rasûlullâh's ﷺ Supplication for him

Anas ؓ narrates, “My mother said, “O Rasûlullâh! Please supplicate to Allâh on behalf of your servant.” He ﷺ supplicated, “O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him.” (*Bukhârî*)

Anas ؓ is reported to have said, “Up to the time when Hajjaj came [to Basrah- in the year 75 A.H.] I had buried 123/125/129 of my children.’ (*Bukhârî*) This number excludes his grandchildren. (*Fathul Bâri*)

In Sahih Muslim, Sayyiduna Anas ؓ said, ‘...and **my children, and their children** add up to more than a hundred today.’ Hafiz Ibn Hajar ؒ has written that this was the number of those who did not die by then.

Note: The above is considered one of the manifestations of the Nubuwwat of Rasûlullâh ﷺ, since Rasûlullâh ﷺ had made du’a that Allah ﷻ blesses Sayyidunâ Anas ؓ with abundant offspring.

His Zuhd (Asceticism)

Al-Ansârî narrated from his father that Anas رضي الله عنه used to pray till his feet would get swollen (or bleed) due to his prolong standing in prayer.

Thâbit al-Bunânî narrates that Abu Hurairah رضي الله عنه said, “I have never seen anyone whose prayer resembles the prayer of the Rasûlullâh ﷺ (in length and beauty) except that of that of Ibn Umm Sulaym (i.e. Anas bin Maalik).”

Anas ibn Sireen narrates that Anas ibn Maalik used to perform his salâh in the best possible manner, both during travel and at home.

His Knowledge

He has narrated from Rasûlullâh ﷺ, from Abu Bakr, `Umar, `Uthmaan, Mu`aadh, and many more.

Those who narrated from him are many, amongst them are Hasan (Basrî), Ibn Sirîn, Sha`bee, Abu Qilâbah, Mak-hûl, `Umar bin `Abdul `Azîz, Zuhrî, Qatadah, Ishâq, Yahya ibn Sa`îd رحمهم الله and many more.

His Long Life

Rasûlullâh ﷺ had supplicated (as mentioned above) for increase in his wealth and children. When he passed away, he had seen 120 sons and sons of his sons (male grandchildren). And he was one of the richest people from the Ansâr. Rasûlullâh ﷺ Sulaimân Taymî رحمهم الله said that Anas said: “There is no one alive, who has prayed facing both the Qiblahs’, except me.”

His Demise

After the demise of Rasûlullâh ﷺ, he resided in Madinah Munawwarah. Thereafter, he joined in the conquest (of other

lands) and finally settled in Basrah. He passed away and was buried there. `Ali al-Madîî said that he was the last Sahabî to die in Basrah.

He passed away in the year 93 Hijrî (according to other reports in the year 91 or 92). His age was 103 years (101 or 102 according to other reports).

He has narrated in a total 2286 ahâdîth. Bukhari and Muslim have both narrated 180 ahadîth. Imâm Bukhari individually reported 80 ahâdîth, whereas Imâm Muslim individually reported 90 ahâdîth.

References:

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Usdul Ghabah by Ibn Athîr

Istiâb by Ibn Abdil Barr

Virtues of Sahâbah ﷺ

(١) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: “إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى ثَلَاثَةٍ: عَلِيٍّ، وَعَمَّارٍ، وَسَلْمَانَ» (رواه الترمذي)

Anas ibn Mâlik ﷺ narrates that Rasûlullâh ﷺ said, “Jannah is waiting in anticipation for three people: Ali, Ammar and Salman Fârsi ﷺ.”

(٢) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُونَ: مَا أَخَفَّ جَنَازَتُهُ، وَذَلِكَ لِحُكْمِهِ فِي بَنِي قُرَيْظَةَ، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ» (رواه الترمذي وابن حبان و البزار)

Anas ibn Mâlik ﷺ narrates, “When the bier of Sa’d ibn Muâz ﷺ was being carried, the hypocrites remarked, “How light is his bier! This is because of his judgement which he made against the Banu Quraizah.” When this news was conveyed to Rasûlullâh ﷺ, he remarked, “The angels were carrying his bier.” (This was the reason for it being so light.)

(٣) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمْ مِنْ أَشْعَثَ أَغْبَرِ ذِي طِمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَهُ مِنْهُمْ الْبَرَاءُ بْنُ مَالِكٍ» (رواه الترمذي)

Anas ibn Mâlik ﷺ narrates that Rasûlullâh ﷺ said, “There are many people who have dishevelled hair, covered with dust, possessing two cloths, and no consideration is given to them. If they have to take an oath in the name of Allâh

ﷺ, He will definitely fulfil it. Amongst them is Barâ ibn Malik ﷺ.”

٤) عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ التَّفَاقُ بُغْضُ الْأَنْصَارِ» «رواه الترمذي»

Anas ibn Mâlik ﷺ narrates that Rasûlullâh ﷺ said, “The sign of îmân is love of the Ansâr, and the sign of hypocrisy is hatred for the Ansâr.”

٥) عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ، رَأَى صِبْيَانًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مُثْمِلًا، فَقَالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ يَغْنِي الْأَنْصَارَ» «متفق عليه»

Anas ibn Mâlik ﷺ narrates that Rasûlullâh ﷺ saw some children and women returning from a marriage ceremony.

The Nabi of Allâh ﷺ stood upright and remarked, “You people are amongst the most beloved to me. You people are amongst the most beloved to me.” (He ﷺ was referring to the Ansâr.)

٦) عَنْ أَنَسٍ ﷺ، “جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةً، كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبِي، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ” قُلْتُ لِأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي «متفق عليه»

Anas ibn Mâlik ﷺ states that four people had compiled the Qurân in the era of Rasûlullâh ﷺ, all from the Ansar:

Ubayy, Muâdh ibn Jabal, Abu Zaid, and Zaid ibn Thâbit ﷺ.” The narrator asked Anas ﷺ, “Who is Abu Zaid?” He replied, “One of my maternal uncles.”

(٧) عَنْ أَنَسٍ، قَالَ: بَلَغَ صَفِيَّةٌ أَنَّ حَفْصَةَ، قَالَتْ: بِنْتُ يَهُودِيٍّ، فَبَكَتْ، فَدَخَلَ عَلَيْهَا النَّبِيُّ ﷺ وَهِيَ تَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» فَقَالَتْ: قَالَتْ لِي حَفْصَةُ: إِنِّي بِنْتُ يَهُودِيٍّ، فَقَالَ النَّبِيُّ ﷺ: «وَأَنْتِ لَابْنَةُ نَبِيِّ، وَإِنَّ عَمَّكَ لَنَبِيٍّ، وَأَنْتِ لَتَحْتِ نَبِيِّ، فَفِيمَ تَفَخَّرُ عَلَيْكِ؟» ثُمَّ قَالَ: «اتَّقِي اللَّهَ يَا حَفْصَةُ» (رواه الترمذي والنسائي في الكبرى)

Anas ibn Mâlik رضي الله عنه narrates that Safiyyah رضي الله عنها had received news that Hafsa رضي الله عنها had stated, “The daughter of a Jew!” Nabî ﷺ came to her, and she was weeping. When he asked her the reason, she said, “Hafsa called me the daughter of a Jew.” Nabî ﷺ remarked, “But you are daughter of a Nabî (since she was from the progeny of Harun عليه السلام), your uncle (Mûsâ عليه السلام was a nabî) and you are married to a nabî. How can anyone boast over you?” Then Nabî ﷺ said to Hafsa رضي الله عنها, “O Hafsa, fear Allah!”

(٨) عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ: مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ وَأَسِيَّةُ امْرَأَةِ فِرْعَوْنَ (رواه الترمذي)

Anas ibn Mâlik رضي الله عنه narrates that Rasûlullâh ﷺ said, “Sufficient for you among the women of mankind are: Maryam, the daughter of Imran; Khadijah bint Khuwailid (the first wife of Rasûlullâh ﷺ), Fâtimah, the daughter of Muhammad; and Asiyah, the wife of Firawn.”

(٩) عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أُتِيَ عَبْدُ اللَّهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ رضي الله عنه، فَجَعَلَ فِي طَسْتٍ، فَجَعَلَ يَنْكُتُ، وَقَالَ فِي حُسْنِهِ شَيْئًا، فَقَالَ أَنَسٌ: «كَانَ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ مَخْضُوبًا بِالْوَسْمَةِ» «رواه البخاري»

Anas ibn Mâlik رضي الله عنه narrates that the head of Husain رضي الله عنه was brought before Ubaidullah ibn Ziyâd, in a tray. He began prodding it with a stick and said something regarding his handsome features. Anas رضي الله عنه said, "He was closest in resemblance to Rasûlullâh ﷺ and his hair was dyed with *wasma* (i.e. a kind of plant used as a dye.)"

(١٠) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: «الْحَسَنُ وَالْحُسَيْنُ». وَكَانَ يَقُولُ لِفَاطِمَةَ «اذْئِئِي لِي ابْنَيْ»، فَيَشُمُّهُمَا وَيَضُمُّهُمَا إِلَيْهِ «رواه الترمذي»

Anas ibn Mâlik رضي الله عنه narrates that Rasûlullâh ﷺ was asked, "Who is most beloved to you from your household members?" He replied, "Hasan and Husain." Rasûlullâh ﷺ used to say to Fâtimah رضي الله عنها, "Send my two sons to me." He would then sniff them and hug them.

(١١) عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي دِينِ اللَّهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَفْضَاهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ، وَأَفْرَوُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ، وَأَعْلَمُهُم بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ» «رواه ابن ماجه وأحمد»

Anas ibn Mâlik رضي الله عنه narrates that Rasûlullâh ﷺ said, “The one from my ummah who has most mercy on my followers is Abu Bakr. The one who is most firm in the dīn of Allâh ﷻ is Umar. The one with the greatest amount of shame is Uthmân. The greatest judge is Ali ibn Tâlib. The greatest reciter of the Book of Allâh is Ubay ibn Ka’b. The most knowledgeable with regards to halâl and harâm is Muâdh ibn Jabal. The one most well versed in inheritance is Zaid ibn Thâbit. Every nation has a trustworthy person. The trustworthy one of this ummah is Abu Ubaidah ibn Jarrah.”

(١٢) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ عِنْدَ النَّبِيِّ ﷺ طَيْرٌ فَقَالَ: «اللَّهُمَّ أَتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِيَ هَذَا الطَّيْرِ» فَجَاءَ عَلِيٌّ فَأَكَلَ مَعَهُ «رواه الترمذي»

Anas ibn Mâlik رضي الله عنه narrates, “Rasûlullâh ﷺ had before him a bird. He supplicated, “O Allâh, bring to me your most beloved, who will eat with me this bird.” Alî رضي الله عنه came along and he ate with Rasûlullâh ﷺ.”

(١٣) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ أَثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصَدِيقٌ وَشَهِيدَانِ .
«رواه البخاري»

Anas ibn Mâlik رضي الله عنه narrates that Rasûlullâh ﷺ once climbed the mountain of Uhud with Abu Bakr, `Umar رضي الله عنه and `Uthman رضي الله عنه. The mountain shook with them. Rasûlullâh ﷺ said (to the mountain), “Be firm, O Uhud! For on you there are no more than a Nabi, a Siddiq and two martyrs.

(١٤) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ بْنُ عَفَّانَ رَسُولَ رَسُولِ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ قَالَ: فَبَايَعَ النَّاسَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ». فَضَرَبَ بِأَحَدِي يَدَيْهِ عَلَى الْأُخْرَى، فَكَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لِأَنفُسِهِمْ. «رواه الترمذي»

Anas ibn Mâlik ؓ narrates, “When Rasûlullâh ﷺ was commanded to take the pledge of allegiance at Hudaybiyyah, Uthmân ؓ was not present as he was the messenger of Rasûlullâh ﷺ to the people of Makkah. Rasûlullâh ﷺ took the pledge of allegiance and then said, “Uthman is engaged in fulfilling the work of Allah and His Messenger ﷺ.” He then placed one of his hands on the other. The hand of Rasûlullâh ﷺ on behalf of Uthman ؓ was better than the other people’s hands for themselves.”

(١٥) عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا التَّيَّيْنِ وَالْمُرْسَلِينَ «رواه الترمذي»

Anas ibn Mâlik ؓ narrates, that Rasûlullâh ﷺ said about Abu Bakr and ‘Umar, “These two are the masters of the elder people among the inhabitants of Jannah, from the first ones and the last ones, excluding the Ambiyâ (apostles) and the Messengers.”

(١٦) عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْمَسْجِدَ لَمْ يَرْفَعْ أَحَدٌ إِلَيْهِ رَأْسَهُ هَيْبَةً لَهُ إِلَّا أَبُو بَكْرٍ وَعُمَرُ فَإِنَّهُ كَانَ يَضْحَكُ إِلَيْهِمَا وَيَضْحَكَانِ إِلَيْهِ أَحْسَبُ قَالَ أَحَدُهُمَا يَتَبَسَّمانِ إِلَيْهِ وَيَتَبَسَّمُ إِلَيْهِمَا.

«رواه أحمد و البزار و الحاكم»

Anas ibn Mâlik ؓ narrates, “When Rasûlullâh ﷺ would enter the masjid, non would raise their head before him out of awe for him except Abu Bakr and Umar. He would smile at them and they would smile at him.”

Sorrow on the Demise of Rasûlullâh ﷺ

(١٧) عَنْ أَنَسٍ، قَالَ: قَالَ أَبُو بَكْرٍ ؓ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ لِعُمَرَ: “انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ، فَقَالَا لَهَا: مَا يُبْكِيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ؟ فَقَالَتْ: مَا أَبْكِي أَنْ لَا أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ، وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ. فَجَعَلَا يَبْكِيَانِ مَعَهَا”
«رواه مسلم»

Anas ؓ narrates that after the demise of the Messenger of Allâh ﷺ, Abû Bakr ؓ said to ‘Umar ؓ: “Come, let us visit Umm Ayman ؓ as was the habit of the Messenger of Allâh ﷺ to visit her.” When they went to her, she began crying.

They said to her: “Why are you crying? Don’t you know that the Messenger of Allâh ﷺ has a better place with Allâh ﷻ?” She replied: “I am not crying because I do not know that the Messenger of Allâh ﷺ has a better place with Allâh ﷻ. Rather, I am crying because divine revelation has now come to an end.” This statement of hers prompted them to cry as well. And they began crying with her.

(١٨) عَنْ أَنَسٍ، قَالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: وََا كَرَبَ أَبَاهُ، فَقَالَ لَهَا: «لَيْسَ عَلَى أَبِيكَ كَرْبٌ بَعْدَ الْيَوْمِ»، فَلَمَّا مَاتَ قَالَتْ: يَا أَبَتَاهُ، أَجَابَ رَبًّا دَعَاهُ، يَا أَبَتَاهُ، مَنْ جَنَّةُ الْفِرْدَوْسِ، مَاوَاهُ يَا أَبَتَاهُ إِلَى جِبْرِيلَ نَنْعَاهُ، فَلَمَّا دَفِنَ، قَالَتْ فَاطِمَةُ ﷺ: يَا أَنَسُ أَطَابَتْ أَنْفُسُكُمْ أَنْ تَخْشُوا عَلَى رَسُولِ اللَّهِ ﷺ التُّرَابَ «رواه البخاري»

Anas ﷺ narrates: When Rasulullâh's ﷺ health deteriorated, the pangs of death began overpowering him. Fâtimah ﷺ said: "O how painful the pangs of death are to my father!" Rasulullâh ﷺ said: "Your father will not experience any pain after this day." When he passed away, she said: "O my father! You replied to the call of your Sustainer. O my father! Firdaus is your abode. O my father! We will convey this news to Jibra'il." When Rasulullâh ﷺ was buried, Fâtimah ﷺ said: "Does it please you to throw sand over the Messenger of Allâh ﷺ?"

(١٩) عَنْ أَنَسٍ، قَالَ: «لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ لَعِبَتِ الْحَبَشَةُ لَقْدُومِهِ فَرَحًا بِذَلِكَ، لَعِبُوا بِحِجَابِهِمْ» «رواه ابو داود» عَنْ أَنَسٍ وَذَكَرَ النَّبِيُّ ﷺ قَالَ: «شَهِدْتُهُ يَوْمَ دَخَلَ الْمَدِينَةَ فَمَا رَأَيْتُ يَوْمًا قَطُّ، كَانَ أَحْسَنَ وَلَا أَضْوَأَ مِنْ يَوْمٍ دَخَلَ عَلَيْنَا فِيهِ رَسُولُ اللَّهِ ﷺ. وَشَهِدْتُهُ يَوْمَ مَوْتِهِ، فَمَا رَأَيْتُ يَوْمًا كَانَ أَقْبَحَ، وَلَا أَظْلَمَ مِنْ يَوْمٍ مَاتَ فِيهِ رَسُولُ اللَّهِ ﷺ» «رواه الدارمي» عَنْ أَنَسٍ، قَالَ: لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمَ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَقَضْنَا أَيْدِينَا مِنَ التُّرَابِ، وَإِنَّا لَنَفِي دَفْنِهِ ﷺ، حَتَّى أَنْكَرْنَا قُلُوبُنَا. «رواه الترمذي في شمائله»

Anas رضي الله عنه narrates that when Rasûlullâh ﷺ entered Madinah Munawwarah, the Abyssinians played with their javelins in happiness of his coming. Anas رضي الله عنه mentions regarding Rasûlullâh ﷺ, “I witnessed him the day he entered Madinah Munawwarah. I did not see any day more wonderful and illuminated than the day Rasûlullâh ﷺ came to us. I saw him on the day of his demise. I did not witness any day more dreadful and dark than the day when Nabî ﷺ passed away.” Anas رضي الله عنه narrates in yet another report, ““The day Rasûlullâh ﷺ came to Madinah, everything in Madinah became illuminated. The day when Rasûlullâh ﷺ passed away, ‘everything of Madinah became dark. We had not yet dusted off the dust from our hands after the burial of Rasûlullâh ﷺ when we began to feel the change in our hearts.”

Miracles of Rasûlullâh ﷺ and the Sahâbah رضي الله عنهم

(٢٠) عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلَيْنِ، مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ، يُضِيَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ «رواه البخاري»

Anas رضي الله عنه narrates that once two men from the companions of Rasûlullâh ﷺ went out of the house of Rasûlullâh 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.” (Another narration in Bukhârî shows that these two companions were Usayd ibn Hudayr ؓ and ‘Abbâd ibn Bishr ؓ.)

(٢١) عَنْ أَنَسِ بْنِ مَالِكٍ ؓ، قَالَ: جَاءَ جِبْرِيلُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ حَزِينٌ، وَقَدْ تَخَضَّبَ بِالدَّمِ مِنْ فِعْلِ أَهْلِ مَكَّةَ مِنْ قُرَيْشٍ فَقَالَ جِبْرِيلُ ؑ: يَا رَسُولَ اللَّهِ هَلْ نُحِبُّ أَنْ أُرِيكَ آيَةً؟ قَالَ: «نَعَمْ»، فَنَظَرَ إِلَى شَجَرَةٍ مِنْ وَرَائِهِ فَقَالَ: ادْعُ بِهَا، فَدَعَا بِهَا، فَجَاءَتْ وَقَامَتْ بَيْنَ يَدَيْهِ، فَقَالَ: مُرَهَا فَلْتَرْجِعْ، فَأَمَرَهَا فَرَجَعَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «حَسْبِيَ حَسْبِي» «رواه الدارمي وابن أبي شيبة»

Anas ؓ states, “Jibrâil ؑ came to Nabi ﷺ whilst he was sitting in a dejected mood. He was covered in blood after being harassed by the Meccan Quraish people. Jibrâil ؑ asked, “O Rasûlullâh! Would you like to see a sign?” Rasûlullâh ﷺ applied in the affirmative, whereupon Jibrâil ؑ looked at a tree behind him and requested him to call the tree. When Rasûlullâh ﷺ called the tree, it came and stood before him. Jibrâil ؑ then bade Rasûlullâh ﷺ to command the tree to return which he did. Thereafter Rasûlullâh ﷺ said, “This is enough. This is enough.”

(٢٢) عَنْ أَنَسِ بْنِ مَالِكٍ: كَانَ النَّبِيُّ ﷺ إِذَا مَرَّ بِمَجْنَبَاتٍ أَمْ سُلَيْمٍ دَخَلَ عَلَيْهَا فَسَلَّمَ عَلَيْهَا، ثُمَّ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرُوسًا بِزَيْنَبَ، فَقَالَتْ لِي أُمُّ سُلَيْمٍ: لَوْ أَهْدَيْنَا لِرَسُولِ اللَّهِ ﷺ هَدِيَّةً، فَقُلْتُ لَهَا: افْعَلِي، فَعَمَدَتِ إِلَى تَمْرٍ وَسَمْنٍ وَأَقِطٍ، فَاتَّخَذَتْ حَيْسَةً فِي بُرْمَةٍ، فَأَرْسَلَتْ بِهَا مَعِيَ إِلَيْهِ، فَانْطَلَقْتُ بِهَا إِلَيْهِ، فَقَالَ لِي: «ضَعُهَا» ثُمَّ أَمَرَنِي فَقَالَ: «ادْعُ لِي رَجُلًا - سَمَاهُمْ - وَادْعُ

لِي مَنْ لَقِيتَ» قَالَ: فَفَعَلْتُ الَّذِي أَمَرَنِي، فَرَجَعْتُ فَإِذَا الْبَيْتُ غَاصَّ بِأَهْلِهِ،
فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَدَيْهِ عَلَى تِلْكَ الْحَيْسَةِ وَتَكَلَّمَ بِهَا
مَا شَاءَ اللَّهُ ثُمَّ جَعَلَ يَدْعُو عَشْرَةَ عَشْرَةً يَأْكُلُونَ مِنْهُ، وَيَقُولُ لَهُمْ: «اذْكُرُوا
اسْمَ اللَّهِ، وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ» قَالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا، فَخَرَجَ
مِنْهُمْ مَنْ خَرَجَ، وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ، قَالَ: وَجَعَلْتُ أَعْتَمُّ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ
نَحْوَ الْحُجَرَاتِ [ص: ٢٣] وَخَرَجْتُ فِي إِثَرِهِ، فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا، فَرَجَعْتُ فَدَخَلَ
الْبَيْتَ، وَأَرْخَى السِّتْرَ وَإِنِّي لَفِي الْحُجْرَةِ، وَهُوَ يَقُولُ: {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَدْخُلُوا بُيُوتَ النَّبِيِّ، إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ، وَلَكِنْ
إِذَا دُعِيتُمْ فَادْخُلُوا، فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ، إِنَّ ذَلِكُمْ
كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ، وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ} [الأحزاب:
٥٣] قَالَ أَبُو عَثْمَانَ: قَالَ أَنَسٌ: «إِنَّهُ خَدَمَ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ» «رواه

البخاري»

Anas ؓ states, "Whenever Nabî ﷺ passed by (my mother Um-Sulaim) he used to enter her and greet her." Anas ؓ further said, "When Nabî ﷺ married Zainab, Um Sulaim said to me, "Let us give a gift to Allah's Apostle." I said to her, "Do it." So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw Nabî ﷺ keeping his hand over the Haisa and saying over it whatever Allah wished (him to say). Then he called the men in batches of ten to eat of it,

and he said to them, "Mention the Name of Allah, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then Nabî ﷺ went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses: 'O you who believe! Enter not the Nabî's house until leave is given you for a meal, (and then) not (as early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily such (behaviour) annoys the Nabî; and he would be shy of (asking) you (to go), but Allah is not shy of (telling you) the Truth.' Abu Uthman (the narrator) said: Anas ؓ said, "I served Nabî ﷺ for ten years."

(٢٣) عَنْ أَنَسٍ ؓ، قَالَ: كَانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ، وَقَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ، فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ، فَعَادَ نَصْرَانِيًّا، فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ لَمَّا هَرَبَ مِنْهُمْ، نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقَوْهُ، فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ، فَحَفَرُوا لَهُ وَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ، فَعَلِمُوا: أَنَّهُ لَيْسَ مِنَ النَّاسِ، فَأَلْقَوْهُ
 “رواه البخاري» و عَنْهُ اِيضًا ، قَالَ: كَانَ مِنَّا رَجُلٌ مِّنْ بَنِي التَّجَارِ قَدْ قَرَأَ الْبَقْرَةَ

وَالْإِمْرَانِ وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ، فَانْطَلَقَ هَارِبًا حَتَّى لَحِقَ بِأَهْلِ
الْكِتَابِ، قَالَ: فَرَفَعُوهُ، قَالُوا: هَذَا كَانَ يَكْتُبُ لِمُحَمَّدٍ فَأُعْجِبُوا بِهِ، فَمَا
لَيْتَ أَنْ قَصَمَ اللَّهُ عُنُقَهُ فِيهِمْ، فَحَفَرُوا لَهُ فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ
عَلَى وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى
وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا،
فَتَرَكُوهُ مُنْبُوذًا «رواه مسلم»

Anas رضي الله عنه reported, "There was a Christian who embraced Islam and read Surat-al-Baqara and Al-`Imran, and he used to write (the revelations) for Rasûlullâh ﷺ. Later on, he returned to Christianity again and he used to say, "Muhammad knows nothing but what I have written for him." Then Allah ﷻ caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

A narration of Muslim reads, "There was a person amongst us who belonged to the tribe of Bani Najjar and he recited Sura al-Baqarah and Surat Al-'Imran and he used to transcribe for Rasûlullâh ﷺ. He ran away as a rebel and joined the People of the Book. They gave it much importance and said, "He is the person who used to transcribe for Muhammad and they were much pleased with him." Time rolled on that Allah caused his death. They dug the grave and buried him therein, but they found to their surprise that the earth had thrown him out over the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. At last they left him unburied.

(٢٤) عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ الْمَدِينَةِ فَزَعُوا مَرَّةً، فَرَكِبَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ كَانَ يَقْطِفُ - أَوْ كَانَ فِيهِ قِطَافٌ - فَلَمَّا رَجَعَ قَالَ: «وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا، فَكَانَ بَعْدَ ذَلِكَ لَا يُجَارَى» (رواه البخاري)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ أَتَى بِالْبُرَاقِ لَيْلَةَ أُسْرِي بِهِ مُلْجَمًا مُسْرَجًا، فَاسْتَضَعَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرِيلُ: أَيُّمَحَمَّدٍ تَفْعَلُ هَذَا؟ فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى اللَّهِ مِنْهُ، قَالَ: «فَارْفُضْ عَرَقًا»: (رواه الترمذي)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that the Burâq was brought to Rasulullâh ﷺ on the Night of Isra (mi'râj), saddled and reined, but the Buraq shied from him. So Jibra'il رَضِيَ اللَّهُ عَنْهُ said to him, "Is it from Muhammad that you do this? By your Lord! There is no

one more honourable to your Lord than him.” He said,
 “Then the Buraq started sweating profusely.”

(٢٥) عَنْ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، نَعَى زَيْدًا، وَجَعْفَرًا، وَابْنَ رَوَاحَةَ لِلنَّاسِ، قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ، فَقَالَ «أَخَذَ الرَّايَةَ زَيْدٌ، فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ، وَعَيْنَاهُ تَذْرِفَانِ حَتَّى أَخَذَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ» «رواه البخاري»

Anas رضي الله عنه states that Nabî ﷺ informed the people of the demise of Zaid, Ja’far and Ibn Rawâhah رضي الله عنه, before the news reached them. Rasûlullâh ﷺ said, “Zaid has taken the flag, he has been martyred. Ja’far has taken the flag, he has been martyred. Ibn Rawâhah has taken the flag, he has been martyred.” Whilst stating all of this, tears flowed from his eyes. Then Nabî ﷺ said, “One of the swords of Allah has taken the flag, Allah ﷻ has granted them victory.”

(٢٦) عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، حَدَّثَهُ قَالَ: نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ عَلَى رُءُوسِنَا وَنَحْنُ فِي الْغَارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ، فَقَالَ: «يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ تَالِهُمَا» «رواه مسلم وفي البخاري مثل هذا»

Anas رضي الله عنه states that Abû Bakr as-Siddîq narrates to him, “I looked at the feet of the polytheists while we [the Messenger of Allâh ﷺ and I] were in the cave and they [the polytheists] were hovering above us. I said: ‘O Messenger of Allâh! If one of them had to merely look by his feet, he

will spot us.' He ﷺ said: 'O Abû Bakr! What do you think about two people and Allâh ﷻ is the third one among them?'"

(٢٧) عَنْ أَنَسٍ، قَالَ: سَمِعَ عَبْدُ اللَّهِ بْنُ سَلَامٍ، بِقُدُومِ رَسُولِ اللَّهِ ﷺ، وَهُوَ فِي أَرْضٍ يَخْتَرِفُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي سَأُثَلِّثُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ: فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ؟ وَمَا يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: «أَخْبَرَنِي بِهِنَّ جَبْرِيلُ أَنْفًا» قَالَ: جَبْرِيلُ؟ قَالَ: «نَعَمْ»، قَالَ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ، فَقَرَأَ هَذِهِ الْآيَةَ: {مَنْ كَانَ عَدُوًّا لِجَبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ} [البقرة: ٩٧]. «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِزَادُهُ كَبِدِ حُوتٍ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ نَزَعَتْ»، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهَتُوا، وَإِنَّهُمْ إِنْ يَعْلَمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ يَبْهَتُونِي، فَجَاءَتِ الْيَهُودُ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللَّهِ فِيكُمْ». قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَسَيِّدُنَا وَابْنُ سَيِّدِنَا، قَالَ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ». فَقَالُوا: أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللَّهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَقَالُوا: شَرُّنَا وَابْنُ شَرِّنَا، وَانْتَقَصُوهُ، قَالَ: فَهَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ «رواه البخاري»

Anas ﷺ states, "When `Abdullah bin Salam heard the arrival of Rasûlullâh ﷺ at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a Nabî: What is the first sign of the Hour?

What will be the first meal taken by the people of Jannah?

Why does a child resemble its father, and why does it resemble its mother?" Rasûlullâh ﷺ replied, "Jibrâîl عليه السلام has just now told me of their answers." `Abdullah said, "He (i.e.

Jibraîl), from amongst all the angels, is the enemy of the Jews." Then he recited the following verse, "Whoever is an enemy of Jibrâîl عليه السلام, (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allah's Permission." Rasûlullâh ﷺ said, "The first sign of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Jannah will

be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that `Abdullah bin Salam said, "I testify that you are the Messenger of Allah."

`Abdullah bin Salam further said, "O Rasûlullâh ﷺ! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Rasûlullâh ﷺ and `Abdullah went inside the house. Rasûlullâh ﷺ asked (the Jews), "What kind of man is `Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Rasûlullâh ﷺ said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then `Abdullah bin Salam came out in front of them saying, "I testify that none has the right to be worshipped but Allah and that

Muhammad is the Apostle of Allah.” Thereupon they said, “He is the evilest among us, and the son of the evilest amongst us,” and continued talking badly of him.

(٢٨) عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ الْقَمَرَ شِقَّتَيْنِ، حَتَّى رَأَوْا حِرَاءَ بَيْنَهُمَا «رواه البخاري وفي مسلم مثل هذا»

Anas رضي الله عنه states, “The people of Makkah Mukarramah asked Rasûlullâh ﷺ to show them a sign. He showed the sign of the moon splitting into two. They were actually able to see Mount Hirâ between the two sides of the moon.”

(٢٩) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ جِبْرِيلُ عليه السلام وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَهُ فَصَرَعَهُ، فَشَقَّ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عَلَقَةً، فَقَالَ: هَذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لَأَمَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ، وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظِئْرَهُ - فَقَالُوا: إِنَّ مُحَمَّدًا قَدْ قُتِلَ، فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ، قَالَ أَنَسُ: «وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمَخِيطِ فِي صَدْرِهِ» «رواه مسلم»

Anas رضي الله عنه states that Jibrâîl عليه السلام came to Nabî ﷺ whilst he was playing with his friends. Jibrâîl عليه السلام took him placed him on the ground, opened his chest, removed the heart and then took out a blood clot from within the heart, thereafter remarking, “This is the portion of Shaytân in you. Thereafter he washed the heart in a golden basin with the water of Zamzam, then it was joined together and returned to its place. The children came running to their mother – i.e. the wet nurse of Rasûlullâh ﷺ - and said to

her, “Muhammad has been killed.” They rushed to him and found him frightened, the colour of his face completely pale.”“ Anas رضي الله عنه states, “I saw the marks of the needle on his chest.”

Qualities of Rasûlullâh ﷺ

(٣٠) عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كُسِرَتْ رِبَاعِيَّتُهُ يَوْمَ أُحُدٍ، وَشَجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ، وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهِمْ، وَكَسَرُوا رِبَاعِيَّتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟»، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ} «رواه مسلم»

Anas رضي الله عنه states that during the Battle of Uhud, Rasûlullâh's ﷺ mubarak front teeth were broken, and his head mubarak was wounded. He began wiping the blood from his face and said, “How can that nation be successful who break the teeth of their Nabi and wound his head, whilst he is calling them to Allâh ﷻ?” Allah ﷻ revealed the following verse, “You have no authority...”

(٣١) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ» «رواه مسلم»
Anas رضي الله عنه said, “Rasûlullâh ﷺ, Abu Bakr رضي الله عنه as well as Umar رضي الله عنه passed away at the age of 63.”

(٣٢) عَنْ أَنَسٍ، قَالَ: «كَانَ النَّبِيُّ ﷺ لَا يَدَّخِرُ شَيْئًا لِغَدٍ»: «رواه الترمذي»
Anas رضي الله عنه said, “Rasûlullâh ﷺ would not store anything for the next day.”

(٣٣) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لَا يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ الَّذِي يَنْزِعُ، وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَصْرِفُهُ وَلَمْ يَرِ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ» «رواه الترمذي»

Anas رضي الله عنه said, “When a person met and shook hands with Nabi ﷺ, he would not remove his hand until the other person did so. Nabî ﷺ would not turn his face away from the other person until he himself turned away. He was never seen advancing his knees before a person sitting with him.”

(٣٤) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ، يَعُودُ الْمَرِيضَ، وَيُشِيعُ الْجَنَازَةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ، وَيَرْكَبُ الْحِمَارَ، وَكَانَ يَوْمَ قُرَيْظَةَ، وَالتَّضْيِيرِ عَلَى حِمَارٍ، وَيَوْمَ خَيْبَرَ عَلَى حِمَارٍ مُحْطُومٍ بِرَسَنِ مِنْ لَيْفٍ، وَتَحْتَهُ إِكَافٌ مِنْ لَيْفٍ» «رواه ابن ماجه و البيهقي في شعب الایمان» وَ عَنْهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ الْمَرِيضَ، وَيَشْهَدُ الْجَنَازَةَ، وَيَرْكَبُ الْحِمَارَ، وَيُجِيبُ دَعْوَةَ الْعَبْدِ»، وَكَانَ يَوْمَ بَنِي قُرَيْظَةَ عَلَى حِمَارٍ مُحْطُومٍ بِحَبْلِ مِنْ لَيْفٍ، عَلَيْهِ إِكَافٌ مِنْ لَيْفٍ: «رواه الترمذي وابن ماجه»

Anas رضي الله عنه said, “Rasûlullâh ﷺ would visit the sick, attend the funerals, ride a donkey, accept the invitation of a slave, and on the Day of Banu Quraizah he was on a donkey muzzled with a cord of fibres and a pack-saddle made of fibres.” Another narration states, “Rasûlullâh ﷺ used to visit the sick, attend funerals, accept the invitation of

slaves, and mount a donkey. On the day when battles were fought with the Banu Quraizah, Banu Nadhir, he was riding a donkey. During the Battle of Khaybar, he was mounted on a donkey, which was bridled with palm-fibres and he was seated on a packsaddle made of palm-fibres.”

(٣٥) عَنْ أَنَسٍ، قَالَ: “ خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ ، فَمَا لَامَنِي فِيْمَا نَسِيتُ وَلَا فِيْمَا ضَيَّعْتُ ، فَإِنْ لَامَنِي بَعْضُ أَهْلِهِ قَالَ: «دَعُوهُ ، فَمَا قُدِّرَ فَهُوَ كَآئِنٌ» «رواه ابو نعيم في الحلية»

Anas ؓ said, “I served Nabî ﷺ for ten years. Not once did he rebuke me regarding any matter I forgot, or in any thing I broke. If any of his family members reproached me, he would say, “Leave him, whatever was decreed occurred.”

(٣٦) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أَفَّ قَطُّ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ، لِمَ صَنَعْتُهُ، وَلَا لِشَيْءٍ تَرَكْتُهُ، لِمَ تَرَكْتُهُ؟ وَكَانَ رَسُولُ اللَّهِ ﷺ، مِنْ أَحْسَنِ النَّاسِ خُلُقًا، وَلَا مَسَسْتُ خَرًّا وَلَا حَرِيرًا، وَلَا شَيْئًا كَانَ أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَمْتُ مِسْكًا قَطُّ، وَلَا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رَسُولِ اللَّهِ ﷺ.. «رواه الترمذي»

Anas ؓ says, “I remained in the service of Rasûlullâh ﷺ for ten years. He never once told me ‘Ugh. When I did something, he never asked me, “Why did you do so?” When I did not do a certain task, he never asked me why I did not do it. Rasûlullâh ﷺ had the best character among all people. (and also possessed the most excellent features, so much so,) that I never felt a silk cloth, nor pure

silk, nor any other thing softer than the palm of Rasûlullâh ﷺ. Nor did I smell any musk or any other fragrance, more sweet smelling than the perspiration of Rasûlullâh ﷺ.”

(٣٧) عَنْ أَنَسٍ ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِأَنْيَتِهِمْ فِيهَا الْمَاءُ، فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا، فَرَبَّمَا جَاءُوهُ فِي الْغَدَاةِ الْبَارِدَةِ، فَيَغْمِسُ يَدَهُ فِيهَا» «رواه مسلم»

Anas ؓ narrates, “After Rasûlullâh ﷺ would perform Fajr, the slaves of Madinah would come to him with their utensils in which there was water. He would place his hands in every single utensil. At times, they would come to him on an extremely cold morning, then too he would emerge his hand therein.”

(٣٨) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «إِنْ كَانَتْ الْأُمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ، لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقَ بِهِ حَيْثُ شَاءَتْ» «رواه البخاري»

Anas ؓ narrates that the little slave girls of Madînah would hold the hand of Rasûlullâh ﷺ and take him wherever they liked so that he may fulfil for them whatever task they had.

(٣٩) عَنْ أَنَسٍ، قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا، وَلَا لَعَانًا، وَلَا سَبَابًا، كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ: «مَا لَهُ تَرَبَّ جَبِينُهُ» «رواه البخاري»

Anas bin Malik ؓ narrates that Rasûlullâh ﷺ was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he

used to say: "What is wrong with him, may his forehead be dusted!"

(٤٠) عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ قَالَ لِي رَسُولُ اللَّهِ ﷺ يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فافْعَلْ . ثُمَّ قَالَ لِي يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي . وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ . وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ . «رواه الترمذي»

Anas bin Malik رضي الله عنه narrates "Rasûlullâh ﷺ said to me: 'O my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anything, then do so.' Then he said to me: 'O my son! That is from my Sunnah. Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise.'"