

## Is the hadith " Hamar Yafur " authentic?

This question has been come up by: Ahmad

### The explanation of the question

You consider Kafi as your best book; do you know what insults have been attributed to the prophet in this book? One of these insults is the Hadith of Selsele Al-Hamar. According to this narration, the prophet talks to donkey and this donkey says a Hadith from Hazrat Nuh that had been narrated by his father.

This Hadith proves several matters

1. Donkeys talk to human;
2. The donkey said to the messenger of God " may the life of my father and mother be sacrificed for you! First, in spite of the existence of the companions, would there be any chance left for the donkey's sacrificing himself for sake of the prophet. Second, suppose that this donkey has the choice over his life, will he have the choice of the life of his parents?
3. There is a thousand years time distance between Hazrat Nuh and the messenger of God whereas this donkey has narrated from Hazrat Nuh with four intermediates ( he has narrated it from his father ; his father has narrated it from his father and he has narrated it from his father); how have these donkeys lived for thousands years?

As you see, the Shias have left their wisdom and religion to such persons.

### Answer

#### The main narration

وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ ذَلِكَ الْحِمَارَ [الْحِمَارُ عُفَيْرٌ] كَلَّمَ رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا بَيْتَ أُمَّيْ وَأُمَّيْ إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ أَنَّهُ كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ

فَقَامَ إِلَيْهِ نُوحٌ فَمَسَحَ عَلَى كَفْلِهِ ثُمَّ قَالَ: يَخْرُجُ مِنْ صُلْبِ هَذَا الْحِمَارِ حِمَارٌ يَرْكَبُهُ سَيِّدُ النَّبِيِّينَ وَخَاتَمُهُمْ

فَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي ذَلِكَ الْحِمَارَ.

It has been narrated that Amir Al-Momenin (peace be upon him) has said " the prophet talked to the prophet (peace of Allah be upon him and his descendants) and said " my father and mother may sacrifice for the sake of you. My father from his father and he from his grandfather and he from his father have narrated that he along with Nuh was in the ship and Nuh stood up, touched his buttock and said " a donkey will come from behind this donkey that Sayad of the prophets and the last prophet will sit on it. Thank God for he has considered me the same donkey.

Al-Koleini Al-Razi, Abu Jafar Muhammad Ben Yaghub Ben Eshagh (died in 328 hejira), Al-Osul Min Al-Kafi, v 1 p 237, under hadith no9, Published by: Eslamiye, Tehran, Second Edition, 1362 hejira

## **Criticism and analysis**

Before reason criticism and answers along with faults, we will analyze this narration in order to understand whether this narration has worth reference or not.

## **Introduction**

The writer of these faults should know that we, Shias, are not like Sunni scientists that consider some of Hadith books valid absolutely and we have no right to criticize its matters.

Some narrations of the book " enough principles" and other Shiite books are invalid from the aspect of document and the Shiite scientists do not reason to them. Hence, such narrations in some of Shiite books do not have such harm to the Shiite religion. However, the Sunni scientists believe in Sahih Bokhari and Mosalam absolutely and even according to the remark of some scientists and the unanimous agreement of the Sunni scientists, its narrations are considered as the narrations of the messenger of God (peace of Allah be upon him and his descendants). When the narrations of Bokhari and Mosalam narrate such matters, they will have such faults (we will deal with the narration of the matters of Bokhari in this area). At the present, mentioning this introduction, we will survey the document of this narration:

## Analyzing the document of the narration

As it can be found out from the main narration, this narration has been narrated from in the rest of the ninth narration from the chapters

«بَابُ مَا عِنْدَ الْأَيْمَةِ مِنْ سِلَاحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ مَتَاعِهِ»

«وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ...»

And this kind of narration has no worth reasoning and it does not need all of this fuss.

If the writer of this matter had been familiar with the science of Hadith, he would not have referred to such weak narration.

Alame Majlesi (may God be well pleased with him) has said about the explanation of this narration

الحديث التاسع: ضعيف وآخره مرسل.

The ninth Hadith is weak and its last part is Morsel.

Al-Majlesi Muhammad Bagher (died in 1111 hejira), Merat Al-Oghul Fi Sharh Akhbar Ale Al-Rasul, v 3 p 48, Published by: Dar Al-Kotob Al-Eslamiye, Tehran, Second Edition, 1404 hejira- 1263

## Analyzing the reference of the narration

### The prophets talked to animals in the Quran

God has said about the discourse between an aunt and Hazrat Soleiman in the Quran

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَ جُنُودُهُ وَ

هُمُ لَا يَشْعُرُونَ.

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ

أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَأَ أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ . لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ

لِيََأْتِنِيَّ بِسُلْطَانٍ مُّبِينٍ . فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تَحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ . إِنِّي وَجَدْتُ

امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ . وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ

لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ .

At length, when they came to a (lowly) valley of ants, one of the ants

said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you

(under foot) without knowing it." So he smiled, amused at her speech; and he

said: "O my Lord! so order me that I may be grateful for Thy favors, which thou

hast bestowed on me and on my parents, and that I may work the righteousness

that will please Thee: And admit me, by Thy Grace, to the ranks of Thy

righteous Servants." "I will certainly punish him with a severe penalty, or

execute him, unless he brings me a clear reason (for absence)." But the Hoopoe

tarried not far: he (came up and) said: "I have compassed (territory) which thou

hast not compassed, and I have come to thee from Saba with tidings true. "I

found (there) a woman ruling over them and provided with every requisite; and

she has a magnificent throne. "I found her and her people worshipping the sun

besides Allah: Satan has made their deeds seem pleasing in their eyes, and has

kept them away from the Path,- so they receive no guidance.

Surah Namal/ 18- 24

Hence, talking of the prophets to animals has no fault regarding the power of miracle that has given to them. When Soleiman can talk to animals, are there

Any improbabilities that the best prophet of God was able to talk to one of animals?

### «فداك أبي وأمي» was to honor the prophet

The writer of this matter has narrated the sentence "Fadak Abi and Ami" with a lot of ridicule and he has considered it ridiculous. To answer him, we should say that this sentence is one of sentences in order to honor and bow the opposite side, whether it is said by a person or an animal with the miracle of God. As Ibn Asir Jezri has written

اغفر فداء لك ما اقتفينا :

اطلاق هذا اللفظ مع الله تعالى محمول على المجاز والاستعارة لانه انما يفدى من المكاره من

تلحقه فيكون المراد بالفداء التعظيم والاكبار لان الانسان لا يفدى الا من يعظمه فيبذل نفسه له .

Such word about God is considered as an implication because scarification will fall into plights. Hence, the purpose of scarification is bowing

Ibn Athir Al-Jazari, Abu Al-Saadat Al-Mobarak Ben Muhammad (died in 606 hejira), Al-Nahayat Fi Gharib Al-Hadith Al-Athar, v 3 p 422, Researched by: Taher Ahmad Al-Zavi, Mahmud Muhammad Al-Tanahi, Published by: Al-Maktab Al-Elmiye, Beirut, 1399 hejira- 1979

Al-Afrighi Al-Mesri, Jamal Al-Din Muhammad Ben Mokaram Ben Manzur (died in 711 hejira), Lisan Al-Arab, v 15, p 151, Published by: Dar Sader, Beirut, First Edition

We also use such sentence in our daily remarks to persons that we and consider special respect and in fact, we would like to say to them that you are more beloved than our parents for us. The companions regularly used this sentence in talking to the messenger of God (peace of Allah be upon him and his descendants) which if someone searches in the Sunni books, he will see hundreds cases, but we refer only to a case from the book " Sahih Bokhari"

... فلما قفلوا قال سلمة رأني رسول الله صلى الله عليه وسلم وهو آخذ بيدي قال ما لك قلت له

فداك أبي وأمي ...

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 4 p 1537, hadith 3960, Kitab Al-Maghazi, chapter Ghazvat Kheibar, Researched by: D. Mostafa Deib Al-Bagha, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

Hence, saying the sentence " Fadak Abi and Ami" is not reason due to the reason that someone has the choice of the life of his parents and he has had.

We answer the sentence "there is thousand years as time distance between Hazrat Nuh and the messenger of God whereas this donkey has narrated the narration with three intermediates from Hazrat Nuh" in this way

If someone accepts that animals can talk with the power of God, Are there any improbabilities that God keeps the life of an animal as long as he can talk to the prophet of the end of the life and visits him? The same God that has given the power of talking to an animal can make his life span longer.

### **Similarly, narrating this narration in the Sunni books**

It is interesting that the Sunni dignitaries have narrated the same as this narration in their books widely. Ghazi Ayaz has written in the book " Al-Shafa"

عن إبراهيم بن حماد بسنده من كلام الحمار الذي أصابه بخيبر ، وقال اسمي يزيد بن شهاب .  
فسماه النبي صلى الله عليه وسلم يعفورا ، وأنه كان يوجهه إلى دور أصحابه ، فيضرب عليهم الباب برأسه ، ويستدعيهم ، وأن النبي صلى الله عليه وسلم لما مات تردى في بئر جزعاً وحرناً ، فمات .

Ibrahim Ben Hemad with his document has narrated the remark of Hamari that the messenger of God obtained in Kheibar has narrated in this way " Hamar said " my name is Yazid Ben Shahab. Then the messenger of God called him Yafur. This monkey went to the houses of companions and he knocked the door of houses with his head and summoned them. When the messenger of God (peace of Allah be upon him and his descendants) passed away, he threw himself into the well due to a lot of grief and she passed away.

Al-Ghazi Ayaz, Abu Al-Fazl Ayaz Ben Musa Al-Yahsabi Al-Sabati (died in 544 hejira), Kitab Al-Shafa, v 1 p 236, according to the software of Jamat Al-Kabir

Other Sunni dignitaries have narrated this narration in detail

أخبرنا أبو غالب وأبو عبد الله قالاً أنبأ أبو سعد بن أبي علانة أنا أبو طاهر المخلص وأبو أحمد بن المهدي حدثني أبو الحسن الأسدي عمر بن بشر بن موسى نا أبو حفص عمر بن يزيد نا عبد الله بن سئد محمد بن عبيد بن أبي الصهباء نا أبو حذيفة عبد الله بن حبيب الهذلي عن أبي عبد الله السلمي عن أبي منظور قال لما فتح رسول الله صلى الله عليه وسلم يعني خيبر أصاب أربعة أزواج ثقال أربعة أزواج خفاف وعشر أواقى ذهب وفضة وحمار أسود مكبلاً قال فكلم رسول الله صلى الله عليه وسلم الحمار فكلمه الحمار فقال له النبي صلى الله عليه وسلم ما اسمك قال يزيد بن شهاب أخرج الله عز وجل من نسل جدي ستين حماراً كلهم لم يركبهم إلا نبي قد كنت أتوقعك أن تتركبني لم يبق من نسل جدي غيري ولا من الأنبياء غيرك قد كنت قبلك لرجل يهودي وكنت أتعرثر به عمداً وكان يجيع بطني ويضرب ظهري قال فقال له النبي صلى الله عليه وسلم فأنت يعفور يا يعفور قال لبنيك قال أتشتهي الإناث قال لا قال فكان رسول الله صلى الله عليه وسلم يركبه في حاجته وإذا نزل عنه بعث به إلى باب الرجل فيأتيه البواب فيقرعه برأسه فإذا خرج إليه صاحب الدار أومىء إليه أن أجب رسول الله صلى الله عليه وسلم فلما قبض النبي صلى الله عليه وسلم جاء إلى بئر كانت لأبي الهيثم بن التيهان فتردى فيها جزعاً على رسول الله صلى الله عليه وسلم فصارت قبره.

When the messenger of God (peace of Allah be upon him and his descendants) surrounded Kheibar, they gained four fat servants, four thin servants, ten measurement cups of gold and silver and a tied donkey in chain. The prophet started talking to the donkey and the donkey answered too. The messenger of God said " what is your name?" he said " Yazid Ben Shahab". God created six donkeys from the generation of my grandfather and only prophets rode them and I expect you to ride me because only I have remained from the generation of my grandfather and only you have remained from prophets. I used to be the donkey of a Jewish person and I threw him on the earth on purpose; therefore, he pained my stomach and hit my back.

The messenger of God (peace of Allah be upon him and his descendants) said " you are Yafur, O' Yafur! The donkey said" yes". The messenger of God said " are you interested in female gender?" Yafur said " yes".

Hence, the messenger of God rode him whenever he needed him and whenever he came down from the donkey, he sent him to the house of people. The donkey knocked the doors of house with his head and pointed to them to go to the presence of the prophet. When the messenger passed away, he went around a well that belonged to Meysam Ben Tihan and threw himself into the well due to his sadness from the death of the messenger of God (peace of Allah be upon him and his descendants) and the well became his grave.

- Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-Ghasem Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Medina Damascus va Zakara Fazloha Tasmiye Min Haleha Min Al-Amathel, Researched by: Moheb Al-Din Abi Saeed Omar Ben Gharama Al-Omari, v 4 p 232, Published by: Dar Al-Fekr, Beirut, 1995.

-Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmaeel Ben Omar Al-Gharashi (died in 774 hejira), Al-Badaye Al-Nahaye, v 6 p 151, Published by: Maktab Al-Maaref, Beirut

-Al-Absheih, Abu Al-Fath Shahab Al-Din Muhammad Ben Ahmad (died in 850 hejira), Al-Mostaref Fi Kol Fan Mostazref, v 2 p 235, Researched by: Mofid Muhammad Ghamihe, Published by: Dar Al-Kotob Al-Elmie, Beirut, Second Edition, 1406 hejira- 1986

-Al-Asghalani Al-Shafei, Ahmad Ben Ali Ben Hajar Abu Al-Fazl (died in 852 hejira), Lisan Al-Mizan, v 5 p 376, Researched by: Daerat Al-Maaref Al-Nezamiye, India, Published by: Al-Alami lel Matbuat Institute, Beirut, Third Edition, 1406 hejira- 1986

-Al-Siuti, Jalal Al-Din Abu Al-Fazl Abd Al-Rahman Ben Abibakr (died in 911 hejira), Al-Khasaes Al-Kobra, v 2 p 107, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1405 hejira\_1985

-Al-Asemi Al-Maki, Abd Al-Malek Ben Hossein Ben Abd Al-Malek Al-Shafei (died in 1111 hejira), Samt Al-Nojum Al-Avali Fi Anba Al-Avail Al-Tavali, v 2 p 24, Researched by: Adel Ahmad Abd Al-Mojud, Ali Muhammad Moavez, Published by: Dar Al-Kotob Al-Elmie.

-Al-Ansari, Abu Abdullah Muhammad Ben Ali Ben Ahmad Ben Hadid (died in 1381 hejira), Al-Mesbah Al-Mazi Fi Ketab Al-Nabi Al-Omi Varasala Ela Moluk Al-Arz Min Arabi va Ajami, v 1 p 261, Researched by: Muhammad Azim Al-Din, Published by: Alam Al-Kotob, Beirut, 1405 hejira

Hence, deceased Kalini has narrated a narration with the document of Marfu and most of your dignitaries have narrated the same as that narration with the



joint document. Hence, it was better to refuse to face to incomplete answers, the writer of the article referred to his books before he narrated from the Shiite books and criticized them.

## Talking to animals in the Sunni books

### The remarks of a wolf with one of companions

حدثنا عبد الله حدثني أبي ثنا يزيدُ أنا القاسمُ بن الفضلِ الحداني عن أبي نصرَةَ عن أبي سعيدِ  
الخدري قال عدا الدُّنْبُ على شاةٍ فأخذها فطلبه الراعي فانتزَعها منه فأفَعى الدُّنْبُ على ذنْبِه قال أ لا تتقي  
اللهُ تنزِعُ مني رزقاً ساقه الله إلي فقال يا عجبِي ذنْبُ مقع على ذنْبِه يكلمني كلامَ الإنس فقال الدُّنْبُ الا  
أخبرك بأعجبَ من ذلك مُحَمَّدٌ صلى الله عليه وسلم بيئربَ يُخبرُ الناسَ بأنباءِ ما قد سبقَ قال فأقبلَ الراعي  
يسوقُ غنَمَهُ حتى دخلَ المَدِينَةَ فزَوَّاهَا إلى زاوِيَةٍ من زواياها ثم أتى رَسُولَ اللهِ صلى الله عليه وسلم  
فأخبرَهُ فأمرَ رسولَ اللهِ صلى الله عليه وسلم فنودي الصَّلَاةُ جَامِعَةً ثم خَرَجَ فقال للراعي أَخْبِرْهُمْ فَأخْبِرْهُمْ  
فقال رسولَ اللهِ صلى الله عليه وسلم صدِّقْ والذي نفسُه بيده لا تقومُ السَّاعَةُ حتى يُكَلِّمَ السَّبَّاحُ الإنسَ وَيُكَلِّمَ  
الرَّجُلَ عَدْبَهُ سَوَاطِيهِ وَشِرَاكُ نَعْلِهِ وَيُخْبِرُهُ فَخِذُهُ بِمَا أَحَدَتْ أَهْلُهُ بَعْدَهُ.

Abu Saeid Khodri has said " a wolf invaded a sheep and carried it. The shepherd followed the wolf and caught the sheep and beat up the wolf because of his action. The wolf said " aren't you afraid of God which you are usurping the food that God had destined for me; give it back. The shepherd said " I beat up a wolf and he was talking to human like human". The wolf said " I inform you a more strange thing, Muhammad (peace of Allah be upon him and his descendants) informed of people from the last news in Yasreb and the shepherd led his sheep until he entered Medina. Then he led his sheep to a corner. Afterwards, he came to the messenger of God (peace of Allah be upon him and his descendants) and he informed him of this story. The messenger of God ordered to call people for group prayer. When the prophet left his house, he said to the shepherd " inform people of your story" and the shepherd obeyed it. The messenger of God (peace of Allah be upon him and his descendant) said " you told the truth". I swear a person that has the power of my soul; the doomsday will come provided that wild animals talk to human and a man talks to the handle of his whip and his shoelace and his calf informs him of the events that will happen for his family.

Al-Sheibani, Abu Abdullah Ahmad Ben Hanbal (died in 241 hejira), Mosnad Ahmad Ben Hanbal, v 3 p 83, hadith 11809, Published by: Ghartabat Institute, Egypt

-Al-Kasi, Abu Muhammad Abd Ben Hamid Ben Nasr (died in 249 hejira), Al-Montakhab Min Mosnad Abd Ben Hamid, v 1 p 277, hadith 877, Researched by: Sobhi Al-Badri Al-Samerai, Mahmud Muhammad Khalil Al-Saeedi, Published by: Maktab Al-Sonat, Cairo, First Edition, 1408 hejira- 1988

-Al-Tamimi Al-Basati, Muhammad Ben Haban Ben Ahmad Abu Hatam (died in 354 hejira), Sahih Ibn Haban Be Tartib Ibn Balban, v 14 p 418, hadith 6494, Researched by: Shoaib Al-Arnawt, Published by: Resalat Institute, Beirut, Second Edition, 1414 hejira- 1993

-Ibn Samoon Al-Baghdadi, Abu Al-Hossein Muhammad Ben Ahmad Ben Esmaeel Ben Anbas (died in 387 hejira), Amali Ibn Samoon, v 1 p 366, according to the software of Jamat Al-Kabir

-Al-Beihaghi, Abi Bakr Ahmad Ben Al-Hossein Ben Ali (died in 458 hejira), Dalael Al-Nabovat, v 6 p 41, according to the software of Jamat Al-Kabir

-Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-Ghasem Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Nedina Damascus va Zakara Fazloha va Tasmiyat Min Haleha Min Al-Amathel, v 4 p 375, Researched by: Moheb Al-Din Abi Saeed Omar Ben Gharama Al-Omari, Published by: Dar Al-Fekr, Beirut, 1995

-Al-Rafei Al-Ghazvini, Abd Al-Karim Ben Muhammad (died in 623 hejira), Al-Tadvin Fi Akhbar Ghazvin, v 1 p 448, Researched by: Azizollah Al-Atari, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1987

-Al-Zahabi Al-Shafei, Shams Al-Din, Abu Abdullah Muhammad Ben Ahmad Ben Osman (died in 748 hejira), Tarikh Al-Eslam Vafiyat Al-Mashahir Al-Alam, v 1 p 351 hejira, Researched by: D. Omar Abd Al-Salam Tedmeri, Published by: Dar Al-Kotob Al-Arabi, Lebanon, Beirut, First Edition, 1407 hejira, 1987

-Abu Al-Mahasen Al-Hanafi, Yusef Ben Musa (died in 803 hejira), Al-Motaser Min Al-Mokhtasar Min Moshkel Al-Athar, v 1 p 57, Published by: Alam Al-Kotob/ Maktabat Al-Motanebi/ Maktabat Sad Al-Din, Beirut, Cairo, Damascus

-Al-Domeiri Al-Mesri Al-Shafei, Kamal Al-Din Muhammad Ben Musa Ben Isa (died in 808 hejira), Hayat Al-Hayavan Al-Kobra, v 1 p 501, Researched by:

Ahmad Hasan Basaj, Published by: Dar Al-Kotob Al-Elmie, Beirut/ Lebanon, Second Edition, 1424 hejira- 2003

-Al-Safuri, Abd Al-Rahman Ben Abd Al-Salam Ben Abd Al-Rahman Ben Osman (died in 894 hejira), Nezhat Al-Majales Montakhab Al-Nafaes, Researched by: Abd Al-Rahim Mardini, v 2 p 320, Published by: Dar Al-Mohebat, Dar Ayat, Beirut, Damascus, 2001/ 2002

-Mola Ali Al-Ghari, Nur Al-Din Abu Al-Hasan Ali Ben Sotan Muhammad Al-Heravi (died in 1014 hejira), Merghat Al-Mafatih Sharh Meshkat Al-Masabih, v 11 p 71, Researched by: Jamal Eitani, Published by: Dar Al-Kotob Al-Elmie, Lebanon/ Beirut, First Edition, 1422 hejira- 2001

After narrating this narration, Hakem Neishaburi has said

هذا حديث صحيح على شرط مسلم ولم يخرجاه.

This narration is valid according to the conditions that Mosalam has considered about the validity of the narration. But he has not narrated it.

Al-Hakem Al-Neishaburi, Abu Abdullah Muhammad Ben Abdullah (died in 405 hejira), Al-Mostadrak Ala Al-Sahihein, v 4 p 514, hadith 8444, Researched by: Mostafa Abd Al-Ghader Ata, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1411 hejira- 1990

Ibn Kathir Dameshghi has said

وهذا إسناد على شرط الصحيح وقد صححه البيهقي ولم يروه إلا الترمذي.

This document has the conditions of Sahih Bokhar and Beihaghi has corrected it. None of Sehad Sete have narrated it except Termezi.

Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmaeel Ben Omar Al-Gharashi (died in 774 hejira), Al-Badayat Al-Nahayat, v 6 p 143, Published by: Maktab Al-Maaref, Beirut

Heithami has said about this narration

قلت عند الترمذي طرف من آخره رواه أحمد وفي رواية عن أبي سعيد أيضا قال بينما رجل من

أسلم في غنيمة له يهش عليها في ببداء ذي الحليفة إذ عدا عليه الذئب فانتزع شاة من غنمه فأخذ الرجل

يرمي بالحجارة حتى استنقذ منه شاته فذكر نحوه رواه أحمد والبخاري بنحوه باختصار ورجال أحد إسنادي أحمد رجال الصحيح.

I (Heithami) say " Termezi has narrated the last part of the narration. And Ahmad has narrated from Abu Saeid that when a man from the tribe of the Islam was grazing his sheep in the desert of Zi Al-Halife, a wolf invaded them and he took a sheep. Then, the shepherd hit the wolf with a stone as much as he saved the sheep. Hence, he has narrated the rest of the narration the same as the last narration. Ahmad and Bazar have narrated this narration briefly and the narrators of one of documents of Ahmad are one of narrators of Sahih Bokhari.

Al-Heithami, Abu Al-Hasan Ali Ben Abibakr (died in 807 hejira), Majma Al-Zavaed Manba Al-Favaed, v 8 p 291, Published by: Dar Al-Riyan Leltorath/ Dar Al-Kotob Al-Arabi, Cairo, Beirut, 1407 hejira

After narrating this narration, Al-Bani has said

قلت: وهذا سند صحيح رجاله ثقات رجال مسلم غير القاسم هذا وهو ثقة اتفاقاً، وأخرج له مسلم

في المقدمة.

والحديث أخرجه ابن حبان (2109) والحاكم مفرقا (467/4، 467-468) وقال: «صحيح على

شرط مسلم» ! ووافقه الذهبي!

I (Al-Bani) say " this document is valid and its narrators are reliable and they are from the narrators of Sahih Mosalam apart from Ghasem that is reliable according to the unanimous agreement of the scientists and Mosalam has narrated a narration from him in the introduction of his book.

Ibn Haban and Hakem have narrated this narration and have said " this narration is valid with conditions that Mosalam has considered about the validity of the narration.

Albani, Muhammad Naser, Selselat Al-Ahadith Al-Sahihat, v 1 p 121, according to the software of Al-Maktabat Al-Shamelat

Termezi has narrated this narration, only its last words, in the book Sonan" briefly

حدثنا سُفْيَانُ بن وَكَيْعٍ حدثنا أَبِي عن الْقَاسِمِ بن الْفَضْلِ حدثنا أَبُو نَضْرَةَ الْعَبْدِيُّ عن أَبِي سَعِيدِ

الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السَّبَّاحُ الْإِنْسَانَ وَحَتَّى تُكَلِّمَ الرَّجُلَ عَدْبَهُ سَوَاطِيهِ وَشِرَاكُ نَعْلِهِ وَتُخْبِرَهُ فِخْذُهُ بِمَا أُحْدِثَ أَهْلُهُ مِنْ بَعْدِهِ.

Abu Saeid Khodri has narrated that the messenger of God (peace of Allah be upon him and his descendants) has said " I swear God that my soul is in his power; the doomsday will come provided that wild animals talk to human and a man talks to the handle of his whip and his shoelace and his calf informs him of the events that will happen for his family.

Al-Termezi Al-Salami, Abu Isa Muhammad Ben Isa (died in 279 hejira), Sonan Al-Termezi, v 4 p 119, hadith 2181, Ketab Al-Fetan, chapter Ma Jaa Fi Kalam Al-Seba, Researched by: Ahmad Muhammad Shaker Vakheroon, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

### The remarks of one of companions with a wolf according to the narration of the messenger of God (peace of Allah be upon him and his descendants)

حدثنا مَحْمُودُ بن غَيْلَانَ حدثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ عن شُعْبَةَ عن سَعْدِ بن إِبرَاهِيمَ عن أَبِي سَلَمَةَ عن

أَبِي هُرَيْرَةَ عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَرَعَى غَنَمًا لَهُ إِذْ جَاءَ ذِئْبٌ فَأَخَذَ شَاةً فَجَاءَ

صَاحِبُهَا فَانْتَزَعَهَا مِنْهُ فَقَالَ الذِّئْبُ كَيْفَ تَصْنَعُ بِهَا يَوْمَ السَّبْعِ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي قَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ قَالَ أَبُو سَلَمَةَ وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ حَدَّثَنَا مُحَمَّدُ بن بَشَّارٍ

حَدَّثَنَا مُحَمَّدُ بن جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عن سَعْدِ بن إِبرَاهِيمَ نَحْوَهُ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abuharire narrates that the messenger of God said " when a shepherd was grazing his sheep, a wolf came and took one of his sheep. The shepherd came and took back the sheep from the wolf. Then the wolf said " all days of the week your sheep does not have a shepherd except me. What will you do? The messenger of God (peace of Allah be upon him and his descendants) said " hence, Abubakr, Umar and I have believed in this matter. Abu Salame says " Abubakr and Umar were not among people on that day". Abu Isa says this is good and valid.

Al-Termezi Al-Salami, Abu Isa Muhammad Ben Isa (died in 279 hejira), Sonan Al-Termezi, v 5 p 3695, hadith 3695, Researched by: Ahmad Muhammad Shaker Vakheroon, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

## Talking to a cow and a wolf according to the narration of Bokhari from the messenger of God (peace of Allah be upon him and his descendants)

حدثنا علي بن عبد الله حدثنا سفيان حدثنا أبو الزناد عن الأعرج عن أبي سلمة عن أبي هريرة رضي الله عنه قال صلى رسول الله صلى الله عليه وسلم صلاة الصبح ثم أقبل على الناس فقال بينا رجل يسوق بقرة إذ ركبها فضربها فقالت إنا لم نخلق لهذا إنما خلقنا للحرث فقال الناس سبحان الله بقرة تكلم فقال فإني أومن بهذا أنا وأبو بكر وعمر وما هما ثم وبينما رجل في غنمه إذ عدا الذئب فدهب منها بشاة فطلب حتى كآئه استنفذها منه فقال له الذئب هذا استنفذتها مني فمَنْ لها يوم السبع يوم لا راعي لها غيري فقال الناس سبحان الله ذئب يتكلم قال فإني أومن بهذا أنا وأبو بكر وعمر وما هما ثم وحدثنا علي بن حدثنا سفيان عن مسعر عن سعد بن إبراهيم عن أبي سلمة عن أبي هريرة عن النبي صلى الله عليه وسلم بمثله.

Abuharire says " after the messenger of God fulfilled his morning prayer, he looked at the people and said " one day, a man was riding a cow and then he beat it. The cow said " we have not been created to be ridden, but we have been created for farming". The people said " a cow has talked". The messenger of God said " I, Abu Bakr and Umar believe in this matter whereas Abubakr and Umar were not there. Then the messenger of God added " when a person was among his herd, a wolf invaded the herd and usurped a sheep. The man followed the wolf as long as he saved the sheep. The wolf said " you have caught this sheep from me. If there are no shepherds for this sheep except me, what will you do?

The people said " God is impeccable. Is a sheep talking? The prophet said " I, Abu Bakr and Umar believe in this matter whereas Abubakr and Umar were not there".

Al-Bokhari, Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 3 p 1280, hadith 3284, Kitab Al-Anbia, chapter Om Hasabto Anna Ashab Al-Kahf va Al-Raghim, Researched by: D. Mostafa Deib Al-Bagha, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The messenger of God (peace of Allah be upon him and his descendants) talked to gator

عن الشعبي عن عبد الله بن عمر عن أبيه عمر بن الخطاب بحديث الضب أن رسول الله صلى الله عليه وسلم كان في محفل من أصحابه إذ جاء أعرابي من بني سليم قد صاد ضبا وجعله في كفه يذهب به إلى رحلة فرأى جماعة فقال على من هذه الجماعة فقالوا على هذا الذي يزعم أنه نبي فشق الناس ثم أقبل على رسول الله (ص) فقال يا محمد ما اشتملت النساء على ذي لهجة أكذب منك وأبغض إلي منك ولولا أن تسميني قومي عجولا لعجلت عليك فقتلتك فسررت بقتلك الناس أجمعين فقال عمر يا رسول الله دعني أقتله فقال رسول الله (ص) أما علمت أن الحلیم كاد أن يكون نبيا ثم أقبل على رسول الله (ص) فقال واللات والعزى لا آمنت بك وقد قال له رسول الله (ص) يا أعرابي ما حملك على أن قلت ما قلت وقلت غير الحق ولم تكرم مجلسي قال وتكلمني استخفافا برسول الله واللات والعزى لا آمنت بك أو يؤمن بك هذا الضب فأخرج الضب من كفه وطرحه بين يدي رسول الله (ص) وقال إن آمن بك هذا الضب آمنت بك .

فقال رسول الله (ص) يا ضب فتكلم الضب بلسان عربي مبين يفهمه القوم جميعا لبيك وسعديك يا رسول رب العالمين فقال له رسول الله (ص) من تعبد قال الذي في السماء عرشه وفي الأرض سلطانه وفي البحر سبيله وفي الجنة رحمته وفي النار عذابه قال فمن أنا يا ضب قال أنت رسول رب العالمين وخاتم النبيين قد أفلح من صدقك وقد خاب من كذبك فقال الأعرابي أشهد أن لا اله إلا الله وأنت رسول الله حقا والله لقد أتيتك وما على وجه الأرض أحد هو أبغض إلي منك ووالله لأنت الساعة أحب إلي من نفسي من ولدي فقد آمن بك شعري وبشري وداخلي وسري وعلانيتي.

Abdullah Ben Umar Ben Al-Khatib has narrated from his father the story of gator. One day, the messenger of God (peace of Allah be upon him and his descendants) was with some of his companions. A Bedouin was passing by there. He had hunted a gator and he had wanted to carry it to the tent. In such time, he faced a group of people and asked " what is the reason of this

gathering?" they answered " we are listening to a man that claims prophecy". The Bedouin passed across the population and stood across the prophet (peace of Allah be upon him and his descendants) and said proudly and selfishly " I swear great God that no woman has born a liar like you and no one is as unreliable as you in my opinion. If I am not afraid of people that consider me hasty, I will kill you as soon as possible will killing you and I will make all of people happy!

Umar said " do you let me kill him?" the prophet (peace of Allah be upon him and his descendants) said " O' Umar! Calm down. Haven't you heard a patient person is about to be achieved to the prophecy rank due to patience?"

Then the prophet looked at the Bedouin and said " what has made you talk politely and say whatever you like and you express matters unfairly and disrespect my meeting?" he said to the messenger of God (peace of Allah be upon him and his descendants) in a shameless and humiliating way " I swear great God that I will not believe in you and I will believe in you if this gator believes in you before me". Then he took out the gator from his sack and out it on the earth across from the prophet (peace of Allah be upon him and his descendants) and added " if this gator believes in you, I will do". In such time, the messenger of God (peace of Allah be upon him and his descendants) said to the gator " O' gator! All heard that the gator said with Arabic language Labbeyk Sadik! O' the messenger of the world God. The messenger of God (peace of Allah be upon him and his descendants) asked him " who do you worship?" he answered " I worship God whose heaven is in the sky, his domination on the earth, his mercy in the paradise and his torture in the hell.

The messenger of God (peace of Allah be upon him and his descendants) asked him " who am I?" he said " you are the messenger of world God and the last prophets. Whoever confirms you as a prophet will be saved and whoever denies you will be perished ".

The Bedouin heard this remark and said " I attest there are no Gods except single God and you are really the messenger of God. I swear God that whenever I visited you, there was no one more mabghuz than you in my opinion. But at the present, no one is more beloved than you in my opinion and you are more beloved than me, my wife and my children and I love you from inner and outer ; clearly and secretly and with my whole being.

Al-Tabarani, Abu Al-Ghasem Soleiman Ben Ahmad Ben Ayub (died in 360 hejira), Al-Roz Al-Dani (Al-Mojam Al-Saghir), v 2 p 153, hadith 948,



Researched by: Muhammad Shakur Mahmud Al-Haj Amreir, Published by: Al-Maktab Al-Eslami/ Dar Amar, Beirut/ Jordan, First Edition, 1405 hejira- 1985

- Al-Tabarani, Abu Al-Ghasem Soleiman Ben Ahmad Ben Ayub (died in 360 hejira), Al-Mojam Al-Aosat, v 6 p 127, Researched by: Taregh Ben Avazollah Ben Muhammad , Abd Al-Mohsen Ben Ebrahim Al-Hosseini, Published by:

Dar Al-Haramein, Cairo, 1415 hejira

-Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-Ghasem Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Nedina Damascus va Zakara Fazloha va Tasmiyat Min Haleha Min Al-Amathel, v 4 p 383, Researched by: Moheb Al-Din Abi Saeed Omar Ben Gharam Al-Omari, Published by: Dar Al-Fekr, Beirut, 1995

- Ibn Kathir Al-Dameshghi, Abu Al-Feda Esmaeel Ben Omar Al-Gharashi (died in 774 hejira), Al-Badayat Al-Nahayat, v 6 p 149, Published by: Maktab Al-Maaref, Beirut

-Al-Ansari Al-Shafei, Seraj Al-Din Abi Hofs Omar ben Ali Ben Ahmad Known as Ibn Al-Molaghen, Al-Badr Al-Monir Fi Takhrij Al-Ahadith Al-Athar Al-Vagheat Fi Al-Sharh Al-Kabir, v 9 p 200, Researched by: Mostafa Abu Al-Gheit and Abdullah Ben Soleiman and Yaser Ben Kamal, Published by: Dar Al-Hejrat lel Nashr Al-Tozi, Al-Riyadh, Saudi Arabia, First Edition, 1425 hejira-2004

- Al-Heithami, Abu Al-Hasan Ali Ben Abibakr (died in 807 hejira), Majma Al-Zavaed Manba Al-Favaed, v 8 p 294, Published by: Dar Al-Riyan Leltorath/ Dar Al-Kotob Al-Arabi, Cairo, Beirut, 1407 hejira

-Al-Siuti, Jalal Al-Din Abu Al-Fazl Abd Al-Rahman Ben Abibakr (died in 911 hejira), Al-Khasaes Al-Kobra, v 2 p 107, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1405 hejira\_1985

## The messenger of God talked to deer

حدثنا سَعِيدُ بن عبد الرحمن الشُّسْتَرِيُّ وَالْحُسَيْنُ بن مُهَّانَ قَالَ ثنا زَكَرِيَّا بن يحيى ثنا حَبَّانُ بن

أَغْلَبَ بن نَمِيمِ المَسْعُودِيِّ عن أبيه عن هِشَامِ بن حَسَّانَ عَنِ الحَسَنِ عن ضَبَّةَ بن مَحْصَنَ عن أمِّ سَلَمَةَ قالت

كان رسول الله صلى الله عليه وسلم في الصَّحْرَاءِ إِذَا مَنَادَ (مناديا) يُنَادِيهِ يَا رَسُولَ اللَّهِ فَالْتَفَتَ فَلَمْ يَرَ

أَحَدًا ثُمَّ الْتَفَتَ إِذَا ظَنِيَهُ مُؤْتَفَةً فَقالت ادنُ مِنِّي يَا رَسُولَ اللَّهِ فَدَنَا منها فقال حَاجَتُكَ قالت إِنَّ لي خَشْفَيْنِ في

ذَٰلِكَ الْجَبَلِ فَحَلَّنِي حَتَّىٰ أَذْهَبَ فَأَرْضِعَهُمَا ثُمَّ أَرْجِعْ إِلَيْكَ قَالَ وَتَفْعَلِينَ قَالَتْ عَدَّيْنِي اللَّهُ بَعْدَ ابِ الْعِشَارِ إِنْ لَمْ أَفْعَلْ فَأَطْلِقْهَا فَذَهَبَتْ فَأَرْضَعَتْ حَسَنَيْهَا ثُمَّ رَجَعَتْ فَأَوْتَقَهَا وَانْتَبَهَ الْأَعْرَابِيُّ فَقَالَ لَكَ حَاجَةٌ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ تُطَلِّقُ هَذِهِ فَأَطْلِقْهَا فَخَرَجَتْ تَعْدُو وَهِيَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ.

Tabarani has narrated from Us Salame " the messenger of God (peace of Allah be upon him and his descendants) was in the desert. Suddenly, a shout was heard " O' the prophet of God! The prophet turned his face, but he saw him. He turned his face again and saw a tied deer. The deer said " O' the prophet of God! Come to me". The prophet came to him and said " what is your job?" she said " I have two babies in this mountain. Let me be free to breast feed them and come back. The prophet said " are you going to come back?" she said " God tortures me ten times more if I don't come back". The messenger of God freed her and then she went to breast fed two babies and came back and the prophet tied her.

in such time, an Arabic man woke up and said " O' the prophet of God! What do you need? He said " yes. Free this deer. And then he freed her. As the deer was running, he was saying " I attest that there no God except single God and you are the prophet of God.

Al-Tabarani, Abu Al-Ghasem Soleiman Ben Ahmad Ben Ayub (died in 360 hejira), Al-Mojam Al-Kabir, v 23 p 331, hadith 763, Researched by: Hamdi Ben Abd Al-Majid Al-Salafi, Published by: Maktab Al-Zahra, Al-Movasel, Second Edition, 1404 hejira- 1983

- Al-Siuti, Jalal Al-Din Abu Al-Fazl Abd Al-Rahman Ben Abibakr (died in 911 hejira), Al-Khasaes Al-Kobra, v 2 p 101, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1405 hejira\_1985

-Al-Monzeri, Abu Muhammad Abd Al-Azim Ben Abd Al-Ghavi (died in 656 hejira), Al-Targhib va Al-Tarhib Min Al-Hadith Al-Sharif, v 1 p 321, Researched by: Ebrahim Shams Al-Din, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1417 hejira

-Al-Heithami, Abu Al-Abbas Ahmad Ben Muhammad Ben Ali Ibn Hajar (died in 973 hejira), Al-Zavajer An Eghteraf Al-Kabaer, v 1 p 350, Researched by: Tem Al-Tahghigh va Adad be Markaz Al-Dorasat Al-Bohuth be Maktabat Nazar Mostafa Al-Baz, Published by: Al-Maktab Al-Asriye, Lebanon/ Seida, Beirut, Second Edition, 1420 hejira- 1999

Most of the Sunni dignitaries have narrated

حدثنا سليمان بن أحمد إملاء ثنا محمد بن عثمان بن أبي شيبة ثنا إبراهيم بن محمد بن ميمون ثنا عبد الكريم بن هلال الجعفي عن صالح المري عن ثابت البناني عن أنس بن مالك قال مر رسول الله على قوم قد اصطادوا ظبية فشدوها على عمود فسطاط فقالت يا رسول الله إني أخذت ولي خشفان فاستأذن لي أضعهما وأعود إليهم فقال أين صاحب هذه فقال القوم نحن يا رسول الله قال خلوا عنها حتى تأخشفيهما ترضعهما وترجع إليكم فقالوا من لنا بذلك قال أنا فأطلقوها فذهبت فأرضعت ثم رجعت إليهم فلوثقوها فمر بهم رسول الله فقال أين أصحاب هذه فقالوا هو ذا نحن يا رسول الله فقال تبيعونيها فقالوا هي لك يا رسول الله فقال خلوا عنها فأطلقوها فذهبت.

Anas Ben Malek has said " when the messenger of God was passing by a tribe, he saw a deer tied on the pillars of a tent. Seeing the messenger of God (peace of Allah be upon him and his descendants), the deer said " I have two babies. Let me go so that I can breast feed them and then I will come back". The messenger of God said " who is the owner of this deer?" they said " we are her owner, O' the messenger of God". The messenger of God (peace of Allah be upon him and his descendants) said " let her go so that she can breast feed her two babies and then she comes back to you". They said " who guarantees that she comes back?" the messenger of God said " I guarantee she comes back". They freed the deer and she went and came back after she breast fed her babies and they tied the deer again. The messenger of God passed by them once more and said " who is the owner of this deer?" they said " this deer is ours". Then the messenger of God said " sell it to me". They said " O' the messenger of God! This deer be yours". The messenger of God said " free her" and they freed her. Then she went.

Al-Tabarani, Abu Al-Ghasem Soleiman Ben Ahmad Ben Ayub (died in 360 hejira), Al-Mojam Al-Aosat, v 5 p 5546, hadith 5547, Researched by: Taregh Ben Avazollah Ben Muhammad , Abd Al-Mohsen Ben Ebrahim Al-Hosseini, Published by: Dar Al-Haramein, Cairo, 1415 hejira

- Ibn Kathir Al-Damesghi, Abu Al-Feda Esmaeel Ben Omar Al-Gharashi (died in 774 hejira), Al-Badayat Al-Nahayat, v 6 p 147, Published by: Maktab Al-Maaref, Beirut

- Ibn Samoon Al-Baghdadi, Abu Al-Hossein Muhammad Ben Ahmad Ben Esmaeel Ben Anbas (died in 387 hejira), Amali Ibn Samoon, v 1 p 473, according to the software of Jamat Al-Kabir

- Al-Domeiri Al-Mesri Al-Shafei, Kamal Al-Din Muhammad Ben Musa Ben Isa (died in 808 hejira), Hayat Al-Hayavan Al-Kobra, v 2 p 144, Researched by: Ahmad Hasan Basaj, Published by: Dar Al-Kotob Al-Elmie, Beirut/ Lebanon, Second Edition, 1424 hejira- 2003

-Al-Beihaghi, Abi Bakr Ahmad Ben Al-Hossein Ben Ali (died in 458 hejira), Dalael Al-Nabovat, v 6 p 35, according to the software of Jamat Al-Kabir

### The messenger of God talked to camels

ثم أتاه بعير فقام بين يديه فرأى عينيه تدمعان فبعث إلى أصحابه فقال ما لبعيركم هذا يشكوكم

فقالوا كنا نعمل عليه فلما كبر وذهب عمله تواعدنا عليه لننحره غدا فقال رسول الله صلى الله عليه وسلم

لا تنحروه واجعلوه في الإبل يكون معها هذا حديث صحيح الإسناد ولم يخرجاه بهذه السياقة.

Then a camel came and stood across from the prophet. The prophet saw tears around the eyes of the camel. Then the prophet sent someone to find its companions and said " what has made this camel complain?" they said " we had him carry us and since he has become old and has not able to carry us, we decided to kill him tomorrow. The messenger of God (peace of Allah be upon him and his descendants) has said " do not kill him and let him be with other camels. the document of this narration is valid , but Bokhari and Mosalam have not narrated it in this way.

Al-Hakem Al-Neishaburi, Abu Abdullah Muhammad Ben Abdullah (died in 405 hejira), Al-Mostadrak Ala Al-Sahihein, v 2 p 674, Researched by: Mostafa Abd Al-Ghader Ata, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition, 1411 hejira- 1990

- Al-Beihaghi, Abi Bakr Ahmad Ben Al-Hossein Ben Ali (died in 458 hejira), Dalael Al-Nabovat, v 6 p 35, according to the software of Jamat Al-Kabir

- Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-Ghasem Ali Ben Al-Hasan Ibn Habatollah Ben Abdullah (died in 571 hejira), Tarikh Nedina Damascus va Zakara Fazloha va Tasmiyat Min Haleha Min Al-Amathel, v 4 p 368, Researched by: Moheb Al-Din Abi Saeed Omar Ben Gharama Al-Omari, Published by: Dar Al-Fekr, Beirut, 1995

We do not consider these kinds of events unusual. We are surprised of persons that do not believe in these narrations with valid document. However, they have narrated a narration that has been narrated with valid document in our books in an exaggerated way and then you ridicule and sneer at them.

These matters have been narrated widely in the Sunni sources. However, we have said briefly.

### **The insults of the Sunni scientists to the messenger of God (peace of Allah be upon him and his descendants)**

The writer of the matter " remarks of a donkey with the messenger of God (peace of Allah be upon him and his descendants) has considered as insult to the prophet; therefore, he has criticized the book 'Kafi" and Shias. However, they have not referred to their own books and they have ignored the insults of the Sunni dignitaries.

We refer to some examples of insult of the Sunni dignitaries to the messenger of God (peace of Allah be upon him and his descendants) that have been said in the Sunni most valid books

### **The prophet that wanted to suicide**

قال الزُّهْرِيُّ فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: ... وَفَنَرَ الْوَحْيُ فَنَرَةً حَتَّى حَزَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا بَلَّغْنَا حُزْنًا غَدَاً مِنْهُ مِرَارًا كَيْ يَبْرُدَى مِنْ رُؤُوسِ شَوَاهِقِ الْجِبَالِ فَكَلَّمَا أَوْفَى بِذُرْوَةِ جَبَلٍ لِيَكِي يُلْقِي مِنْهُ نَفْسَهُ تَبَدَّى لَهُ جِبْرِيْلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا فَيَسْكُنُ لِذَلِكَ جَائِشُهُ وَتَقَرُّ نَفْسُهُ فَيَرْجِعُ فَإِذَا طَالَتْ عَلَيْهِ فَنَرَةُ الْوَحْيِ غَدَاً لِمِثْلِ ذَلِكَ فَإِذَا أَوْفَى بِذُرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيْلُ فَقَالَ لَهُ مِثْلَ ذَلِكَ.

Zahri says " Arve has narrated from the Aeshe " revelation was stopped for a while until, according to whatever was informed us, the messenger of God became sad as much as he wanted to throw him down from the top of the mountain several times and whenever he wanted to throw himself down, Gabriel showed himself to him and said " O' Muhammad! You are really the messenger of God; therefore, the wordiness of the prophet decreased and relieved. However, when he was not sent any messages from God after a while, he did the same action. Then when he arrived a mountain, Gabriel showed himself to him and said to him the same matters.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 6 p 2561, hadith 6581, Kitab Al-Tabir, chapter: 1, Ma Badia be Rasulollah Min Al-Vahi Al-Roya Al-Salehat, Researched by: D. Mostafa Deib Al-Bagha, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The prophet that had sexual intercourse with his eleven wives in an hour

حدثنا محمد بن بَشَّار قال حدثنا مُعَاذُ بن هِشَامٍ قال حدثني أَبِي عن قَتَادَةَ قال حدثنا أَنَسُ بن مَالِكٍ

قال كان النبي صلى الله عليه وسلم يَدُورُ على نِسَائِهِ في السَّاعَةِ الواحِدَةِ من اللَّيْلِ وَالنَّهَارِ وَهُنَّ إِحْدَى عَشْرَةَ قال قلت لِأَنَسٍ أو كان يُطِيفُهُ قال كُنَّا نَنَحِّدُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلَاثِينَ .

Anas said " the messenger of God (peace of Allah be upon him and his descendants) had sexual intercourse with his eleven wives in an hour. I said to Anas " was he able to do that?" he answered " we supposed that God had given him the force of thirty men".

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 105, hadith 265, Kitab Al-Ghosl, chapter: Eza Jamea Thoma Ada va Man Dara Ala Nesaehe Fi Ghosl Vahed, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The prophet that made himself naked in the presence of the people

حدثنا مَطْرُ بن الفَضْلِ قال حدثنا رَوْحُ قال حدثنا زَكَرِيَّا بن إِسْحَاقَ حدثنا عَمْرُو بن دِينَار قال

سمعت جَابِرَ بن عبد الله يحدث أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كان يَنْفُلُ مَعَهُمُ الحِجَارَةَ لِلْكَعْبَةِ وَعَ لِيهِ

إِزَارُهُ فقال له العَبَّاسُ عَمُّهُ يا بن أَخِي لو حَلَلْتَ إِزَارَكَ فَجَعَلْتَ على مَنكِبَيْكَ دُونَ الحِجَارَةِ قال فَحَلَّهُ فَجَعَلَهُ

على مَنكِبَيْهِ فَسَقَطَ مَعْشِيًّا عليه فما رَوَى بَعْدَ ذَلِكَ عُرْيَانًا .

The messengers of God along with people were moving the stones of Mecca as he had worn loincloth. Then his uncle, Abbas, said " O' the son of my brother! If you take off your loincloth and put it on his shoulders, you will be more comfortable under the stone. Then he took it off and put it on his shoulders. Suddenly he fainted on the floor. After that event, no one saw the prophet naked.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 143, hadith 357, Kitab Al-Salat, chapter Kerahiyat Al-Taarai Fi Al-Salat va Ghaireha, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

حدثنا محمد بن إسماعيل حدثنا إبراهيم بن يحيى بن محمد بن عباد المديني حدثني أبي يحيى بن محمد عن محمد بن إسحاق عن محمد بن مسلم الزهري عن عروة بن الزبير عن عائشة قالت قدم زيد بن حارثة المدينة ورسول الله صلى الله عليه وسلم في بيتي فأتاه فقرع الباب فقام إليه رسول الله صلى الله عليه وسلم عرياناً يجرُّ ثوبه والله ما رأيته عرياناً قبله ولا بعده فأعتقه وقبله.

Arve Ben Zobeir has narrated from Aeshe that Zeid Ben Harese entered Medina. The messenger of God was in my house when he came and knocked the door of my house. The messenger of God opened the door as he was naked. He put his hands around his neck and kissed him. I swear God that I had not seen the prophet naked before and afterwards.

Al-Termezi Al-Salami, Abu Isa Muhammad Ben Isa (died in 279 hejira), Sonan Al-Termezi, v 5 p 76, hadith 2732, Kitab Al-Estezan An Rasulollah, chapter Ma jaa Fi Al-Moanaghat va Al-Ghoblat, Researched by: Ahmad Muhammad Shaker Vakheroon, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

## The prophet that attended the party with tambourine and lute

حدثنا عليُّ حدثنا بشر بن المفضل حدثنا خالد بن ذكوان عن الربيع بنت معوذ قالت دخل عليُّ النبي صلى الله عليه وسلم غداة بُنيَ عليٌّ فجلسَ عليٌّ فراشي كَمَجْلِسِكَ مِنِّي وَجَوَيْرِيَاتٍ يَضْرِبْنَ بِالذُّفِّ يَنْدُبْنَ مِنْ قِتْلٍ مِنْ آبَا يُهَنَّ يَوْمَ بَدْرٍ حَتَّى قَالَتْ جَارِيَةٌ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُولِي هَكَذَا وَقُولِي مَا كُنْتَ تَقُولِينَ.

Khaled Ben Zakvan said that Rabie Mauz said " the messenger of God (peace of Allah be upon him and his descendants) came to me on the day that he married me. He had sat as you have sat. Then some servants started playing tambourine and sang for my father that had been killed in the war of Badr. Suddenly one of them said " there is a prophet among us that knows what will happen tomorrow?

Then the messenger of God said " stop singing this and sing the same song that you talked about".

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 4 p 1469, hadith 3779, Kitab Al-Maghazi, chapter Shohud Al-Malaeke Badran, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The prophet that pinched Aeshe when praying

حدثنا عمرو بن علي قال حدثنا يحيى قال حدثنا عبيد الله قال حدثنا القاسم عن عائشة رضي الله

عنها قالت بنسما عدلثمونا بالكلب والحمار لقد رأيتني ورَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَقَبَضْتُهُمَا .

I was across from the messenger of God while my feet were toward the Kiblah ( and did not let him become prostrated). When he wanted to become prostrated, he pinched me. Then I recoiled my feet and when he stood, I lied my feet.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 194, hadith 497, Kitab Al-Salat, chapter Hal Yaghmezo Al-Rajol Amraat Enda Al-Sojud Lekai Yasjod, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

It has been said about the translation of Ghamaz in Sunni books

والتغامز : تفاعل من الغمز ويُطلق على جسّ الشيء باليد جساً مكيناً ، ومنه غمز القنّاة لتقويمها

وإزالة كعوبها . وفي حديث عائشة : ( لقد رأيتني ورسول الله صلى الله عليه وسلم يصلي وأنا مضطجعة بينه وبين القبلة فإذا أراد أن يسجد غمزَ رِجْلِيَّ فَقَبَضْتُهُمَا ) .

Taghamoz derives from Ghamaz and it means pressing something with hand very hard. The expression " Ghamz Nize" is to flatten it and to cut it". It has been said in the narration of Aeshe ...

Tafsir Al-Tahrir va Al-Tnvir, v 30 p 211



## The prophet that listened to songs

حدثنا أحمدُ قال حدثنا بن وهبٍ قال أخبرنا عمرو أن محمَّد بن عبد الرحمن الأسديَّ حدثه عن عروة عن عائشة قالت دخل عليَّ رسول الله صلى الله عليه وسلم وعندي جاريتان تغنيان بغناء بُعاتٍ فاضطجع على الفراش وحوَّل وجهه ودخل أبو بكرٍ فأنتهرني وقال مزماره الشيطان عند النبي صلى الله عليه وسلم فأقبل عليه رسول الله صلى الله عليه وسلم فقال دعهما فلما غفل غمزتهما فخرجتا.

Aeshe has said " the messenger of God came to me while two servants were singing two songs of Baath (one of war days in the darkness era). Then the prophet lied down on the mattress and turned her face. Then Abubakr came to and behaved harshly toward me and said the musical instruments of the devil in the presence of the messenger of God. The messenger of God looked at and said " leave her alone". When he ignored me, I pointed at them. Then they left there.

وكان يوم عيدٍ يلعبُ السودانُ بالدرق والحرابِ فإمَّا سألتُ النبي صلى الله عليه وسلم وإمَّا قال

تشتبهينَ تنظيرينَ فقلت نعم فأقامني وراءه خذي على خذِّه وهو يقول دُونَكُمْ يَا بَنِي أُرْفِدَةَ حتى إذا مللتُ قال حَسْبُكَ قُلْتُ نعم قال فأذهبي.

It was the day of festival and the slaves with black skin were playing with war equipment. Then I asked the messenger of God or he said " O' Aeshe! Don't you want to take a look?

I said " yes". Then he kept me his behind while my cheek was on his cheek and saying " O' the dynasty of Arfade! Get aside (so that Aeshe can look) until I got bored. Then he said " is it enough?" I said " yes". Then he said " go".

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 323, hadith 907, Ketab Al-Eidain, chapter Al-Herab Al-Daragh Yaom Al-Eid, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The prophet that pissed when standing

حدثنا محمد بن عرَّة قال حدثنا شعبة عن منصور عن أبي وأبيل قال كان أبو موسى الأشعريُّ

يُسَدِّدُ فِي الْبَوْلِ وَيَقُولُ إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ تَوْبَ أَحَدِهِمْ قَرَضَهُ فَقَالَ حُدَيْفَةُ لَيْتَهُ أَمْسَكَ أُنَى

رسول الله صلى الله عليه وسلم سباطة قومٍ فبال قائمًا.

Abu Vael says " Abu Musa Ashari was serious about pissing and said " whenever piss touched their clothes, they cut them with scissors". Then Hazife said " the messenger of God arrived and pissed when standing ".

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 90, hadith 224, Kitab Al-Vozu, chapter Al-Bol Enda Sabatah Ghaom, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

حدثنا آدم قال حدثنا شُعْبَةُ عن الأعمش عن أبي وإيل عن حُدَيْفَةَ قال أتى النبي صلى الله عليه

وسلم سُبَّاطَةَ قَوْمِ قَبَالٍ قَائِمًا ثُمَّ دَعَا بِمَاءٍ فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ.

It has been narrated that Hazife said " the messenger arrived the garbage dump and then he pissed in a stood way. Afterwards, he wanted some water and I brought water and the prophet performed ablution.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 90, hadith 222, Kitab Al-Vozu, chapter Al-Bol Ghaeman va Ghaedan, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

حدثنا سُلَيْمَانُ بْنُ حَرْبٍ عن شُعْبَةَ عن مَنصُورٍ عن أبي وإيل عن حُدَيْفَةَ رضي الله عنه قال لقد

رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ لَقَدْ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبَّاطَةَ قَوْمِ قَبَالٍ قَائِمًا.

Abu Vael has narrated from Hazife " I saw the messenger of God " or he said " the messenger of God came to the garbage dump of a tribe and pissed in a stood way there.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 2 p 874, hadith 2339, Kitab Al-Mazalem, chapter Al-Voghuf va Al-Bol Enda Sabatah Ghaom, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

It is interesting that every year people pissed in a stood way in some cities that Sunnis live in order to follow this tradition.

Mahya Al-Din Nuvi in the book " the explanation of Sahih Mosalam" and Jalal Al-Din Siuti in the book " the explanation of Sonan Nasaiei" have written

قال القاضي حسين في تعليقه . وصار هذا عادة لأهل هراة يبولون قياما في كل سنة مرة إحياء

لتلك السنة .

Ghazi Hussein has said in the book " Talighe" " this action was the habit of people of Herat; they pissed in a stood way in order to revitalize this tradition one a year.

Al-Navavi Al-Shafei, Mohei Al-Din Abu Zakariya Yahya Ben Sharaf Ben Mer Ben Jome Ben Hazam (died in 676 hejira), Al-Majmu, v 2 p 103, Published by: Dar Al-Fekr lel Tabaat va Al-Nashr Al-Tozi, Al-Takamolat Al-Thani

Al-Siuti, Jalal al-Din Abu Al-Fazl Abd Al-Rahman Ben Abibakr (died in 911 hejira), Sharh Al-Siuti le Sonan Al-Nesai, v 1 p 20, Researched by: Abd Al-Fatah Abu Ghadah, Published by: Maktab Al-Matbuat Al-Eslamiye, Halab, Second Edition, 1406 hejira- 1986

On the other hand, they considered pissing in a stood way as one of signs of weakness of a narrator. Aghili has written about the biography of Samak Ben Harb Kufi

حدثنا جرير قال أتيت سماك بن حرب فوجدته يبول قائما فتركته ولم أسمع منه.

Jarir says " I went to Samak Ben Harb . I saw him pissing as standing. Therefore, I left him and I did not hear any narrations from him.

Al-Aghili, Abu Jafar Muhammad Ben Omar Ben Musa (died in 322 hejira), Al-Zoafa, v 2 p 178, Researched by: Abd Al-Moati Amin Gholaji, Published by: Dar Al-Maktab Al-Elmiye, Beirut, First Edition, 1404 hejira- 1984

Al-Loknavi Al-Hendi, Abu Al-Hasanat Muhammad Abd Al-Hai (died in 1304 hejira), Al-Raf Al-Takmil Fi Al-Jaraha Al-Tadil, v 1 p 81, Researched by: Abd Al-Fatah Abu Ghadah, Published by: Maktab Al-Matbuat Al-Eslamiye, Halab, Third Edition, 1407 hejira

**The prophet imagined that he had sexual intercourse around the dawn**

حدثني عبد الله بن محمد قال سمعت بن عيينة يقول أول من حدثنا به بن جريج يقول حدثني آل  
عروة عن عروة فسألت هشاماً عنه فحدثنا عن أبيه عن عائشة رضي الله عنها قالت كان رسول الله صلى  
الله عليه وسلم سحر حتى لكان يرى أنه يأتي النساء ولا يأتيهن قال سفيان وهذا أشد ما يكون من السحر.

It has been narrated that Aeshe said " the messenger of God was spelled and he thought that he came to his wives (he had sexual intercourse with his wives), but it was not true. Sofyan has said " if so, it is the worst form of magician".

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 5 p 2175, hadith 5432, Kitab Al-Teb, chapter Hal Yastakhrajo Al-Sehr, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

### The prophet requested his needs from God behind the Kiblah

حدثنا إبراهيم بن المنذر قال حدثنا أنس بن عياض عن عبيد الله عن محمد بن يحيى بن حبان عن  
واسع بن حبان عن عبد الله بن عمر قال ارتفعت فوق ظهر بيت حفصة لبعض حاجتي فرأيت رسول الله  
صلى الله عليه وسلم يفضي حاجته مستدبر القبلة مستقبل الشام.

Vase Ben Hayan has narrated that Abdullah Ben Umar has said " I went to the top of the roof of Hafase for doing something. I saw that the prophet was seeking his needs from God behind the Kiblah and toward Sham.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 68, hadith 147, Kitab Al-Vozu, chapter Al-Tabaroz F Al-Boyut, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

Of course, there is another narration in the book " Sahih " of Bokhari that the messenger of God (peace of Allah be upon him and his descendants) prevented others from doing such thing. However, according to the previous narration, he did not do it secretly.

144 حدثنا آدم قال حدثنا بن أبي ذئب قال حدثنا الزُّهريُّ عن عطاء بن يزيد اللَّيثيِّ عن أبي أيُّوبَ

الأَنْصاريِّ قال قال رسول الله صلى الله عليه وسلم إذا أتى أحدكم العَائِطُ فلا يَسْتَقْبِلُ القِبْلَةَ ولا يُولِّها ظَهْرَهُ  
شَرَّفُوا أو عَرَّبُوا.

It has been narrated from Abu Ayub Ansari that the messenger of God (peace of Allah be upon him and his descendants) has said " every one that wants to request needs from God should stand toward or behind Kiblah, but he should stand toward the west or east.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 66, hadith 144, Kitab Al-Vozu, chapter Tostaghbol Al-Gheblat Yoghaet Ao Baol Ela Enda Al-Yana Jedar Ao Nahvehi, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The prophet that delayed his morning prayer

حدثنا مُسَدَّدٌ قال حدثني يحيى بن سَعِيدٍ قال حدثنا عَوْفٌ قال حدثنا أبو رَجَاءٍ عن عِمْرَانَ قال كنا  
في سَفَرٍ مع النبي صلى الله عليه وسلم وإِنَّا أُسْرِينَا حتى كنا في آخر اللَّيْلِ وَقَعْنَا وَقَعَةً ولا وَقَعَةَ أَحلى عِنْدَ  
المُسَافِرِ منها فما أَيْقَظُنَا إلا حَرُّ الشَّمْسِ وكان أوَّلَ من اسْتَيْقَظَ فُلَانٌ ثُمَّ فُلَانٌ ثُمَّ فُلَانٌ يُسَمِّيهِم أبو رَجَاءٍ فَنَسِيَ  
عَوْفٌ ثُمَّ عُمَرُ بن الخَطَّابِ الرَّابِعُ وكان النبي (ص) إذا نَامَ لم يُوقَظَ حتى يَكُونَ هو يَسْتَيْقِظُ لِأَنَّا لا نَدْرِي ما  
يَحْدُثُ له في نَوْمِهِ فلما اسْتَيْقَظَ عُمَرُ ورَأَى ما أَصَابَ الناسَ وكان رَجُلًا جَلِيدًا فَكَبَّرَ ورَفَعَ صَوْتَهُ بِ التَّكْبِيرِ  
فما زال يُكَبِّرُ ويرْفَعُ صَوْتَهُ بالتَّكْبِيرِ حتى اسْتَيْقَظَ بِصَوْتِهِ النبي (ص) فلما اسْتَيْقَظَ شَكُوا إليه الذي أَصَابَهُمْ  
قال لا ضَيْرَ أو لا يَضِيرُ ارْتَحِلُوا فَارْتَحِلَ فَسَارَ غيرَ بَعِيدٍ ثُمَّ نَزَلَ فَدَعَا بِالْوَضوءِ فَتَوَضَّأَ وتَوَدَّى بالصَّلَاةِ  
فَصَلَّى بالنَّاسِ....

It has been narrated from Umran that they accompanied the prophet in a journey. At the end of night, we logged and this can be enjoyable for a traveler. We did not wake up until sunshine. The first person that woke up was such and such a person and ...Umar. Whenever the prophet (peace of Allah be upon him and his descendants) slept, no one would have woke him up, if he had not woke up because we did not know what was going on the dream of the prophet. When

Umar woke up and saw the people in a plight, he raised his voice and woke up the prophet (peace of Allah be upon him and his descendants) with his voice. When the prophet woke up, he complained the prophet about this plight. The prophet said " it has no problem. It has no problem. You can migrate. Then they migrated and logged.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 p 130, hadith 337, Ketab Al-Vozu, chapter Al-Saeed Al-Tayeb Vozuo Al-Moslem Yakfihe Min Al-Ma, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

It is interesting that it has been narrated " the Satan pisses in the ear of someone that does not wake up for the morning prayer.

حدثنا مُسَدَّدٌ قَالَ حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ حَدَّثَنَا مَنصُورٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

قَالَ دُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقِيلَ مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلَاةِ فَقَالَ بَالَ الشَّيْطَانُ فِي أُذُنِهِ.

Abu Vael has narrated from Abdullah " one day, they remembered a man in the presence of the messenger of God (peace of Allah be upon him and his descendants). A person said " he never wakes up for the Morning Prayer if the morning does not arrive". The messenger of God said " the Satan has pissed in his ear".

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 1 1092, hadith 1093, Abvab Al-Tahajod, chapter Eza Nama Valam Yosale Bala Al-Shaitano Fi Azonehi, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The prophet that forgot the verses of Quran

حدثنا رَبِيعُ بْنُ يَحْيَى حَدَّثَنَا زَائِدَةُ حَدَّثَنَا هِشَامٌ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعَ

النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَهْرَأُ فِي الْمَسْجِدِ فَقَالَ يَرَحْمُهُ اللَّهُ لَقَدْ أَدَّكَرَنِي كَذَا وَكَذَا آيَةً مِنْ سُورَةِ كَذَا.

Arve has narrated that Aeshe has said " the messenger of God heard in the mosque that a man was reciting Quran. Then he said " God's mercy be upon him; he reminded me such and such verse from such and such Surah.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmaeel (died in 256 hejira), Sahih Al-Bokhari, v 4 p 1922, hadith 4750, chapter Nesyan Al-Quran, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

### The prophet that abused others without any reasons

حدثنا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ :  
دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ فَكَلَّمَاهُ بِشَيْءٍ لَمْ أُدْرِي مَا هُوَ فَأَغْضَبَاهُ فَلَعَنَهُمَا وَسَبَّهُمَا  
فَلَمَّا خَرَجَا قُلْتُ يَا رَسُولَ اللَّهِ مِنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هَذَا قَالَ وَمَا ذَلِكَ قُلْتُ لَعْنَتُهُ مَا  
وَسَبَّبْتَهُمَا قَالَ أَوْ مَا عَلِمْتَ مَا شَارَطْتُ عَلَيْهِ رَبِّي قُلْتُ اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُسْلِمِينَ لَعْنَتُهُ أَوْ سَبَّبْتُهُ  
فَأَجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا .

Aeshe has narrated that Domard came to the messenger of God. They talked together, but I did not understand what they said. Then the messenger of God became angry and he cursed and abused both of them. When they left there, I said " O' the messenger of God! Everyone will benefit from the mercy of God, but these two persons will not benefit. The prophet said " why?"Aeshe has said " I said " you cursed and abused them". The prophet said " don't you know that I have bet with my God " O' God! I am human and whenever I curse and abuse each Muslim, you give him or her Zakat and reward".

Al-Neishaburi. Al-Ghashiri, Abu Al-Hossein Moslem ben Al-Hajaj (died in 261 hejira), Sahih Moslem, v 4 p 2007, hadith 2600, Kitab Al-Bera va Al-Selat va Al-Adab, chapter Min Lanaho Al-Nabi Salalaho Alaihe Vasalam Ao Sabaho... Researched by: Muhammad Foad Abd Al-Baghi, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

### The prophet that a foreign woman had physical touch with him

حدثنا عبد الله بن يوسف عن مالك بن عيسى عن إسحاق بن عبد الله بن أبي طلحة عن أنس بن مالك رضي  
الله عنه أنه سمعه يقول كان رسول الله صلى الله عليه وسلم يدخل على أم حرام بنت ملحان فأنطعمه

وَكَاثَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَطْعَمَهُ وَجَعَلَتْ تَقْلِي رَأْسَهُ.

Abdullah Abi Talhe has heard that Anas Ben Malek has said " the messenger of God (peace of Allah be upon him and his descendants) entered the house of Um Haram, the daughter of Malhan, in order to feed the prophet. In that era, Um Haram was the wife of Esaid Ben Samet. The messenger of God entered and the woman fed the messenger of God and braided his hair.

Al-Bokhari Al-Jaafi, Abu Abdullah Muhammad Ben Esmael (died in 256 hejira), Sahih Al-Bokhari, v 3 p 1027, hadith 2636, Kitab Al-Jihad Al-Seir, chapter Al-Doa bel Jihad Al-Shahadat lel Rejal va Al-Nesa va Ghala Omar Alahoma Arzoghni Shahadatan Fi Balade Rasuleka, v 6 p 2570, hadith 6600, Kitab Al-Tabir, chapter Al-Roya Al-Nahar va Ghala Ben Aone An Ben Seirina Roya Al-Nahar Methlo Roya Al-Lail, Researched by: D. Mostafa Deib Al-Bagha, Dar Ibn Kathir, Al-Yamame, Beirut, Third Edition, 1407- 1987

## The prophet whose rank is lower than Abu Bakr in the presence of God

قال أنس بن مالك خادم النبي صلى الله عليه وسلم وابن خالته من الرضاعة وهي أم سليم واسمها سهلة جاءت امرأة من الأنصار فقالت يا رسول الله رأيت في المنام كأن النخلة التي في داري قد وقعت وزوجي في السفر فقال: يجب عليك الصبر فلن تجتمعي به إلا يوم القيامة فخرجت المرأة باكية فرأت أبا بكر فأخبرته بمنامها ولم تذكر له قول النبي قال لها إذهبي فإنك تجتمعين به في هذه الليلة فدخلت إلى منزلها وهي متفكرة في قول النبي وقول أبي بكر فلما كان الليل وإذا بزوجها قد أتى فذهبت إلى النبي وأخبرته بزوجها فنظر إليها طويلا فجاءه جبريل وقال يا محمد الذي قلته هو الحق ولكن لما قال الصديق أنك تجتمعين به في هذه الليلة استحي الله منه أن يجري على لسانه الكذب لأنه صديق فأحياه كرامة له.

Anas Ben Malek Khadem and the cousin of the messenger of God, Um Salim whose name is Sahle, said " a woman from Ansar came to the prophet and said " O' the messenger of God! I saw in my dream that the tree of date that is in our house broke while my husband is going to travel". The messenger of God (peace of Allah be upon him and his descendants) said " it is necessary for you to wait because you will not see him until the doomsday (he will die)". Then the woman left the house as she was crying. In such situation, Abubakr saw her and



she informed him of her dream, but she did not narrate the remark of the prophet. Abubakr said " God will make you and your husband come back together (he will come back)". The woman came back home and she was thinking about the remark of the messenger of God and the remark of Abubakr. When the night arrived, her husband came back. She went to the messenger of God (peace of Allah be upon him and his descendants) and informed him from the return of his husband. The messenger of God stared at that woman for a long time. Then Gabriel came and descended and said " O' Muhammad! Whatever you said was right. But because had said that her husband would come back tonight, God was ashamed of making him a liar person since he is a honest person. Hence God made him alive for respecting Abubakr.

Al-Safuri, Abd Al-Rahman Ben Abd Al-Salam Ben Abd Al-Rahman Ben Osman (died in 894 hejira), Nezhat Al-Majales Montakhab Al-Nafaes, Researched by: Abd Al-Rahim Mardini, v 2 p 406, Published by: Dar Al-Mohebat, Dar Ayat, Beirut, Damascus, 2001/ 2002

These are some examples of insults that the Sunni scientists had mentioned in their most valid books. How can't the Sunni scientists see these insults in the most valid books? But they ridicule at the Shias because of weak narration that Kafi has said in the book " Bugh and Korna".

## **Conclusion**

First: the document of the narration " Hamar Yafur" that has been said in the book " Kafi" is weak and a weak narration has no worth reasoning;

Second: the Sunni scientists have narrated this narration in their books with document;

Third: talking of the messenger of God with animals in the Sunni books widely and with valid document;

Fourth: if narrating this narration is considered as insulting the messenger of God, the Sunni scientists have narrated it ten times in Sahih Bokhari and Mosalam.

People living in glass house never throw stones to others